אַחְזוֹר הַשָּׁלֵם לְיוֹם כִּפּוּר

פּּלֵטִיאָּעַ בּירֵנְבּוִים מאַע מְעִרְנָּם וּמְפִּרָשׁ

נַסַח סְפְּרַר



הִיבְּרוּ פּוֹבְּלִּישִּׁינְגְ קוֹמְפַּנִי גִיוּ־יוֹרָק

HIGH HOLYDAY PRAYER BOOK

YOM KIPPUR

Translated and Annotated
by
PHILIP BIRNBAUM

SEPHARDIC



HEBREW PUBLISHING COMPANY
NEW YORK

HIGH HOLYDAY PRAYER BOOK

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סְדַּר בַּמִסְדָּרָה שָּל הִבְּרוּ פָּאבְּלִישִינְג קא., נִיוּ־יוֹרְק

Typography by Hebrew Publishing Co., New York Printed and bound in the United States of America, by Montauk Book Mfg. Co., Inc., New York

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INTRODUCTION

I

Yom Kippur, the Day of Atonement, is the climax of the tenday period of repentance which begins with Rosh Hashanah, the New Year festival, known as the Day of Judgment. These days of awe and reverence, reflection and inspiration, bring the message of hope and confidence that it is possible for human beings to improve their characters and to rise above the petty things of material existence. They speak to man about his ethical conscience and moral responsibility, about self-examination and spiritual regeneration. The prayers and hymns of Rosh Hashanah and Yom Kippur articulate the most important Jewish ideals: human brotherhood, universal enlightenment, and mutual forgiveness.

Many of these prayers are literary masterpieces with extraordinary power to elevate and to inspire. They make us intensely aware of human frailty. They keep reminding us that, according to Jewish tradition, there is no man who is absolutely free from sin and error; there are no perfect saints. Even Moses was denied admittance to the promised land because he had disobeyed a divine command. The substance of the atonement services is composed of confessions which are phrased in the first person plural, since the whole community regards itself as responsible for offenses that could have been prevented. The confessions are recited repeatedly, to emphasize the need of a fuller mastery over our wandering impulses.

The very concept of repentance and atonement has made the Jewish outlook on life one of cheerfulness and confidence.² The

יIn the Bible, the word for atonement occurs only in the plural (כפורים). The singular (יום סודים) is generally found in post-tannaitic Hebrew. The root meaning of is to cover over; hence, ספורים denotes a covering over sin. Atonement signifies at-one-ment or reconciliation, that is, bringing into agreement those who have been estranged.

²The everlasting theme of repentance occupies a very prominent position

optimistic spirit of Judaism does not tolerate the idea that a man need ever despair and lose faith in himself. No one can sink so low that he cannot find his way back to God by self-discipline. Cheerfulness has remained a characteristic of the Jewish people until the present day.

The great poet-philosopher of twelfth century Spain, Rabbi Yehudah Halevi writes: "Our Torah is based upon the principal emotions of man: fear, love, and joy. By each of these you may be brought into communion with God. Contriteness in the days of fasting does not bring you nearer to God than joy on Sabbaths and festivals. . . If joy in God excites you to the point of singing and dancing, it is a service to God." There is a passage in the Talmud to the effect that man will be called to account for every innocent enjoyment he has denied himself.

The Mishnah relates that, in Temple times, there were no happier days for the Jewish people than the fifteenth day of the month of Av and the Day of Atonement. On these occasions the maidens of Jerusalem would go out dressed in white garments, which were borrowed in order not to embarrass those who owned no festal attire. The maidens danced in the vineyards, and playfully challenged the young men to choose among them, whether for their beauty, their family, or their merit.²

Though the Day of Atonement begins with physical mortification, it ends with spiritual exaltation. It is a day of self-denial and at the same time a sabbath of sabbaths. The arrangement of the atonement prayers forms a gradual ascent from the sense of guilt to the sense of joy and confident reliance upon divine love and mercy. All of human activity gradually unrolls in these prayers and poetic compositions; the tangled web of man's complicated life slowly unfolds. The failings and weaknesses of man contrast with

in all the ethical writings of our people. Maimonides devotes a considerable portion of his Mishneh Torah to the "Rules of Teshuvah." The Menorah Hamaor, by Rabbi Israel al-Nakawa of fourteenth century Spain, includes one hundred and thirty pages concerning repentance. Some of this material is read by the devout every year, during the penitential period, to prepare the heart for the great Atonement Day.

¹Kuzari 2:5. ²Taanith 4:8.

the well-ordered, infinite universe. While it is true that man will always lag behind the ideal perfection, we are reminded that "the day is short, and the work is great. . You are not called upon to complete the work, yet you are not free to evade it."

Philo, who wrote extensively on Judaism as a philosophical system of religion, speaks of Yom Kippur as an occasion for self-restraint, the more effective as it comes at a season when the fruits of the earth have just been gathered in, and the temptation to indulge is stronger than usual. Abstinence at such a season is likely to raise men's thoughts from the gifts to the Giver who sustains life.

Judaism emphasizes the idea that there can be no atonement for sins between one man and another unless reparation precedes all else.² The Day of Atonement, which brings pardon for sins that are between man and God, cannot bring forgiveness so long as no attempt is made to repair the injury inflicted upon one's fellow man. God does not clear the guilty in matters touching human beings.³ The wrongdoer must first win pardon from the wronged. Hence the old Jewish custom, on Erev Yom Kippur, to beg forgiveness of one another for any wrong committed, intentional or otherwise. Many a quarrel has been mended because of this age-old custom.

It has been said that the idea of repentance is the brightest gem among the teachings of Judaism. Man would be the most unfortunate of creatures if he had no way to escape from sin. The Hebrew term *Teshuvah*, which means *return*, must not be taken to mean penitence or penance. These words refer to self-castigation and penalty for purposes of expiating sin. Judaism opposes external forms of asceticism and demands an inner change; the root of evil must be removed from the heart and every wrong redressed in sincere repentance.

Judaism believes in the ability of the worst sinners to improve their ways. Without such possibility, man's world could not continue. Yet, Maimonides writes of twenty-four for whom repentance is almost impossible, namely: "He who is accustomed to slander;

¹ Avoth 3:20-21. ² Mishnah Yoma 8:8. ³ Yalkut to Pentateuch 711: ישא ה' פניו, בדברים שבינך לבינו; אשר לא ישא פנים, בדבר שבינך לבינו בדברים שבינך לבינו; אשר לא ישא פנים, בדבר שבינך לבינו בדברים שבינף לבינו אשר לא ישא פנים.

he who indulges in anger; he who shares with thieves; he who exalts himself by disgracing his neighbor; he who separates himself from the community; he who sees his children embracing a depraved life and does not protest..." The Mishnah, in declaring that "whoever leads the people to sin shall not be granted the strength to repent," derives from the principle that the worst sin is to cause others to sin, just as the greatest goodness is to help others to be good.

But, in the final analysis, nothing can withstand the power of sincere repentance. Summarizing the essentials of atonement, Maimonides writes: "Even if a man has been a sinner all his days and he repents in his old age, when all opportunity for sin is gone, it is a valid atonement, though it is not the highest form of repentance. Even if he has sinned all his life and repented only on his deathbed, his sins are pardoned."

Judaism teaches that man never ceases to be in need of atonement. Hence the admonition: "Repent one day before you die." But how does a man know on which day he will die? Therefore, let a man repent every day, for he may die the next day; let all his life be spent in repentance. For, "God judges a man in terms of his moral condition at any given time."

It is characteristic of Jewish thinking that for the haftarah of Yom Kippur morning, the fifty-eighth chapter of Isaiah is used, and the book of Jonah has been chosen as the haftarah recited during the afternoon service of that day. In Isaiah we learn that the true fast consists of ethical behavior; and in Jonah it becomes clear that the people of Nineveh were spared, not simply because they fasted and covered themselves with sackcloth, but because they turned from their evil ways.

The passage in Isaiah reads: "Behold, this is the fast that I esteem precious: loosen the chains of wickedness, undo the bonds of oppression, let the crushed go free, break all yokes of tyranny! Share your food with the hungry, take the homeless poor to your house, clothe the naked wherever you see them; never turn from your own flesh."

¹Avoth 5:21. ²Mishneh Torah, Teshuvah 2:1. ³Avoth 2:15. ⁴Leviticus Rabba 7:2: עכשיו מה הוא, צדיק או רשע?... איני דן את האדם אלא בשעתו... ⁵Isaiah 58:6-7.

The passage in Jonah reads: "By order of the king...all must turn from their evil ways and from their acts of violence... When God saw what they were doing and how they turned from their evil ways, he relented from the evil he said he would inflict upon them, and he did it not." The Mishnah underscores that "it is not written of the men of Nineveh that God saw their sackcloth and their fasting, but that he saw that they turned from their evil ways."

Prayer puts ideals into words. It is the outpouring of love and aspiration. The finest of our prayers are those which we offer sincerely in behalf of others. The meaningful prayer-poems or piyyutim, together with the ancient liturgy, are the substance of the Yom Kippur service. They are designed to inspire us to learn and observe the ideals and teachings of the Torah. The rich hymnological literature, which forms the framework of our Mahzor, expresses the longing of Israel for purity of heart, for faithfulness to duty, and for calm in the face of adversity. This, then, is the essence of Judaism.

II

The Maḥzor passed through a long process of evolution until it finally emerged as a rich anthology of Israel's literary classics. It embodies the visions and aspirations, the sorrows and joys of countless generations. The whole gamut of Jewish history may be traversed in its pages. The Maḥzor is a mirror that reflects the development of the Jewish spirit throughout the ages. Interwoven into the texture of its prayers and hymns are passages from the Bible, the Mishnah, the Talmud, and the Zohar. The poetic and philosophic creations of numerous known and unknown authors constitute an integral part of the Maḥzor. No other book so thoroughly expresses the creative genius of our people and so completely unites the dispersed of Israel.

Jonah 3:7-10. 2Taanith 2:1.

No other kind of medieval Hebrew literature has become as popular as the *piyyut*, the devotional poetry which occupies an impressively prominent place in the festival prayerbook known as the *Mahzor*. No other medieval poetry has been read so frequently by so many people and with so much approval. The prayer-hymns, created by more than two thousand *payyetanim* or liturgical poets who were active from the fifth century to the sixteenth, have made the synagogue a treasure-house where the national and religious genius of Israel is embodied.

Phrased in plural form, the prayers are meant to be the voice of all Israel. The diversified authorship of the Mahzor, embracing prophets and psalmists, legalists and poets, proclaims that all Israel has a share in its making. For nearly two thousand years, the Hebrew prayers have helped to keep the Jews alive, saving them from losing their language and identity.

To be sure, the Mahzor contains only a portion of the thirty-five thousand metrical compositions that were inspired by the synagogue services. The festival prayerbook merely represents the kind and quality of the vast number of piyyutim that were intended to provide the worshipers with ever-new forms of religious expression and stimulating song. Much of the synagogal poetry was composed by supremely gifted hazzanim or cantors, who pointed out ingenious methods for the development of the Hebrew language through a variety of new-style formations. Before long the divine services gained an inner richness and the voice of song, which had been silent since the destruction of the Temple, was heard once again in the synagogue.

¹Though piyyut is derived from the Greek term for poetry, it denotes specifically religious poetry; hence, payyetan signifies a liturgical poet.

The term *Mahzor*, originally designating the yearly cycle, was later applied to the piyyutim composed for the entire cycle of the year. Finally, it became the title of the prayerbook designed for the festivals of the year.

²Concerning the countless piyyutim yet to be found in unpublished manuscripts, Israel Davidson writes in the introduction to his *Thesaurus of Medieval Hebrew Poetry*: "Many years will yet pass and much labor will have to be spent before the contents of the innumerable manuscripts will be made accessible." In his preface to the last volume of the *Thesaurus*, Davidson states that "a rough enumeration brings up the number of poets to 2843. The religious and secular Hebrew poems listed in Davidson's monumental work total 35,200.

The piyyutim were added to the old formulas of prayer in a desire to give expression to the intense emotions and aspirations of the people. They show us the Jewish heart laid before God in all its moods: in penitence, in fear, in triumph. The worshiper will always find something in the piyyutim in sympathy with his own spiritual condition. They are adapted to old and young and are replete with midrashic lore conveyed in rhetorical figures. Varied as life, their freshness is never lost.

All the youth of Israel who early learned to sing their religion were apt to grow the most fruitfully in their faith. The singing of hymns together planted the spirit of the Torah in their minds and hearts forever. Most of the piyyutim are composed of biblical phrases and midrashic interpretations. The payyetanim borrowed language and meter from the Scriptures and drew their material from the inexhaustible wealth of ideas dispersed in the Talmud and Midrash. They wrote their prayer-hymns for the purpose of edifying and instructing the people. The hopes for a better future find their most eloquent expression in our liturgical poetry.

The most significant advancement of the piyyut was promoted by the ceaseless efforts of Rabbi Elazar ha-Kallir, a hazzan-payyetan of extensive learning who is said to have lived in Palestine during the eighth century. His numerous prayer-poems were introduced in all Jewish communities, where they were imitated by inspired payyetanim of succeeding generations. The hazzan in the Middle Ages was often a combination of poet, composer and singer, many

^{&#}x27;Zunz informs us about the period of Rabbi Elazar ha-Kallir in the following terms: ... בעצם הדרים שתברו בעצמם בלבד, בדי משתברו בעצמם בלבד, בדי למתוח בהן את תפילתם... מיסדה של אתדים תיברו בקשות, שנועדו לעצמם בלבד, כדי לפתוח בהן את תפילתם... איש מופלא זה, שמפרטי חייו אין אנו יודעים במעט כלום... היה חון בבית הכנסת, תפקיד שהיו נוהגים או לשימו לעתים קרובות, וביחוד בימי החונים, על שכמו של התכם הראשון במעלה... שפתו הקשה של הקליר... היא בנין ענקי, שמראהו מעלה על זכרונו את הנפילים בני האלהים זאת תקופת הקדם המקודשת בישראל), pages 183-185).

of whose melodies have been preserved down to our time. In the twelfth century, a famous author wrote: "If you cannot concentrate when you pray, search for melodies and choose a tune you like. Your heart will then feel what you say, for it is the song that makes your heart respond."

The piyyutim have a timelessness about them that makes them the possession of each generation. They are filled with the prayers of men and women who have struggled to maintain life and turned to God in their distress. Perhaps nothing has come down to us in medieval literature that is more characteristically Jewish than these sublime utterances of the feelings of our people in many lands. Repeated expression is given in the piyyutim to the undying hope that God will finally put an end to the misfortunes and sufferings of Israel and humankind.

Poetry seldom says directly what it means; it only hints at it under figures of speech. Some piyyutim are comparatively difficult to understand because they are couched in rare diction and allegorical terms. Quite often one is likely to miss the payyetan's thought by reason of the metaphorical imagery, conciseness and brevity, endless variations of rhyme and acrostics usually employed in the piyyut. Biblical expressions are quoted at every turn and talmudic-midrashic themes are continually intimated, so that without

י Sefer Hasidim, ed. Wistinetzki, page 8: חקור לך אחר נינונים, וכשתתפלל אמור באווי חקור לבך אחר מצא פיך באוויו נינון שנעים ומתוק בעיניך ... ואו תתפלל בכוונה וימשך לבך אחר מוצא פיך.

²Alphabetical acrostics are quite frequent in biblical poetry. Psalms 25, 34 and 145, for example, are composed so that each verse begins with a different letter of the Hebrew alphabet in consecutive order. In Psalm 37 every other verse begins with one of the letters of the alphabet in regular order. Psalm 119 has twenty-two stanzas, each consisting of eight verses, each verse beginning with the same consecutive letter of the alphabet which forms the heading of the stanza. During the medieval period it became customary for the author to weave his name into the acrostic of his poem. The acrostic form was a practical aid to memory in the old days, before the invention of printing, when books were extremely rare and much had to be learned by heart.

frequent reference to the ancient Hebrew classics the reader cannot fully appreciate the piyyutim. Once they are penetrated, they reveal themselves as immortal poems of extraordinary force. However, the best piyyutim combine simplicity and clarity and contain noble ideas about the basic problems of life on earth.

Ibn Ezra, who is best remembered for his brilliant commentary on the Bible written in the twelfth century, demands that prayer should be in lucid biblical Hebrew. He finds fault with the style of the payyetanim which is not always intelligible to those who are familiar with the language of the Bible. Belonging to the golden age of Jewish literary activity, and coming from a school of poets and philosophers quite different in spirit from Jews who studied the Talmud with greater zeal than the Bible, Ibn Ezra expresses harsh criticism of the Kallirian piyyutim which contain allusions to varied midrashic allegories and are replete with new grammatical forms based upon talmudic diction. He counsels that we should be contented with the regular ordained prayers, all of which have come down to us in simple Hebrew, instead of using piyyutim that blend old and new structures and are not easily understood.

Ibn Ezra writes: "Why should we not follow the example of king Solomon, the wisest man, whose prayer is explicitly clear? Everyone who knows Hebrew understands it, for it does not contain enigmas and allegories... Note how the prayers composed in ancient times... are free from allegoric expressions... Why should we not rather follow the example of the prescribed prayers, all of which are in pure Hebrew, instead of employing the dialects of the Medes, Persians, Greeks, and Arabs?... Our sages said: 'A literal interpretation of the Scriptures is indispensable'; if so,

ירכח יורכובים 'Commentary on Ecclesiastes 5:1, where Ibn Ezra criticizes Kallir's שוש אימה אימה as a grammatical blunder, since the feminine adjective חואים אימה must not modify the masculine noun שיש he adds: "Besides, what is the meaning of a rose that is afraid?" The answer is that אימה is here metaphorically

we ought to pray only in a literal sense and not in some mystical manner..."

In view of his strong opposition to the payyetanim and their style, it is difficult to explain why Ibn Ezra himself composed scores of piyyutim.

Quite obviously, the poet cannot communicate his vision in ordinary language. The music of the sounds plays an important part in attuning the mind of the reader to receive the message.² The nuances and subtleties of expression have to be earnestly studied before their significance is fully unfolded.

III

The Mahzor is meant to be an open book and should be made as intelligible and inviting as possible. With reference to the urgent need of attractive prayerbooks, an eminent rabbi wrote in the last century: "I am profoundly displeased with many persons who spend large sums of money on gorgeous clothes while they do not care to buy themselves attractive Mahzorim for Rosh Hashanah and Yom Kippur. . . An attractive prayerbook is extremely effective in devotion." This applies even more to a good translation of the Mahzor designed for those who wish to know what they pray.

applied to Israel, and the phrase אימה simply means Israel likened to a rose in the valley. Indeed, the poet purposely uses the masculine form שושן (see I Kings 7:22, 26) instead of the feminine שושנה so as to obviate the kind of misinterpretation indicated by Ibn Ezra.

¹Rabbi Joseph Albo, the famous religious philosopher of the fifteenth century, writes in reference to liturgical poetry: מבואר שאין כל אדם רשאי לסדר: דברים הנאמרים ההם ערבים אל השומע ולא יהיו דברים כפי רצונו בתפלה... וצריך שיהיו הדברים הנאמרים ההם ערבים אל התפלה (עיקרים). עליו לטורח, ולוה נבחרו השירים והפיוטים והבקשות העשויים במשקל אל התפלה (עיקרים).

² Rabbi Ḥayyim Palaggi, quoted by Agnon in ימים נוראים, page 57: היטב ביר לבם יחדה לי על כמה בני אדם שמוציאים ממון הרבה על בנדי לבן יקרים ואינם נותנים לבם חדה לי על כמה בני אדם שמוציאים ממון הרבה על בנדי לבן יקרים נאים לראש השנה ויום הכפורים... והרי כמה גדולה התועלת בסידור לקנות להם מחזורים נאים לראש השנה ויום הכפורים...

Since about the middle of the eighteenth century numerous attempts have been made to render the Mahzor into English on the basis of translations which began to appear as early as the fourteenth century. Their defects have been due largely to the wordfor-word method and the evident supposition that the translator need not thoroughly understand the Hebrew text in order to translate it. On examining these versions one may detect at a glance the vast jungle of words from which a clear idea only rarely emerges. They are the product of an age that scarcely believed help was needed or desirable for the understanding of the piyyutim, giving them to people without note or comment.

A great many editions of the Maḥzor have suffered from gross carelessness. In the first place, the Hebrew text has not been adequately provided with punctuation to indicate the logical relation of words to one another. The prayers have therefore remained unclear even to those who have a fair knowledge of Hebrew. Opinions are still divided as to the groupings of the words of one of the most popular prayers, the Kaddish.

Unfortunately, the Mahzor translations abound in awkward expressions like "to us that flow together, even the multitude of the flock of thine hands" instead of to us, thy own flock, who are knit together; "regard our cry... likening our ordered orisons to columns of finest incense" instead of regard our prayer like fine incense that ascends: "may thy mercies speedily prevent us" instead of may thy compassion hasten to our aid (מַהַר רַחַמֵּיך יְקִרְּמְנִין Dunch Le word "prevent" once meant "to anticipate," but is now used in the sense of "to hinder." Many an eager student has been bitterly disappointed with the great classics by approaching them through obsolete verbiage. Whatever a translator writes must be written for his own contemporaries.

¹ Maḥzor Adler, II, 61.

For no sound reason the pages of the prayerbook are broken up by several type sizes which have a confusing effect on the eyes of the reader. Those who learn the contents of the prayers soon discover that the emphasis suggested by the larger type is in most cases no emphasis at all. Why, for instance, should one part of the Shema be made to appear more prominent than the other? The variation of type sizes frequently causes mental stumbling and interferes with the proper appreciation of the text. A page of print broken up to the eye cannot be expected to convey a coherent impression to the mind.

The familiar prayer-poem אַרְּמָהֶּהְ הְּשָׁהָּהְ, so pure and simple in the Hebrew, has been rendered into an English that was never spoken. Here is an example of the difference between the old rendering of this poem and its new translation in this edition:

THE NEW TRANSLATION

The great shofar is sounded: a gentle whisper is heard; the angels, quaking with fear, declare: "The day of judgment is here to bring the hosts of heaven to justice!" Indeed, even they are not guiltless in thy sight. All mankind passes before thee like a flock of sheep. As a shepherd seeks out his flock, making his sheep pass under his rod, so dost thou make all the living souls pass before thee; thou dost count and number thy creatures, fixing their lifetime and inscribing their destiny.

THE OLD TRANSLATION

The great trumpet is sounded; the still small voice is heard: the angels are dismayed; fear and trembling seize hold of them as they proclaim, Behold the Day of Judgment! The host of heaven is to be arraigned in judgment. For in thine eyes they are not pure; and all who enter the world dost thou cause to pass before thee as a flock of sheep. As a shepherd seeketh out his flock and causes them to pass beneath his crook, so dost thou cause to pass, and number, tell and visit every living soul, appointing the measure of every creature's life and decreeing their destiny.

A literal translation is not always possible; some sentences must necessarily be recast in order to make them intelligible to a reader who is a stranger to Hebrew constructions. Many religious terms have no English equivalent which exactly corresponds to their original meaning in Hebrew or Aramaic. The Kol Nidré passage, for example, contains words like konam and konas, used as substitutes for the word korban ("sacrifice") to express a self-imposed vow. Synonyms such as these cannot of course be translated literally.

Desiring to render each word of Kol Nidré into an English equivalent, the translators produced one of the most baffling paragraphs in the Mahzor. Furthermore, they seem to have been unaware that the present version of Kol Nidré, as emended in the eleventh century, applies to personal vows one is likely to make in the future, vows that for some reason or other will not remain unbroken. The text that has come down to us is based on a talmudic statement which reads: "Whoever desires that none of his (self-imposed) vows made during the year shall be valid, let him declare at the beginning of the year: May all the vows which I am likely to make in the future be annulled."

The following parallel columns will illustrate the difference between the old translation of *Kol Nidré*, which presents a strange puzzle, and the new translation contained in the present edition of the Mahzor.

THE NEW TRANSLATION

THE OLD TRANSLATION

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, All vows, bonds, devotions, promises, obligations, penalties, and oaths: wherewith we have vowed, sworn, devoted and bound ourselves: from this Day

י Nedarim 23b: לריו כל השנה יעמוד בראש השנה ויאמר: כל Nedarim 23b: הרוצה שלא יתקיימו נדריו כל השנה יעמוד בראש השנה ויאמר:

we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

of Atonement unto the next Day of Atonement, may it come unto us for good: lo, all these, we repent us in them. They shall be absolved, released, annulled, made void, and of none effect: they shall not be binding nor shall they have any power. Our vows shall not be vows: our bonds shall not be bonds: and our oaths shall not be oaths.

The Mahzor, a classic representing the religious faith and ideals of endless generations, is a living book that will never grow old. Its contents should be made accessible to all by means of a readable and authentic translation, one that is characterized by brevity, fluency and vitality. Some translators, however, were reduced to the desperate expedient of paraphrasing and reading into the original what is not there.

Translators have rendered the *Modim* passage variously: "We give thanks unto thee, for thou art . . . the God of our fathers for ever and ever"; "We acknowledge thee that thou art the Lord our God to all eternity and God of our fathers"; "We thankfully acknowledge thee . . . our fathers' God to all eternity." Closer inspection shows that this sentence, based on Psalm 79:13 and 55:18, should read: We ever thank thee, who art the Lord our God and the God of our fathers. Unaware that the phrase "evening, morning and noon" refers to the three daily services, they have construed it as if it were a dangling modifier of another phrase. Correctly translated, the third sentence of Modim ought to read: In every generation we will thank thee . . . evening, morning and noon. Others apparently thought that the original text was in need of some repair, so they paraphrased it: "We thank thee . . . for the wonderful gifts which thou dost dispense unto us morning, noon, and night."

The Maḥzor cannot be understood correctly unless it is read thoughtfully. Talmudic authorities have invariably laid stress on mental concentration as the chief requirement in praying. Maimonides writes: "Prayer without devotion is not prayer... He whose thoughts are wandering or occupied with other things ought not to pray... Before engaging in prayer, the worshiper ought... to bring himself into a devotional frame of mind, and then he must pray quietly and with feeling, not like one who carries a load, unloads it and departs." Clearly, this is said because by means of the traditional prayers the ideals of Judaism are ever brought afresh to the consciousness of the worshiper.²

IV

This Prayerbook for the High Holydays abides by the wise counsel of Rabbi Judah of Regensburg, who wrote in the twelfth century: "He who copies a prayerbook . . . ought to copy every recurrent passage to the end, thereby dispensing with the worshiper's need of searching for it. . ." In this Maḥzor each of the services is arranged as a completely integrated unit so that the worshiper is not called upon to search from page to page and to commute from reference to reference. The directions are explicit, brief and to the point. The traditional text is left intact, carefully vocalized, and divided into sentences and clauses by the use of modern punctuation marks.

Every effort has been exerted to make the new translation of the Maḥzor readily intelligible to the modern reader. Wherever

י Mishneh Torah, Tefillah 4:16: הוחר... ואחר Mishneh Torah, Tefillah 4:16: כיצד היא הכוונה? שיפנה לבו מכל המחשבות... ואחר כמי שהיה נושא משאוי ומשליכו והולך לו

²Rabbi Yehudah Halevi describes a religious person as one who "does not pray in a mechanical way, parrot-like, but utters every word deliberately and thoughtfully ... Prayer is for his soul what nourishment is for his body ... The further his soul is removed from prayer, the more it feels darkened by worldly matters" (Kuzari 3:5). ³Sefer Hasidim, 881.

necessary, an interpretive phrase has been inserted within square brackets, so that the student may apprehend the thought immediately. No pronouns have been capitalized, because the frequent use of capitals makes for confusion. The example of English Bibles has been followed in this respect. The pronouns thou and thee have been retained where they are addressed to God, since they convey a more reverent feeling than the common you.

This new translation represents the meaningful, simple style in which the prayers were originally written. It is couched in normal modern English, such as is in use everywhere. If one reads the translation to know what the Hebrew text has to say, this translation presents it in a manner most easily understood. It imparts to the original a new life and spirit. Passages hitherto unclear in meaning acquire a freshness of significance.

"Bible English" has inevitably hindered many from gaining a wholesome appreciation of the Mahzor. If translation is to facilitate a proper understanding of the original, it must be freed from archaic forms like this: "Thou sawest the afflictions of our fathers . . . and heardest their cry . . . and shewedst signs and wonders." Unquestionably irritating are expressions such as "he gathereth the outcasts of Israel"; "he hath lifted up a horn for his people"; "as for me, in the abundance of thy lovingkindness will I come into thy house." To the modern reader, dispersed is undoubtedly better than "outcasts," and raised the strength more idiomatic than "lifted up a horn." Since the future tense in Hebrew often denotes repeated acts in the present, the correct form is by thy abundant grace I enter thy house. " repeated four times in general cuts. is not implied in "AR".

In examining the translations of the Mahzor one encounters expressions like "As for me, may my prayer unto thee be in an acceptable time" instead of I offer my prayer to thee at a time of

grace, alluding to the time of public worship.¹ "The habitation of thy house," as redundant as "the tent of my house" (Psalm 132:3), simply means thy abode (אַהֶל בֵּיִת-מְעוֹן בֵּיִת). "Answer me in the truth of thy salvation" hardly makes any sense. Proper translation would give answer me with thy saving truth. The word "truth" is often identical with mercy and kindness; for example, "thy kindness and thy truth shall ever preserve me" (Psalm 40:12).

In the opening sentence of the Kedushah one is puzzled by "the mystic utterance," a mistranslation of ישִׁיחַ פֿוֹר .² The reference is of course to the phrase holy, holy, holy, chanted by the assembly of angels in the vision of Isaiah. The word סֹוֹד occurs here and there in the sense of council, assembly, and has nothing to do with mystery. סֹוֹד in the Kedushah is the equivalent of סֹוֹד in Psalm 89:8. Similarly, in the Hymn of Glory "the mystic utterance of thy servants" should be corrected to amidst thy servants.

The oft-repeated "Blessed be the name of his glorious kingdom" is incorrectly translated. Equally incorrect is "Blessed be his name, whose glorious kingdom" or "Blessed be his glorious kingdom." His glorious Majesty—God himself—is here the object of praise, and not his kingdom. The response אַרְבּרִדְּ שֵׁם כְּבוֹד מַלְכֹּוּתוֹ was used in the Temple in place of Amen, is the equivalent of the Kaddish response יְהָא שְּׁבֶּה רָבָּא מְּבָרֵךְ ("may his great name be blessed"). לוותן הוא שׁבְּבוֹד מַלְכוּתוֹ אוֹנְכְּבוֹתוֹ לֵּלְכוֹתוֹ his glorious kingdom.

¹Berakhoth 8a. ²The Ashkenazic reading סכור (instead of שיח סור) has been the cause of the widespread faulty rendering of this phrase.

³Ta'anith 16b. ⁴Compare Daniel 2:20. Targum Yerushalmi (Deuter-

eumlocution for the name of God and similar to שֶׁם כְּבוֹדוֹ (Psalm 72:19).

Devious errors found in current editions of the Maḥzor have been removed. Instead of לְּכֶל the variant has been adopted as the correct reading in the fifth verse of Yigdal.¹ This verse is the poetic counterpart of Maimonides' fifth principle that the Creator is the only one to whom it is proper to address our prayers; hence, it is wrong to translate here: "To every creature he teacheth his greatness and his sovereignty." Through the change of a single character (לְּכָל in place of לְּכָל), the fifth verse of Yigdal corresponds exactly to the fifth principle of faith formulated by Maimonides: Every creature must declare his greatness and his kingship; that is, everyone must pray to God.

Since the verb ברך primarily denotes to bend the knees, that is, to worship (Psalm 95:6), it would certainly be better to translate worshiped art thou; but this would be too much of a deviation from the long established "blessed art thou." Abrupt transitions from the second person to the third person occur in the benedictions as in all biblical poetry. English syntax, on the other hand, does not tolerate such transitions. For this reason, the benedictions must be rendered consistently in the second person.

In the Baraitha of Rabbi Ishmael, enumerating the thirteen principles upon which the talmudic exposition of the Bible is based, the ninth principle as well as the tenth contains the word אַחָּד. The correct reading is found on the first page of Sifra and in some rare Siddurim, thus: כל דבר שהיה בכלל ויצא מן

omony 6:4) interchanges the two formulas. ¹The curious statement in the Jewish Encyclopedia that the poet devoted eight years to improving and perfecting the excellent poem Yigdal is based on a misunderstanding of a Hebrew passage quoted by S. D. Luzzatto (see Birnbaum in ספר השנה ליהודי, 1946, page 335).

הכלל לטעון טען אחר שהוא כענינו . . . כל דבר שהיה בכלל ויצא מן הכלל הכלל לטעון טען אחר שלא כענינו.

אָלָלָּא לְעֵלָּא לְעֵלָּא לְעֵלָּא לְעֵלָּא לְעֵלָּא לְעֵלָא לְעֵלָּא לְעֵלָּא לְעֵלָּא לְעֵלָּא לְעֵלָּא לְעֵלָּא לְעַלָּא (Deuteronomy 28:43). Though it means higher and higher, it is analogous to all adverbs which are repeated without the use of a conjunction for the purpose of intensification and emphasis; examples: מְאֹד מְאַה, מְעַּט מְעַט, סָבִיב סָבִיב. In none of these instances does the Targum add the letter 1 as a conjunction.

Rabbi Jacob Emden of the 18th century called attention to a printer's error in the case of the parenthetical clause, "Our God and God of our fathers, be pleased with our rest," inserted in passages recited on festivals occurring on a Sabbath. Only the two words בְּמִנְּהְתָנוּ ("be pleased with our rest") directly apply to the Sabbath; the address to God applies to the remainder of the passage as well and should not be inserted in parentheses.

Piyyutim that are recited responsively, such as לְאַל שוֹרָך דִּין and יְלָאַל שוֹרָך דִין, are arranged in this edition so that no worshiper should ever get confused. Nor is the Hebrew text marred in this volume by a great multitude of the unnecessary insertions of Reader and Congregation. These are dispensed with by the direction Responsively given once at the beginning of each piyyut that is recited in responsive form.

The Sephardic-Ḥasidic version of the Prayerbook, which was introduced by Rabbi Israel Baalshem (Besht) during the eighteenth century, is in accordance with the arrangements and the additions of Rabbi Israec Luria, the famous Kabbalist of the sixteenth century known as Ari. There have been no less than six versions of the so-called Siddur Nusah ha-Ari, a fact sufficiently explaining why the Sephardic prayerbooks abound in variant readings, within parentheses, in the text. It is unfortunate indeed that, unlike the Ashkenazic editions of the Prayerbook, the Nusah Sepharad has

never been edited by men like Heidenheim and Baer. Complete laxity and inconsistency on the part of printers and publishers are frequently to be found by the reader, who is confused and does not know what to say and what to omit. Here are a few examples of variants within parentheses that have been eliminated from the present edition, so as to remove all obstacles from the way of the average worshiper:

הַמְּהָלֶּל בְּכָל (בְּרוֹב) הַמְּשְׁבָּחוֹת... (וְרוֹב) וְרְבֵּי רְבָבוֹת... נְפִים וְנְפְּלְאוֹת שֶׁצָשִׂיתָ (עִמְנוּ) עִם אֲבוֹתֵינוּ וְעָמְנוּ... וְעַל מְאוֹבֵי אוֹר (שֶׁעָשִׁיתָ) שֶׁיִצְרְתְּ... צְהַבָּה רַבָּה (אַהְבַּת עוֹלְם) אֲהַבְּתִנוּ.. וְהָאֵר צֵינְינוּ בְּתוֹרְתֵּךְ (בְּמִצְוֹתֵיךּ) וְדַבַּק לְבֵנוּ בְּמִצְוֹתֶיךּ (בְּתוֹרְתֶךְּ)... וְעַל כְּלֶם יִתְּבֶרְךְ... (תְמִיר) שְׁמְדּ מַלְבֵנוּ תָמִיד... בְּרְבֵנוּ אַבִּינוּ כְּלֶתַד (יְחַד)... וּצְדָקָה (וַרְחַמִים) וּבְרַכָּה וֹרְחַמִים...

A running commentary has been provided in the present edition of the Mahzor to explain various points of interest. Without accompanying illustrations even the best and most lucid translation cannot make clear, for example, the familiar tannaitic passage that lists the thirteen principles upon which the talmudic interpretation of the Bible is based. Included in the Mahzor in order to complete the daily minimum of study required of every Jew, they are on the lips of countless worshipers. Yet very few have learned precisely what these important principles are, because the old translation is too obscurely worded for the student to grasp its meaning.¹

¹In a letter to Samuel ibn Tibbon, Maimonidos writes: "Whoever wishes to translate and aims at rendering each word literally, and at the same time adheres slavishly to the order of words and sentences in the original, will meet with much difficulty; his rendering will be faulty and untrustworthy. This is not the right method. The translator should first try to grasp the sense of the passage thoroughly, and then state the author's intention with perfect clearness in the other language. This, however, cannot be done without changing the order of words, putting many words for one, or vice versa, and adding or taking away words so that the subject may be perfectly intelligible in the language into which he translates."

Designed for laymen, the footnotes are written in non-technical style and contain no abbreviations. To save space they include only references to original sources that do not bear long titles. Great authorities like Amram Gaon, Saadyah Gaon, Rashi, Maimonides and their works on the prayers are mentioned only on rare occasions. The footnotes embody illuminating information derived from a wide range of commentaries and works of scholars like Abrahams, Baer, Berliner, Dembitz, Elbogen, Finkelstein, Friedlander, Ginzberg, Heidenheim, Idelsohn, Pool, Yaavets, and Zunz. Each note begins with a Hebrew catchword, and is worded in a manner that anyone can readily find the explanation he seeks Memorable passages of our classic literature are given at intervals in the form of responsive readings in English, so as to enable all the worshipers, without exception, to participate heartily in the services.

The biblical references at the bottom of the English pages serve to indicate the central source of whatever has gone into the composition of the Mahzor. The biblical phrases and expressions woven into the texture of the liturgical poems are indicated in the notes which, at the same time, contain biographical sketches of the authors.

The aim of this edition is to supply an urgent need which is widely felt by worshipers and students of liturgy. The new English translation is designed to make intelligible the rich contents of the Maḥzor that have stirred the souls of countless generations. It is hoped that this volume will enable the worshiper to gain maximum intellectual and emotional satisfaction from the High Holyday services.

PHILIP BIRNBAUM

מִנְחָה לְּעֶרֶב יוֹם כִּפּוּר

אַשְׁרֵי יוֹשְׁבֵי בִּיתֶף; עוֹד יְהַלְּלְּוּךּ כֶּלָה. אַשְׁרֵי הָעָם שֶׁבְּכָה לֹּוֹ; אַשְׁרֵי הָעָם שֶׁיִיְ אֱלֹהִיו.

תהלים קמה

שַׁטִּבָּה לְּבִוֹר

אָרוֹמִמְּה, אָצְרֹינִי הַמָּלֶּה, וַאָבִּרְכָה שִׁמְּה ּלְּעוֹלֶם וָעֶר.
בְּכָל יוֹם אַבְּרְכֶּה, וַאֲהַלְּלָה שִׁמְּה לְּעוֹלֶם וָעֶר.
בְּרָל יִי בְּמִלְתְּי וֹאֲבִרְ מִצְּשֵׁיף, וּנְבוּרֹתֶיף יַגְּיִרוּ.
בְּרָל יִי בְּמִלְתִיף יִאמְרוּ, וּנְבְלְתִּיף יַגְּיִרוּ.
בְּרָל רָב מוּבְּך יִבְּיעוּ, וִּבְלְתְּה אַסַּבְּרָנִּה.
בְּנִי וֹנִיְלְאוֹמֵיף יִאמְרוּ, וּנְדְלְתִּיף יְבַנְּנוּ.
בְּנִי וֹנִיְלְאוֹמֵיף יִאמְרוּ, וּנְדְלְתִּיף יְבְנְנוּ.
בְּנִי וֹנִי לַכֹּל, וְרַחִמְיוֹ עַל כָּלְ מַעְשָׂיו.
בְּנִי וֹבְלַלְי, וְרַחִמְיוֹ עַל כָּלְ מַעְשָׂיו.
בְּנִי לַכִּלְיתָה יִי, אָבֶר הַאָּבְירָה, וּנְבּוּרְתִּיף יְבְּבָּר.
בְּבוֹר הַבְּרַ בְּנִי הָאָבְירָ נְבִייִי וְבְּבְּרָה.
בְּבוֹר מַלְּכוּתוּ, אָלְהוֹי הָאָרָה, וַבְּבוּרְתִּף יְבְבִּרוּת הַבְּר.
בְּבוֹר מַלְּכוּתוֹי.
בְּבוֹר מַלְּכוּתוֹּ, הָאָרָם נְּבוּרְתִּיוֹ, וּבְבּוֹרְתִּיף יִבְבְּרִנִּים.

לְּהוֹדִיעַ לְּבְנֵי הָאָדָם נְּבוּרֹתָיו, וּכְבוֹד הֲדֵר מַלְּכוּתוֹ. מַלְּכוּתְדְּ מַלְּכוּת כָּלֹ עֹלְמִים, וּמֶמְשַׁלְחְדְּ בְּכָלֹ דּוֹר וָדֹר. סוֹמֵד יָיָ לְּכָלֹ הַנִּפְּלִּים, וְזוֹקֵף לְּכָלֹ הַבְּפוּפִים.

AFTERNOON SERVICE FOR EREV YOM KIPPUR

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King, And bless thy name forever and ever. Every day I bless thee. And praise thy name forever and ever. Great is the Lord and most worthy of praise: His greatness is unsearchable. One generation to another praises thy works; They recount thy mighty acts. On the splendor of thy glorious majesty And on thy wondrous deeds I meditate. They speak of thy awe-inspiring might, And I tell of thy greatness. They spread the fame of thy great goodness. And sing of thy righteousness. Gracious and merciful is the Lord. Slow to anger and of great kindness. The Lord is good to all, And his mercy is over all his works. All thy works praise thee, O Lord, And thy faithful followers bless thee. They speak of thy glorious kingdom. And talk of thy might, To let men know thy mighty deeds, And the glorious splendor of thy kingdom. Thy kingdom is a kingdom of all ages, And thy dominion is for all generations. The Lord upholds all who fall. And raises all who are bowed down.

¹Psalms 84:5; 144:15.

פּוֹתֵם אֶת יֶדֶדּ, וּמַשְּׁבְּיעַ לְּכָדֹ חֵי רָצוֹן. שֵׁינֵי כָּלֹ אֵלֶיִדִּ יְשַּׁבֵּרוּ, וְאַתָּה נוֹתֵן לְּהֶם אֶת אָכְלָּם בְּעִתּוֹ.

צַדִּיק יָן בְּכָל דְּרָכִיו, וְחָסִיד בְּכָל מַעֲשְׁיו.

קרוֹב יְיָ דְּכָל לֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֲהוּ בָּאֱמֶת. רָצוֹן יֵרָאָיו יַעַשָּׁה, וֹאָת שַׁוְעָחָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יָיָ אֶת כָּלֹ אֹהֲבָיו, וְאָת כָּלֹ הָרְשָׁעִים יַשִׁמִיד.

תְּהַלֵּת יְיָ יָדַבֶּר־פִּי; וִיבָרַף כָּלֹ בָּשֶׂר שֵׁם קְּרְשׁוֹ לְעוֹלֶם וָעֶד. וַאַנְחָנוּ נְבָרֵף יָה מֵעַתָּה וְעַד עוֹלֶם; הַלְּלֹוּיָה.

Reader:

יִתְנַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבְּא בְּעֻלְּמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּיףְ מַלְּכוּתִה, וְיַצְמַח פָּרְקָנֵה וִיְקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְּׂרָאֵל, בַּעֲנְלְא וּבִזְמַן קְרִיב, וְאָמְרוּ אָמֵן.

יָהָא שְׁמֵה רַבָּא מְבָרַךְ לְּעָלֵם וּלְּעָלְמִי עָלְמֵיָא.

יִתְבָּרַדְּ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדֵּר, מִכָּלֹ בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנָחֱמָתָא, דַּאָמִירָן בְּעָלְּא מִבָּלֹ בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנָחֱמָתָא, דַּאָמִירָן בְּעָלְּמָא, וִאָמִרוּ אָמֵן.

The Shemoneh Esreh is recited in silent devotion while standing, facing east. The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

בִּי שֵׁם יְיָ אֶקְרָא, הָבוּ וְּרֶל כֵּאלֹתְינוּ. בִּי שֵׁם יְיָ אֶקְרָא, הָבוּ וְּרֶל כֵּאלֹתְינוּ.

בָּרוּהְ אַתָּה, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,

The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.

'We will bless the Lord henceforth and forever.

Reager:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!
O Lord, open thou my lips, that my mouth may declare thy
praise.

Blessed art thou, Lord our God and God of our fathers, God

Praise the Lord!

¹ Psalm 115:18.

אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲלְב, הָאֵל הַנְּרוֹל הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עֶלְיוֹן, נּוֹמֵל חֲסָרִים טוֹבִים, וְקוֹנֵה הַכֹּלֹ, וְזוֹבֵר חַסְרֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְּמַעַן שָׁמוֹ בְּאַהֲבָה.

זָבְרָנוּ לְּחַיִּים, מֶלֶּךְ חָפֵּץ בַּחַיִּים, וְבָרְבֵנוּ בְּסֵפֶּר הַחַיִּים, לִּמַעַנָּךְ אֱלֹהִים חַיִּים.

מֶּלֶדְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּדְ אַתָּה, יִיָ, מָגַן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלֶם, אֲדֹנֶי; מְחַיֵּה מֵתִים אַתָּה, רַב לְּהוֹשִׁיעַ. מוֹרִיד הַשָּׁל.

מְכַלְּבֵל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵם אֲמוּנְתוֹ לִּישֵׁנֵ עָפָר. מִי כָמְוֹדּ, בַּעַל נְּבוּרוֹת, וּמִי דְּוֹמֶה לְּדְּ, מֶלְדֶּד מֵמִיח וּמְחַיֶּה וּמַצְּמִיחַ יְשׁוּעָה.

מִי כָמְוֹדְּ, אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

ּוָנֶאֱמָן אַתָּה לְּהַחֲיוֹת מֵתִים. בָּרוּדְ אַתָּה, יָיָ, מְחַיֵּה הַמֵּתִים.

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said: נַּאָרִישָׁהְ וְנָעֲרִיצְהְ בְּלְעַם שִּׁיְחַ סוֹר שַּׂרְפֵּי לְּדֶשׁ הַמְשַׁלְּשִׁים בָּאָרִישָׁהְ וְנָעֲרִיצְהְ בְּלְעַם שִּׁיְחַ סוֹר שַּׂרְפֵּי לְדֶשׁ הַמְשַׁלְּשִׁים קרוש, קרוש, קרוש יִי צְּבָאוֹת; מְלֹא כָל הְאָרֵץ בְּבוֹרוֹ.

> לְּעָפֶּתָם מְשַׁבְּחִים וְאוֹמְרִים: בָּרוּךְ בְּבוֹר יְיָ מִפְּּסְוֹמוֹ. וּבְרַבְרֵי קָרְשְׁךּ בְּתוּב לֵּאמֹר:

יִמְלֹדְ יָיָ לְעוֹלָם, אֱלֹהַיִּהְ צִּיוֹן לְדֹר וַדֹר; הַלְּלֹוּיָה.

of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said:

We sanctify and revere thee in the sweet words of the assembly of holy seraphim who thrice repeat *holy* unto thee, as it is written by thy prophet: "They keep calling to one another:

> Holy, holy, holy is the Lord of hosts; The whole earth is full of his glory."¹ Angels respond with praise and say:

Blessed be the glory of the Lord from his abode.² And in thy holy Scriptures it is written:

thy holy Scriptures it is written: The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

Reader קַרוֹר נָנִיר נְּנִיר נְּרָלְּהְ וְיָגְעָת נְצָּחִים קְּרְשְׁתְּה נַקְּדִּישׁ, וְשָׁבְחֲדְּ אֱלֹהֵינוּ מִפְּינוּ לֹא יָמוּשׁ לְעוֹלְם וְעֶּר, כִּי אֵל מֶלֶדְ נְּרוֹלֹ וָקְרוֹשׁ אָחָה. בְּרוֹדְּ אַהְה. יִיָּ, הַמֶּלֶדְ הַקְּרוֹשׁ.

אַתָּה קָרוֹשׁ וְשִׁמְּדּ קָרוֹשׁ, וּמְּרוֹשִׁים בְּכָלֹ יוֹם יְהַלְּלְּוּדְּ פֶּלְה, כִּי אֵלֹ מֶלֶדְ נְּרוֹשׁ וְשִׁמְדּ קָרוֹשׁ אָתָה. בְּרוּדְ אַתָּה, יִיְ, הַמֶּלֶדְ הַקְרוֹשׁ אַתָּה חוֹנֵן לְאָרָם דְּעַת, וּמְלַמֵּד לֻּאָנוֹשׁ בִּינָה. חָנְנוּ מֵאִתְּדְּ דֵּעָה, בִּינָה וְהַשִּׁבֵּל. בָּרוּדְ אַתָּה, יִיָּ, חוֹנֵן הַדְּעַת.

הַשִּׁיבֵנוּ בִּתְשׁוּבָה שְׁלֵּמֶה לְּפָנֵיף. בְּרוּךְ אַמְּה, יְיָ, הְרוֹצֶה וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמֶה לְּפָנֵיף. בְּרוּךְ אַמְּה, יְיָ, הְרוֹצֶה בִּתִשׁוּבָה.

אָל מוֹב וְסַלְּח אָבְינוּ בִּי חָמָאנוּ, מְחַל לְנוּ מַלְבֵנוּ בִּי בְּשְׁעְנוּ, בִּי אָל מוֹב וְסַלְּח אָתָה. בָּרוּף אַתָּה, יָיָ, חַנוּוּן הַמַּרְבָּה לִּסְלְחַ.

רְאֵה נָא בְעָנְיָנוּ וְרִיבָה רִיבֵנוּ, וּנְאָלֵנוּ נְאֻלֶּה שְׁלֵמְה מְהֵרָה לְּמַעַן שְׁמֶךּ, כִּי אֵלֹ גּוֹאֵלֹ חָזֶק אֶתָּה. בְּרוּךְ אַתְּה, יְיָ, גּוֹאֵלֹ יִשְׂרָאֵלֹ.

רְפָּאֵנוּ יִיָּ וְנַרְפַּא, הוֹשִׁיעֵנוּ וְנַנְּשֵׁעָה, כִּי תְהַלְּתֵנוּ אָחָה; וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְּכָל מַכּוֹתִינוּ, כִּי אֵל מֶלֶּךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָחָה. בָּרוּך אַחָּה, יָיָ, רוֹפֵא חוֹלֵי עַמוֹ וִשְּׁרָאֵל.

בְּרַךְ שְׁבֵּינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשְּׁנָה הַזֹּאת וְאֶת כָּלֹ מִינֵי תְבוּאָתָה לְּטוֹבָה, וְתֵן בְּרְכָה עַלֹּ פְּנֵי הָאֲדְמָה, וְשַׂבְּעֵנוּ מִטּוּבָה, וּבָרַךְ שְׁנָתֵנוּ כַּשְׁנִים הַטּוֹבוֹת לְּבְרָכָה, כִּי אֵלֹ טוֹב וּמֵטִיב אַחָה וּמִבָּרַךְ הַשְּׁנִים. בָּרוּךְ אַתָּה, יִיָ, מִבָּרַךְ הַשְּׁנִים.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy King.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. Blessed art thou, O Lord, holy King.

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou art a good and forgiving God. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us completely and speedily for thy name's sake, for thou art the mighty redeeming God. Blessed art thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our ills and wounds; for thou art the faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all its varied produce for the best; bestow a blessing upon the face of the earth. Satisfy us with its goodness, and bless our year with the prosperity of good years, for thou art the good and beneficent God who dost bless the years. Blessed art thou, O Lord, who blessest the years. הְקַע בְּשׁוֹפֶר נְּרוֹל לְּחֵרוּתֵנוּ, וְשָׂא גֵס לְּקַבֵּץ נְּלְּיוֹתֵנוּ. וְקַבְּצֵנוּ יְחַד מְהַרָּה מֵאַרְבַּע בַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ. בְּרוּךְ אַחָּה, יָיָ, מְקַבֵּץ נִרְחֵי עַמּוֹ יִשְׂרָאֵלֿ.

הָשִּׁיבָה שׁוֹפְּמֵינוּ בְּבָרָאשׁוֹנָה, וְיוֹיְצֵצֵינוּ בְּבַהְּחִקְּה; וְהָסֵר מָפֶּוּנּ יָגוֹן וַאֲנָחָה; וּמְלֹוֹך עָלֵינוּ מְהַרָה, אַתָּה וְיָ לְּבַדְּךְּ, בְּחֶטֶר וּבְרַחֲמִים, וְצַדְּקְנוּ בְּצֶדֵק וּבְמִשְׁפָּט. בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֵךְ הַמִּשְׁפָּט.

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְנָה, וְכָל הָרְשְׁעָה כְּרְנֵע תֹאבֵר, וְכָלֹ אֹיְבִי עַמְּדְּ מְהֵרָה יִבְּרֵתוּ; וְהַגִּדִים מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר וּתְמַנֵּר, וּתְכַלֵּם וְתַשְׁפִּילֵם וְתַכְנִיעֵם בִּמְהֵרָה כְּיָמֵינוּ. בְּרוּדְּ אַחָּה, יָיָ, שׁוֹבֵר אֹיְבִים וּמַכְנִיעַ זֵדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּדּ בֵּית יִשְׂרָאֵל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּדּ בֵּית יִשְׂרָאֵל רַחֲכֵּן הַבְּשְׁמִר סוֹב לְכַל הַבּוֹשְׁחִים בְּשִׁמְדּ רַחֲכֵּן הַ יְיָבְ אֲכָּוֹת יִשְׁכָּר מוֹב לְכַל הַבּוֹשְׁחִים בְּשִׁמְדּ רַחֲכֵּין הַ יְעָל זִקְנִיּ. יָבְיּתְּהָ הַּצְּחָתוּי בְּשְׁמְדּ הַבְּּרִוֹל בָּאֲמָת נִשְׁעָנִיּ. בְּרוּדְּאַתְּה, יְיָ, מִשְּׁעָן וּמִבְּשְׁחִוּי בַּרִיּדְ אַתְּה, יְיָ, מִשְּׁעָן וּמִבְּשְׁחִוּי בַּרִיּדְ אַתְּה, יְיָ, מִשְּׁעָן וּמִבְּשְׁחִ לַּצִּיִּתְים.

וְלִּירוּשְׁלֵּיִם עִירְדּ בְּרַחֲמִים תְּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָה כַּאֲשֶׁר דִּבַּרְתָּ; וּבְנֵה אוֹתָה בְּלֶרוֹב בְּיָמֵינוּ בִּנְיֵן עוֹלֶם; וְכִפֵּא דָוִד עַבְדְדּ מְהֵרָה לְתוֹכָה תָּכִין. בָּרוּדְ אַתָּה, יִיָּ, בּוֹנֵה יִרוּשֶׁלָּיִם.

אָת צֶמַח דָּוִד עַבְדְּדְּ מְהֵרָה חַצְּמְיחַ, וְקַרְנוֹ חָרוּם בִּישׁוּעָתֶדּ, כִּי לִּישׁוּעָתְדּ קּוְינוּ כָּלֹ הַיּוֹם ומְצַפִּים לִּישׁוּעָה. בָּרוּדְ אַתָּה, יָיָ, מַצְמִיחַ קָרֵן יִשׁוּעָה. Sound the great shofar for our freedom; lift up the banner to bring our exiles together; assemble us speedily from the four corners of the earth into our land. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us speedily, O Lord, in kindness and mercy; clear us in righteousness and in justice. Blessed art thou, O Lord, King of Justice.

May the slanderers have no hope; may all wickedness perish instantly; may all our enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a goodly reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust and on thy great kindness we faithfully rely. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David thy servant. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hopefully look to thee for deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

נשעש, first person plural ("we rely"), occurs only once in the Bible (II Chronicles 14:10).

אָב הָרַחֲמָן, שְׁמַע קּוֹלֵנוּ; יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבָרָצוֹן אֶח חְפִּלְּתֵנוּ, כִּי אָל שׁוֹמֵע חְפִּלְּחנוּ וּשְׁמֵע חְפִּלְּחֵנוּ, כִּי אַחָּה שׁוֹמֵע חְפִּלְּתנוּ וּשְׁמֵע חְפִּלְּחֵנוּ, כִּי אַחָה שׁוֹמֵע חְפִּלְּח בָּל פָּה, עַמְּּך יִשְׂרָאֵלֿ, וּשְׁמֵע הְפִּלְּחה.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּדּ יִשְּׂרָאֵלֹּ וְלְּתְפִּלְּתְם שְׁעֵה; וְהָשֵׁב אֶת הָעֲבוֹרָה לְּרָבִיר בִּיתֶד, וְאָשֵׁי יִשְׂרָאֵלֹּ וּתְפִּלְּתְם מְהֵרָה בְּאַהַבָּה תְּקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְּרָצוֹן תָּמִיד עֲבוֹרַת יִשְׂרָאֵלֹ עַמֶּדָּ.

וְתֶחֲזֶינָה עֵינִינוּ בְּשׁוּבְדּ לְּצִיּוֹן בְּרַחֲמִים. בְּרוּדְ אַתָּה, יְיָ, הַמַּחַזִיר שָׁכִינָתוֹ לִצִיּוֹן.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(מוֹדִים אַנַחִנוּ לַדְּ, שָׁאַתָּה ואלהי אַלהינו הוא אַבוֹתֵינוּ. אֱלֹתֵי כָלֹ בָּשָּׁר, בָרֵאשִׁית, יוצֵר יוצרנו, בְּרָכוֹת וְהוּדָאוֹת הַנָּרוֹל וִהַקָּרוֹשׁ עַלֹּ שֵׁהַחֵיִיתְנוּ וָקיַמְתָּנוּ. בֵּן תִּחַיֵּנוּ וּתַקּיִמֵנוּ, וָתָאֵסוֹף נָּלְיוֹתֵינוּ לְּחַצְרוֹת קַרשָׁך לִשָּׁמוֹר חָקֵיך וַלַּצְשׁוֹת רַצוֹנֶדּ, וּלְעָבְרַדְּ בִּצֵבָב שָׁבֶּם, עַלֹּ שָׁאֲנַחָנוּ מוֹדִים לַּדְּ. בָּרוּךְ אֵלֹ הַהוֹדָאוֹת.)

מוֹדִים אַנְחָנוּ לֻדְּ, שָׁאַתָּה הוּא יְיָ אֱלֹבֵינוּ וֵאלֹבִי אֲבוֹתֵינוּ לְעוֹלֶם וָעֶד. צוּר חַיִּינוּ, מְגוּ נוֹבֶה לְּדְ, וּנְסַפֵּר תְּהֹלֶּחֶדְ, וְעַלֹּ נְשְׁמוֹתִינוּ הַפְּּסוּרִים בְּיֵדְדְּ, וְעַלֹּ נִּפֶיְה שֶׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ נַפֶּיך שֶׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ נַפְיר שָׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ נַפְיר שָׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ תַמְינוּ הַפְּסוּרִים בְּיֵדְדְּ, וְעַלֹּ נַפְיר שָׁבְּלוּ יִם עִמְנוּ, וְעַלֹּ הַמִּינוּ הַבְּּסוּרִים בְּיִבְּרְּ הַמוֹב בִּי לֹא כָלוּ וַבְּקְר, וְעַלֹּ הַמוֹב בִּי לֹא כְלֹנוּ לַדְּר, וֹבְּ Merciful Father, hear our voice; Lord our God, spare us, have pity on us, accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed. Be gracious to us, answer us, hearken to our prayer, for thou hearest in mercy the prayer of all thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise-for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favorsevening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

מודים is based on ערב ובקר וצהרים and נודה לך לעולם, לדור ודור נספר מהלתך and ערב ובקר וצהרים and אשיחה Psalms 79:13; 55:18).

מרים דרבון. recited by the Congregation in an undertone while the Reader repeats aloud the adjacent benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

וְעַלֹּ כָּלֶּם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שִׁמְדּ, מַלְּבֵנוּ, תָּמִיד לִעוֹלָם וָעָד.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךְּ.

וְכֹל הַחַיִּים יוֹדְוּךּ פֶּלְה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְדּ הַנְּדוֹל בָּאֲמֶת לְעוֹלֶם כִּי טוֹב. הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרְתֵנוּ כֶּלְה, הָאֵל הַטוֹב. בָּרוּדְ אַתָּה, יִיָ, הַטוֹב שִׁמְדּ, וּלְדּ נְאֶה לְהוֹדוֹת.

שִׁים שֶׁלּוֹם, מּוֹבָה וּבְרָבָה, חַיִּים חֵן וָחֶסֶר וְרַחֲמִים, עֲלֵינוּ וָעַל כָּל יִשִּׂרָאֵל עַמֶּף. בְּרְבֵנוּ, אָבִינוּ, כִּלְנוּ כְּאֶחָר, בְּאוֹר שָּמֵידּ. כִּי בְאוֹר פָּגֵידּ נָחַתְּ לְּנוּ, יְיָ אֱלֹחֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת בְּעִייֵדְ לְּבְרָבְנוּ וּלְּבָרֵךְ אֶת כָּלֹ עַמְּדּ יִשְׂרָאֵל בְּכָל עַת וּבְכָל שַׁעָה בִּשְׁלוֹמֵך.

בְּסֵפֶּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַּרְנָסָה טוֹבָה, וּנְגַרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנֶחָמוֹת, נְזָבָר וְנִבְּחֵב לְּפְגֵּיךּ, אֲנְחְנוּ וְכָל עַמְּדּ בֵּית
יִשְׂרָאֵל, לְּחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּדְּ אֲנְחָנוּ וְכָל עַמְּדְ בִּית
עַמוֹ יִשִּׂרָאֵל בַּשָּׁלוֹם.

יִהְיוּ לְּרָצוֹן אִמְרֵי פִּי וְהָגְיוֹן לִבִּי לְפְנֵיְדּ, יְיָ, צוּרִי וְגוֹאֲלִי.

אֶלּהַינוּ וַאִּלְהֵי אָבוֹתֵינוּ, חָבֹא לְּפָנֵיךּ חְפִּלְתֵנוּ, וְאַלֹּ הִתְעַלֵּם מִּחְחָנָתֵנוּ; שֶׁאֵין אָנוּ עַזִּי פָנִים וּלְשֵׁי עְרֶף לּוֹמֵר לְפָנֵיף, יִיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנָחְנוּ וְלֹא חְטָאנוּ; אָבָל אֲנָחְנוּ וַאֲבוֹתֵינוּ חָטָאנוּ.

שים שלום directly refers to the priestly blessing which ends with the word. This paragraph, which was daily recited in the Temple as part of the

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to asy to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

priestly blessing, has come down to us with occasional variations. In the ninth century Siddur of Rav Amram Gaon, for example, the reading is אהבה וחסד instead of אהבה חסד. In place of חירה חיים, Maimonides and other authorities read חירה וחיים.

אבל אנחט חטאנו is the reading in the Talmud (Yoma 87b) and in many Ashkenazic prayerbooks; see Baer, Avodath Yisrael, page 414. The reading ואבראע השטא is based on Jeremiah 3:25; Nehemiah 1:16; Psalm 106:6, where we find the expression: "Like our fathers, we have sinned." In Nehemiah 9:2, we are told that the people of Israel "confessed their sins and the injustices of their fathers."

סַרְנוּ מִמִּצְוֹתֶיךּ וּמִמִּשְׁפְּטֶיךּ הַטּוֹבִים, וְלֹא שֶׁוָה לְּנוּ. וְאַהָּה אַדִּיק עַלֹּ כָּלֹ הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשְׂיתָ וַאַּנְחְנוּ הִרְשְׁעְנוּ. מַה נֹאמֵר לְפָנֵיךּ יוֹשֵׁב מָרוֹם, וּמֵה נְּסַבֵּר לְפָנֵיךּ שׁוֹבֵן שְׁחָקִים, הַלֹּא כָּלֹ הַנִּסְתָּרוֹת וְהַנִּלְזֹת אֵתָּה יוֹרָעַ.

אַתָּה יוֹרֶעַ רָזֵי עוֹלֶם, וְתַעֲלוּמוֹת סְתְרֵי כָּל חָי. אַתְּה חוֹפֵשׁ כָּלֹ חַדְרֵי בָשֶּׁן, וּבוֹחֵן כְּלָיוֹת וָלֵב. אֵין דְּבָר נָעְלָם מִשֶּּךָ, וְאֵין נִסְתָּר מִנְּגָר עִינֵיךּ.

וּבְבֵן יְהִי רָצוֹן מִלְּפְנֵיף, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁחְּבַפֶּר־לְנוּ עַלֹּ בָּלֹ חַפֹּאתֵינוּ, וְתִסְלַח לְנוּ עַלֹּ כָּלֹ עֲוֹנוֹתִינוּ, וְתִמְחַלֹּ לְנוּ עַלֹּ כָּלֹ פְּשָׁעֵינוּ.

נְעַל חַמָּא שֶׁחְמָאנוּ לְּפְנֵיךּ בְּלְעַת וּבְמָרְמָה. על חַמָּא שֶׁחְמָאנוּ לְּפְנֵיךּ בְּנְלוּי וּבַפְּתָר, וְעַל חַמָּא שֶׁחְמָאנוּ לְּפְנֵיךּ בְּנְלוּי וּבַפְּתָר, על חַמָּא שֶׁחְמָאנוּ לְפְנֵיךּ בִּנְלוּי וּבַפְּתָר, וְעַל חֵמָּא שֶׁחְמָאנוּ לְפְנֵיךּ בִּנְלוּי וּבַפְּתָר, על חַמָּא שֶׁחְמָאנוּ לְפְנֵיךּ בִּנְלוּי וְעַרְיוֹת. על חַמָּא שֶׁחְמָאנוּ לְפְנֵיךּ בִּנְלוּי וְבַיְיוֹת. וִעַל חַמָּא שֶׁחְמָאנוּ לְפְנֵיךּ בִּנְעוּי וּבְיּיוֹת. We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously. For the sin we committed in thy sight unintentionally, And for the sin we committed against thee by idle talk. For the sin we committed in thy sight publicly or privately, And for the sin we committed against thee by lustful behavior. For the sin we committed in thy sight by offensive speech, And for the sin we committed against thee knowingly and deceptively.

אחה ידע רוי עולם, quoted in the Talmud (Yoma 87b), is attributed to Rav, founder of the academy at Sura in the third century.

אל חטא, designated ודוי הגדול ("the long form of confession") in contrast to the shorter form אשמנו is a twofold alphabetical acrostic. In Maimonides' Mishneh Torah, אשמנו appears in a single alphabetical acrostic. The whole range of human failings and backslidings is unrolled in this "catalogue of sins."

עַל חַמָא שֵׁחָמָאנוּ לְּפָנֵיף בְּהַרְהוֹר הַלֵּב, ּוְעַל חַמְּא שֶּׁחָטָאנוּ לְּפָנֵיךּ בְּהונֵאַת רַעַּ. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךְ בִּוִדּוּי פָּה, וָעַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּוְעִידַת זְנוּת. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵידְ בְּזָרון וּבִשְנְנָה, וִעַלֿ חַמָּא שֵׁחָמָאנוּ לְּפָנֶיךּ בְּזִלְזוּלֹ הוֹרִים וּמוֹרִים. עַל חַטְא שֶׁחָטָאנוּ לְּפָנֵידְ בְּחְזֶּק יָד, וָעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּחַלּוּל הַשֵּׁם. עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּטִפְשׁוּת פֶּה, ּוַעַל חַמְא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּטֻמְאַת שְּׂפָתְיִם. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בִּיֵצֵר הָרָע, ּוְעַלֹּ חֵמְא שֶׁחָמָאנוּ לְּפָנֶיךּ בְּיוֹדְעִים וּבְלֹּא יוֹדְעִים. ּוָעַהַ בָּכָּם, אֵלְוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לֻנוּ, בַבֶּר־לָנוּ. רַבַ מַמָא שֵׁחָטָאנוּ לְּפַנֵּיך בְּכַפַּת שְׁחַר, ּוָעַל חַמְּא שֶׁחָטָאנוּ לְּפָנֶיךְ בְּכַחַשׁ וּבְכָזָב. עַל חִמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּלְּשׁוֹן הָרָע, ּוָעַל חַמְא שֶׁחָמָאנוּ לְּפָנֶידְ בְּלָצוֹן. עַל חַטָּא שֵׁחָטָאנוּ לַפָּנֵיךּ בִּמַשָּׂא וּבִמַהָּן, וִעַל חַמָּא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּמַאֲכָל וּבְמִשְׁחֵה.

The confession is phrased in the plural because it is made collectively by the whole community, regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

For the sin we committed in thy sight by evil thoughts,
And for the sin we committed against thee by oppressing
a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association,

For the sin we committed in thy sight willfully or by mistake, And for the sin we committed against thee by contempt for parents or teachers.

For the sin we committed in thy sight by violence,

And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,

And for the sin we committed against thee by fraud and
falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

It has been suggested that the phrase בכמה שחם, found in no other source, is in place of an original reading כמר ("by ransom and bribe"), since the word סמר is synonymous with ישתר (compare I Samuel 12:3; Amos 5:12).

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּנֵשֶׁךּ וּבְמַרְבִּית, עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בִּנְשִׁרָ וּבְמַרְבִּית,

עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּשִׁקוּר עָיִן,

ּוָעַל חַטְא שֶׁחָטָאנוּ לְּפָנֵיף בְּשִׂיחַ שִּׂפְתוֹתֵינוּ.

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּעֵינִים רָמוֹת, עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּעֵינִים רָמוֹת,

ּ וְעַל כָּדֶּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּפֶּר־לְנוּ.

עַל חַמְא שֶׁחָמָאנוּ לְפָנֵיךּ בִּפְרִיקַת על,

יָעַל חַאָא שֶׁחָטָאנוּ לְּפָנֶידְ בִּפְלִילוּת.

יָעַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיךּ בִּצְרִיַּת רְעַ, עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּצְרִיַּת רְעַ,

יִעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּקַלּוּת רֹאשׁ, עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיף בְּקַלּוּת רִאשׁ,

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּרִיצַת רַנְּלַיִם לְּהָרַע. וַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּרְכִילוּת.

עַל חֵטְא שֶׁחָטָאנוּ לְּפָנֵיךּ בִּשְׁבְוּעַת שְּׁוְא,

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיְדְּ בְּשִׂנְאַת חִנְּם. עַל חַטָּא שֵׁחָטָאנוּ לִּפְנֵיְדְּ בִּתִשִּׁימֵת יָר,

ּוְעַל חִטְא שֶׁחְטָאנוּ לְּפְנֵיךּ בְּחִמְהוֹן כֵּבְב.

וְעֵלֹ כָּלְּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, כַּפֶּר־לְנוּ.

ּוְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עְלֵּיהֶם עוֹלְה.

ּוְעַלֿ חֲשָׂאִים שֶׁאָנוּ חַיְבִים עֲלֵיהֶם חַשְּׂאת.

ּוְעֵלֹ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קְרְבָּן עוֹלֶה וְיוֹרֵד. וְעַלֹ חֲטָאִים שֵׁאָנוּ חַיָּבִים עַלֵּיהֶם אָשֶׁם וַדֵּאי וְאָשֶׁם תְּלוּי. For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust, And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering, And for the sins requiring a sin-offering. For the sins requiring varying offerings, And for the sins requiring guilt-offerings. ְּוְעֵלֹ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַּרְדוּת. וְעֵלֹ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְּקוּת אַרְבָּעִים. וְעֵלֹ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּיבִי שְׁקָיִם. וְעֵלֹ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם בְּרֵת וַעֲרִירִי.

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,
סְקִילְה, שְׁרֵבָּה, הֶּרֶב, וְחֶבֶּק. עַל מִצְוַת עֲשָׁה וְעַל מִצְוַת לֹא
סְקִילְה, שְׁרֵבָּה, הָבִן שָׁיֵשׁ בָּה קוּם עֲשֵׂה, וּבִין שָׁאֵין בְּה קוּם עֲשֵׂה, אֶת
חַנְּשָׁה, בִין שָׁיִשׁ בָּה קוּם עֲשֵׂה, וּבִין שָׁאֵין בְּה קוּם עֲשֵׂה, אֶת
חַנְּשָׁרְנוּם לְּפָנֵיף וְמָת שָׁאִינָם וְּלְוּיִם לְנוּ שֶׁרְינוּ לְּךְ עֲלֵיהֶם; וְאֶת שֶׁאִינָם וְּלְּוּיִם לְנוּ בְּבְר שֶׁנְאֶמְם בְּאָת שֶׁאִינָם וְּלְּוּיִם לְנוּ בְּבְר שְׁבָּעֵיך הַנְּלְת לְנוּ וּלְּבְנִינוּ עַד עוֹלְם, לַעֲשׁוֹת אֶת כְּל דִּבְרִית לַנִי וּלְבְנִינוּ עַד עוֹלְם, לַעֲשׁרְאֵל וְשָׁהוֹן לְשִׁבְּטֵי יְשָׁרוּוּ הַוֹּאַת בְּנוּ וּלְבְנִינוּ עַד עוֹלְם, לֵעְשׁרָאַ לְשְׁבְּטֵי יְשָׁרוּוּ בְּיִלְית לְנוּ וּלְּבְנְינוּ עַד עוֹלְכָם, לַעְשְׁלוֹת לְנוֹ וִנְיִים לְנוּ וּלְבְּיִים לְנוּ מִלְּלְּבְיִים לְנוּים וִידוֹר, וּמִבַּלְּעְדֵיךּ אֵין לְנוּ מְלֶבֶּף מִוֹחֵל וְסוֹלֵחְ אַשְׁיִבְּי יִשְׁרָאוֹ בְּבִּי וְיִשְׁרוּ בְּבִּי וְשְׁבִּין לְּבִי וְנִים וְנִים וְנִים לְנוּים לְנוֹים לְנִם וְּבִּי עִיתוֹלְם, לְּנִים לְנִבּיוֹת לְנִבּיוֹר, וְהַנְּבְּלְתְּבְּיוֹ מְּבְּיוֹן לְּיִים לְנִנוּ עֵּבְי שְׁבְּיוֹן וְשְׁבְּים לְנִבּיוֹר, וְהִנִּים לְנִהוֹים לְנִנוּ שְׁבְּבְּיוֹם לְנִהוֹים וְנִבּוֹיוֹ שְׁבְּיוֹ לְּיִים לְנִהוֹים לְנִהוֹים וְנִבּוֹיוֹ שְׁבְּיִים לְּנִינוֹ עַבְי עִבְּיוֹ בְּבָּיוֹ מְשִׁבְּשׁוֹת וְחִלּוֹים לְנִוֹי עִבְּיוֹ בְּבְּעִים לְּנִבּיוֹ שְׁבְּבְּיוֹ בְּיִים לְּנִבּיוֹ בְּבְיוֹבּי בְּנִבּיוֹ בְּיִים בְּבְּיוֹ בְּעִים בְּיִים בְּבְּיוֹ בְּבְּיוֹ בְּנִיוֹי בְּנִינִי בְּעִים בְּבְּעִים לְּעִבְּיוֹ בְּנִיוֹי בְּיִים בְּבְיִים בְּבִיים בְּבְּעִים בְיוֹבְיוּ בְּבְיבְיים בְּבְּיִים בְּבְיבְיבְּיוֹ בְּבִיים בְּבְּבְּבְּיוֹים בְּיִבְּיוֹ בְּיבְּיוֹ בְּבְּיוֹים בְּבְיבְּים בְּיוֹבְּים בְּבְּבְיוֹים בְּבְּבְיב בְּיוֹים בְּבְּבְיוֹם בְּבְיבְּיבְיוֹם בְּבְּים בְּיבְּבְּיוֹם בְּבְּיבְים בְּיבּבְּבְּיִים בְּיוֹם בְּנִים בְּבְּיבְּיבְים בְּבִּבְים בְּבִּים בְּיִים בְּבְּיוֹם בְּיִבְיוֹם בְּבְּבְיוֹם בְּבְּים בְּים בְּבְּיִים בְּבְּבְיבִים בְּבְים בְּיִבּים בְּבְּיוֹם בְּבְּיוֹם בְּים בְּבְּיוֹם בְּיו

אֱלֹהַי, עַד שֶׁלֹא נוֹצַרְתִּי אֵינִי כְדַאי, וְעַבְשֶׁוֹ שֶׁנוֹצַרְתִּי כְּאִלֹּוּ לֹא נוֹצַרְתִּי; עָפָר אֲנִי בְּחַיִּי, קַלֹּ וָחְמֶר בְּמִיחָתִי; הֲהֵי אֲנִי לְפְנֵיְךּ בִּכְלִי מָלֵּא בִּוֹשָׁה וּכְלֹּמָה. יְהִי רָצוֹן מִלְּפְנֵיְדּ, יְיְ אֱלֹה וַאלֹהֵי אֲבוֹתַי, שֶׁלֹּא אָחֲשָא עוֹד; וּמַה שֶׁחָמֶאתִי לְּפְנֵיךּ מְרַק בְּרַחֲמֶיְךּ הָרַבִּים, אֲבָלֹ לֹא עַלֹּ יְדֵי יִפּוּרִים וְחֲלְיִם רְעִים.

After the Shemoneh Esreh add the following meditation:

אֶלֹהַי, נְצֹר לְשׁוֹנִי מֵרֶע, וּשְּׂפֶתֵי מִדַּבֵּר מִרְמָה; וְלְּמְקּלְּיֵי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי בָּעָפָר לַכֹּלֹ תַּחְיָה. פְּתַח לָבִי בְּתוֹרְתֶךְּ, וּבְמִצְוֹמֶיף תִּרְדּוֹף נַפְשִׁי; וְכֹלֹ תַחוֹשְׁבִים עְלֵי רָעָה, מְהַרְה הָפָר עַצְּתָם וְקּלְּקֵל מַחַשַּׁבְתָּם. עֲשֵׂה לְּמַעַן שִׁמֶּךּ, עֲשֵׂה לְּמַעַן יִמִינֶּד, עֲשֵׂה לְּמַעַן קִּרְשִׁתֶף, עֲשֵׂה לְמַעַן חּוֹרְתֶךְ. לְּמַעַן For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah." Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy cleanse the sins I have committed against thee, but not through severe sufferings.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

¹Deuteronomy 29:28.

יְרִידֶידֶּ, הוֹשִׁיעָה יְמִינְהּ וַעֲנֵנִי. יִהְיוּ לְּרָצוֹן אִמְרֵי פִּי וְהֶנְיוֹן לְּבִּי לְפָנֵיךּ, יָיָ, צוּרִי וְנוֹאֲלִי. עֹשֶׁה שֲׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶּׁה שֲׁלוֹם עָלֵינוּ וְעַלֹּ כָּל יִשְׂרָאֵלֿ, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיבְּנֶה בֵּית הַמִּקְרָשׁ בִּמְהַרָה בְיָמֵינוּ, וְהֵן חֻלְּקְנוּ בְּתוֹרָתֶף. וְשָׁם נַעֲבְרְדְ בְּיִרְאָה, בִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמוֹנִיוֹת. וְעַרְבָה לַיִי מִנְחַת יָהוּדָה וִירוּשָׁלָיָם, בִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמוֹנִיוֹת.

Reader:

יִתְנַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֶלְמָא דִי בְרָא כִּרְעוּתֵה; יְנַמְלִּיףְ מַלְּכוּתֵה, וְיַצְמַח פָּרְקָנֵה וִיקְרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָלֹ בֵּית יִשְׂרָאֵלֹ, בַּעֲנְלְא וּבִזְמַן קְרִיב, וִאָּמְרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַדְ לְעָלֵם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַדְּ וְיִשְׁתַבַּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדֵּר, וְיִתְעַכֶּּד וְיִתְהַלֵּל שְׁמֵה דְּקִרְשָׁא, בְּרִידְ הוּא, לְּעֵלְּא לְעֵלְּא מִכָּל בִּרְכָּחָא וְשִׁירָתָא, חְּשְׁבְּחָתָא וְנָחֲמֶתָא, דַּאֲמִירָן בְּעָלְּמָא, וִאִמְרוּ אָמֵן.

תְּקַכַּבַל צְלּוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קְּדֶם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וָאָמָרוּ אָמֵן.

יָהָא שְׁלְּמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עֲלֵּינוּ וְעַלֹּ כְּלֹ יִשְׂרָאֵלֹ, וְאִמְרוּ אָמֵן.

עשֶׂה שֶׁלוֹם בִּמְרוֹמְיו, הוּא יַעֲשֶׂה שְׁלוֹם עְלֵינוּ וְעַלֹּ כָּלֹ יַשָּׂרָאֵלֹּ, וָאִמָרוּ אָמֵן. and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

לעלא לעלא is said between Rosh Hashanah and Yom Kippur; otherwise only לעלא is said. In the Italian ritual לעלא is repeated throughout the year. מעלה is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

¹Psalms 60:7: 19:15. ²Malachi 3:4.

עֶלֵינוּ לְשַׁבֶּחַ לַּאֲדוֹן הַכּּלֹ, לְּחֵת נְּדְלָּה לְּיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשְׂנוּ כְּנִינִי הָאֲרָצוֹת, וְלֹא שְׁמְנוּ בְּמִשְׁבְּחוֹת הְאָרָמִה; שֶׁלֹּא שָׁמְנוּ בְּמִשְׁבְּחוֹת הְאָרָמִה; שֶׁלֹּא שָׁם חֶלְּקְנוּ בְּהָה, וְגֹרְלֵנוּ בְּכְלֹ הַמוֹנְם. וַאֲנְחְנוּ בּוֹרְעִים וּמוֹנְם וּמוֹנְם וֹמִלְנִם בְּקֹבִים, הַמְּלֹבִים, הַמְּדֹנִים בְּשְׁמִים וּמֹוֹעָם וְיוֹסֵר אֶרֶץ, וּמוֹשֵׁב יְקְרוֹ בַּשְׁמִים מִפְּעֵל, וּשְׁבִינת עֻזּוֹ בְּנְבָהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד; אָפֶח יִּוֹלְחוֹוּ בִּבְּהָה מְרוֹמִים, בְּשְׁמִים מִפְּעַלְּ וְעַלֹּ מִמְּחַת, אֵין עוֹד. הוּא הְאֶלְהִים בַּשְּׁמִים מִפְּעַלּ וְעַלֹּ הָתְּהְ מְתְּחַת, אֵין עוֹד.

Mourners' Kaddish, page 141.

ALENII

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever." And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."

Mourners' Kaddish, page 142.

¹Deuteronomy 4:39. ²Exodus 15:18. ³Zechariah 14:9.

הַרְלָּקַת גַר שֶׁלֹ יוֹם כִּפּוּר

נְצְנֵנוּ לָהַדְלִּיק גֵר שֶׁלֹ הֵינוּ, מֶלֶדְ הָעוֹלֶם, אֲשֶׁר קִדְשְׁנוּ בְּמִצְוֹתְיוּ וִצְנֵנוּ לָהַדְלִיק גַר שֶׁלֹ (שַׁבָּת וְשֶׁלֹ) יוֹם הַבִּבְּרִים.

בָּרוּף אַתָּה, יָיָ אֱלֹבוִינוּ, מֶלֶדְ הָעוֹלֶם, שֶׁהֶחֵינוּ וְקִיְמְנוּ וָהִנִּיעֵנוּ לַזִּמֵן הַזָּה.

PARENTAL BLESSING

For daughters:

For sons:

יְשָׂמֵךּ אֱלֹֹהִים בְּשָּׁרָה, רִבָּקָה, רָחֵלֹ וַלֵּאָה.

יְשָׂמְדּ אֱלֹֹהִים כְּאֶפְּרָיִם וִכִמְנַשֵּׁה.

יָבֶרֶכְה יָן וִישְׁמְרֶה. יָאֵר יִיְ פָּנֶיו אֵלֶּיְה וִיחֻנֶּהְ. יִשְׂא יְיְ פְּנְיו אָלֵיהְ, וִיָשִׁם לִּדְּ שֶׁלוֹם.

וְיהִי רָצוֹן מִלְּפְנֵי אָבְינוּ שֶׁבַּשֶּׁמֵיִם, שֻׁיִּתֵּן בְּלְבָּךְ עַּהְיּבְ בְּלוֹךְ בֶּלֹּ בְּלֵיךְ בְּלֹבְ עַנְיִם נַאֲּרָבִים בְּתוֹךְ בָּלֹבְ עַנְיִם שְׁיִבִּים וְאָרָבִים בְּתוֹךְ בָּלֹבְ עַנְיִם יְבְּנִים וְבָּנִים וְבָּנִים וְבָּנִים וְבָבִּר חְבְּמוֹת, עִיבְיִם בְּתוֹךְ בְּבִין וְבָבֵּר חְבְמוֹת צַדִּיִּמִים וְצַדִּימִוֹת, עִיבְיִם וְּבָנִים וּבְנוֹת צַדִּיִּמִים וְצַדִּימִוֹת, עְלֹפְבָּים וּבְנוֹת צַדִּיִּמִים וְצַדִּימִוֹת, עִיבְיף שָׁבַשְּׁמִיִם. וְיִמֵּן לְּךְּ בְּנִים וּבְנוֹת צַדִּיִמִים וְצַדִּימִוֹת, עְלֹיִם בְּתוֹרָה וְּבְמִּצְוֹת בְּשָׁר וְרָם, פַּרְנְסָה שִׁתְּהָיה פְּנוּי לְעֲבּוֹרָת יְיָ. עַלֹּ בְּנִים וּבְּנִים וְבָּנִים וְבָּיִיִם וְנִבְּרוּ, וְכִוֹמִין עְבִּיִּים בְּתוֹרָה בְּשָׁבִּים בְּתוֹרָה בְּנִים וְבָּבְים וְבָּנִים וְבִּיִּים וְבִּיִּים מִוֹבִים נַאֲּרָבִים בְּתוֹךְ בְּבִים וְתַחְבָּה, בְּשִׁר וְדָם, בְּמִים מוֹבִים וַאֲּרָבִים בְּתוֹדְ בְּלִיתְ בְּשִׁר וְדָם, בְּתִּים מוֹבִים וַאַּבְּיִם וְבִּים בְּתוֹדְ בְּבִים וּבְּיִם בְּתוֹדְה בְּשִׁר וְדָם, בְּמִים מוֹבִים מִּשְּמֵים בְּתוֹדְה בְּשִׁבְּיִים מוֹבִים מוֹבִים מִּבְּתוֹב בְּתוֹדְה בְּעִבְּים בְּבִּים בְּתוֹדְה בְּיִים בְּבִּים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּבִּים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּבִּים בְּבִּבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּתוֹבְים בְּנִבְים בְּבִּים בְּבִּים בְּתוֹדְם בְּיִבְּים בְּיִים מוֹבְים בִּים בְּיִבְּים בְּיִבְים בְּבִּים בְּיִם בְּתוֹבְים בְּבִּים בְּבִּים בְּבִּים בְּיִּים בְּיִים בְּיִים בְּיִים בְּתוֹבְים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּיִבְּים בְּנִים בְּבְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּיבְּבִּים בְּבִּים בְּבִּיבְים בְּבִּבְים בְּבִּבְּים בְּבִּבְּבִים בְּבְּבִים בְּבִים בְּבְּים בְּבִּבְּים בְּבִים בְּבְּבְּים בְּבְּבְּים בְּבִּים בְּבוּים בְּבְּבְיבִּים בְּבְּבְּיבְּים בְּבְּבְבּים בְּבְּבְּים בְּבְּים בְּבְּבְּים בְּבְּבְּים בְּבְּבְים בְּבְּבְּבִּים בְּבְּבְבְּים בְּבְּבְּבְבּים בְּבְּבִים בְּבְּבִּים בְּבְּבְּבִּים בְּבְבִּים בְּבְּבִּים בְּיבְּבְּבְים בּבְּבִים בְּבְּבְּבְּבִים בְּבְ

Parental blessing, the blessing of children by their parents on all important occasions, notably on the eve of Sabbath and festivals, is one of the most

LIGHTING THE YOM KIPPUR LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light (the Sabbath and) the Yom Kippur lights.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

PARENTAL BLESSING

For sons:

For daughters:

May God make you like Ephraim and like Manasseh.

May God make you like Sarah and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

May it be the will of our Father who is in heaven to inspire you with love and reverence for him. May the reverence for the Lord rest upon your countenance all the days of your life so that you commit no sins. May you be attached to Torah and good deeds; may your eyes look forward, your mouth speak wisdom, and your heart muse on things of awe. Let your hands perform works of piety, let your feet run to do the will of your Father who is in heaven. May God give you good sons and daughters who will engage in Torah and good deeds throughout their lives, and let your fountain be blessed. May he provide you with an honest and comfortable living, derived from his own generous hand and not dependent on the gifts of men, a living which will give you leisure to worship the Lord. May you be inscribed for a happy and long life together with all the good men of Israel. Amen.

beautiful customs. The Brantspiegel, a treatise on morals published in 1602, mentions this in the following terms: "Before the children can walk they should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

¹ Numbers 6:24-26.

KNOWLEDGE AND KINDNESS

Repentance should be attained through joy. We should rejoice in God to the extent that we may regret our offending him.

The performance of a meritorious deed awakens joy in us. A joyful person ought to share his mood with those in sadness.

The mind is the essence of man; he is wherever his thoughts are. He is in a holy place wherever he thinks holy thoughts.

Anger and cruelty show the lack of knowledge. Better understanding brings peace and serenity, kindness and contentment.

The knowledge that whatever happens to you is for your good gives you a life of eternal bliss.

Slaves of gold suffer irritation and bitterness, sadness and anxiety. The more gold they own, the more anxious they are.

If you know that a soft answer will calm your enemy, do not withhold it from him.

Whoever is in position to prevent wickedness and fails to do so is regarded as if he performed the evil himself.

Charity is greater than the sacrifices offered upon the altar, but kindness is greater than charity.

Kindly people should take heed that their kindliness may not result in more evil than good.

The children are unruly in a family where the parents are untruthful.

Whoever has no confidence speaks falsehoods; whoever speaks falsehoods has no confidence.

He who does not care to prevent the wasting of another's property is like a thief.

He who gives charity with a smile is truly a rightminded man. One should believe in God by virtue of faith rather than miracles.¹

¹Rabbi Nahman Bratzlaver (1770-1811), a great-grandson of Rabbi Israel Baal-Shem-Tov.

WISE COUNSEL

Reverence for the Lord is the root of wisdom,

And the branches of wisdom are long life.

Do not exalt yourself, or you may fall

And bring disgrace upon yourself.

He who provides for his father atones for his sins;

He who honors his mother is like one who gathers treasure.

My child, help your father in his old age;

Do not grieve him as long as he lives.

As water will quench a blazing fire,

So kindliness will atone for sin.

My child, do not defraud the poor of their living; Do not make the eyes of the needy wait long.

Do not pain a hungry heart;

Do not anger a man in distress.

Listen to what a poor man has to say, And give him a peaceful and gentle answer.

Do not put off turning to the Lord:

Do not postpone it from day to day.

Do not be known as a whisperer;

Do not set an ambush with your tongue.

Do not follow your impulses,

But refrain from your longings.

Do not indulge in too much luxury, And do not be tied to its expense.

Flee from sin as from a serpent,

For it will bite you when you come near it.

Do not be angry with your neighbor,

And overlook men's ignorance.

Forgive your fellow man his wrongdoings, Then your sins will be forgiven when you prav.¹

¹Ben Sira, who lived in Jerusalem early in the second century before the common era.

עַּפַּנָּה זַכָּה

רְבּוֹן כָּל הָעוֹלְּמִים, אַב הָרַחֲמִים וְהַסְּלִּיחוֹת, אֲשֶׁר יְמִינְּךְּ פְשׁוּטָה לְּקַבֵּל שָׁבִים, אֲהָה בְּרֵאתְ אֶת הָאָדָם לְּהִיטִיב לּוֹ שְּׁהְרָיֶה הַבְּרֵרָה בְּּיָדוֹ לִּבְחוֹר בַּטוֹב אוֹ בְרָע, כְּדִי לְּהֶת־לוֹ שְׁכָר טוֹב עַל טוּב בְּחִירְתוֹ. כִּי כֵן נְּזְרָה חְכְּמְתֶּךְ, בַּבְּתוּב: רְאֵה נָתְתִי לְּפְנֵיךְ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטוֹב, וְאֶת הַמְּוֹת רְאֵה נָתְתִי לְּפְנֵיךְ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטוֹב, וְאֶת הַמְּוֹת

וְעַתָּה, אֱלֹהֵי, לֹא שְׁמַעְתִּי לְּקוֹלֶךָ, וְהָלֵּכְתִּי בַּעֲצַת יִצְרִי הְנָשָׁתִּה בְּעָצַת יִבְירִי בְּלָבָתִי בְּלָבִת וְבְּלָרִת וְלֵא בִּי לְחַ בְּלֵבִי לְּבָרִי לְּבָרִי עְּלָּא טִמְאתִי אוֹתָם. בְּרָאתָ בִּי לְחַ טֵּבִּרִים וְלֵב יְּבָרִי זְּבְרָיוֹ דִּבְרֵי עָבְּאָתִי אוֹתָם. בְּרָאתָ בִּי לְחַ טוֹבוֹת וְהַרְהוֹרִים מוֹבוֹת זְּבִרְתוֹ דִּבְרֵי עָבְשְׁהֹ, וֹלְאָנִי שִׁמְאתִי אוֹתָם בְּהַרְהוֹרִים הַבְּּבְרָוֹ דִּבְרֵי עָבְשְׁהֵּי, וּלְאָתִי אוֹתָם בְּהַלְּהוֹרִים הַבְּבְרָוֹת בְּמָבְיֹת בְּשֹׁרִי שְׁמְאָה, פְּעֵם בְּרָצוֹן וּפְעַם בְּאְנֶס, שֻמְאָה דִי בְּעָה בְּלְצוֹן וּפְעַם בְּאְנֶס, שְמְאָה דִי בְּעָב בְּרְצוֹן וּפְעַם בְּאָנָי, שְׁמְאָה דִי בְּחָב בְּרְאתִי מַשְּׁחִיתִים וּמְחַבְּלִים בְּתְשִׁב בְּרָאתִי מַשְּׁחִיתִים וּמְחַבְּלִים בְּמְשִׁב בְּרְאתִי מַשְּׁחִיתִים וּמְחַבְּלִים בְּמְלִם בְּרָאתִי מַשְׁחִיתִים וּמְחַבְּלִים בְּמְלִים בְּבְּאתִי מִשְׁחִיתִים וּמְחַבְּלִים בְּמִבְּים בְּתְבִיים בְּמִב בְּבְּבְיתוֹ וְבִּבְים בְּאֹנָים וּמְשְׁבּוֹת בְּמִבְּה בְּתְּבִים בְּעְבִים בְּאְנֵים בְּבְּבְים בְּבְּבְים בְּעְבִּים בְּיִבְּים בְּבְּבְים בְּבְּבְיִם וְמִים בְּאתִי לִיבִי שְׁכִּאָם בְּבְּבְים בְּבְּבְים בְּבְּבְּבְים בְּבְּבְים בְּבְּבְּתִים בְּחִים בְּבְּתִים בְּאתִי לִּבְים בְּבְּבְים בְּבְּבְּבְים בְּבְּבְים בְּבְּבְּבִים בְּבְּבְבִים בְּיִים בְּבְּבְים בְּבְּבְים בְּבְּבְבִים בְּבְּבְים בְּבְּבְבִים בְּבְּבְים בְּבְּבְבִים בְּבְּבְבִים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְבִים בְּבְּבְבִים בְּבִּים בְּבְּבְבִים בְּבִים בְּבִּבְים בְּבִים בְּבְּבְבִים בְּבִּים בְּעִם בְּבְּבְּתִים בְּיִים בְּבְּבִים בְּבְּבְבִּים בְּבְּבְבִּים בְּבִּים בְּבְבִים בְּבִים בְּבְבִּים בְּבִים בְּבְבִים בְּבְבִּים בְּבְבִּים בְּיִים בְּבְבּבּים בְּבִים בְּבְּבְבּיוּם בְּבִים בְּיבְבְּים בְּבְבִים בְּבְבּים בְּבְבּים בְּבּבְים בְּבְבּבּים בְּבְּבִים בְּבְבּים בְּבְבּבּים בְּבְבּבּים בְּבְבּים בְּבִים בְּבְבְבְּים בְּבִים בְּבְּבְּבְים בְּבְבּבּים בְּבְבְבִים בְּבְבִים בְּבְבּים בְּבְבְבּבּים בְּבְבּבּים בְּבְבּבּים בְּבְבּבּים בְּבְבּבּים בְּבְבּם בְּבְבְבְבִים בְּבְבּבּם בְּבְבּבְים בְּבְבְבְּבִי

was first published by Rabbi Abraham Danzig (1748-1820) in his famous code of law איז היי אם as a confession to be recited by all worshipers on the eve of Yom Kippur. He attributes המלה וכה ancient sources and introduces it with these words: העחקתי מספרים קדמונים לומר או וידי בלשון קל...ווו נוסחתה: Author of varied legal and ethical works, Rabbi Abraham Danzig was a pupil of Rabbi Ezekiel Landau in Prague. At the age of eighteen he settled in Wilna, where he

SERENE MEDITATION

Lord of all worlds, merciful and forgiving Father, whose right hand is extended to receive repentant sinners, thou hast created man to do him good in the end. Thou hast created for him two impulses, a good impulse and an evil impulse, that he may have the power of choosing the good or the bad so that thou mayest grant him a goodly reward for choosing well. Thy wisdom indeed has decreed this, for it is written: "Behold, I have put before you this day life and goodness, death and evil; choose life."

Now, my God, I have not hearkened to thy voice; I have followed my evil impulse and my heart's desires, refusing the good and choosing the bad. I have not hallowed my limbs, but defiled them. Thou hast given me a mind and a heart to cultivate good thoughts and good ideas, to understand thy holy words, to intone prayers and utter blessings with pure intent; but I have defiled my mind and heart by entertaining strange thoughts and ideas. Nay, I have even caused my entire body to be defiled, wittingly and unwittingly, through the wrong imaginings which produce

was in close connection with Rabbi Elijah Gaon. His reputation rests on his concise and lucid manner of presenting the rabbinical decisions which were issued from the appearance of the Shulhan Arukh to his day. His work work soon attained unusual success; special societies were formed for the purpose of studying it. In all his popular writings he emphasizes the ethical bearings of the mitzvoth, repeatedly declaring that an offense against one's fellow man is far worse than a sin against God.

יצר מוב ויצר רע wrestling in perpetual conflict within the heart of man. In the book of Job, Satan's function is described as that of testing the sincerity of men's characters. In talmudic literature, Satan was transformed into the yelser ha-ra, whose function it is to strengthen man's moral sense by leading him into temptation. It has been said that every man living shall assuredly meet with an hour of temptation, a certain critical hour, which shall more especially try what mettle his heart is made of.

¹ Deuteronomy 30:15, 19.

הַנָּקְרָאִים נְנְעֵי בְּנֵי אָדָם. אוֹי לִּי, כִּי תַּחַת הַמַּחֲשְׁבוֹת הַטּוֹבוֹת שֶׁיְּכְלְּחִי לִבְרֹא עַלֹּ יְדֵי זֶח מַלְּאָבִים קְרוֹשִׁים שֶׁיִּהְיוּ סַנְּגוֹרִים וּפְרַקְלִּיטִים טוֹבִים עָלַי, בָּרָאתִי מַשְּׁחִיתִים לְּחַבֵּלֹ אֶת עַצְּמִי, בְּמֹוֹ שֶׁבָּתוּב: וְהוֹכַחְתִּיוֹ בְּשֵׁבֶט אֲנָשִׁים וּבְנִנְעֵי בְּנֵי אָדָם.

בָּרֶאתָ בִּי צִינֵים וּבָהֶן חוּשׁ הָרְאוּת, לְּרְאוֹת בָּהֶן מַה שָׁבָּתוּב בַּתוֹרָה וּלְּקַדָּשׁ אוֹתָן בִּרְאִיַּת כָּלֹ דְּבָרִים שֶׁבִּקְרָשָׁה, וָהוְהַרְתָּ בְּתוֹרָתֶך: וְלֹא תָתְוּרוּ אֲחֲבִי לְבַבְּכֶם וְאַחֲבי אֵינֵיכֶם. אוֹי לִּי, כִּי הָלַבְתִּי אַחַרִי עִינֵי וִטְמֵּאַתִי אוֹתָן לְּהִסְתַבֵּל בְּכָל דְבַר טָמְאָה. בָּרֵאתָ בִּי אָזְנֵיִם לֹּשְׁמְוֹעַ דִּבְרֵי קְדָשֶׁה וְדִבְּרֵי תוֹרָה, אוֹי לִּי כִּי טִמֵּאָתִי אוֹתָן לְשִׁמְוֹעַ דְּבָרֵי וִבְּלָּה וּלְשׁוֹן הָרָע וָכָלֹ דָבָרִים הָאַסוּרִים. אוֹי לַּאָזְנַיִם שַׁכַּדְ שׁוֹמִעוֹת. בָּרֵאתָ בִּי פֶּה וְלָשׁוֹן וְשִׁנַּיִם וְחֵדְּ וְנָרוֹן וְנָתַתְּ בָּהֶם כְּחַ לְּדַבֵּר בְּהֶם, חֲמִשָּׁה מוֹצָאוֹת הָאוֹתִיּוֹת הַקִּרוֹשׁוֹת שֶׁלֹ אָלֻפְבֵּית אֲשֶׁר בָּהֶן בָּרֵאתָ שָׁמַיִם נָאָרֵץ וּמְלּוֹאָם וּבָהֶן אָרַנְּתָּ תּוֹרָתְּדּ הַקְּדוֹשְׁה. וּבְּכְתַ הַדְּבּוּר הִבְּדְּלְּתָ אֶת הָאָדָם מִן הַבְּהַמָּה; וַאֲפִילוּ כִּבְהַמָּה לֹא הָיֵיתִי, כִּי טִּמֵּאָתִי פִּי בְּדִבְרֵי נְבָלָּה, בִּלְּשׁוֹן הָרָע, בִּשְׁקָרִים, לַבְּנוּת, רְבִילוּת, מַחֲלְבֶּח, מַלְבִּין בִּנִי חַבֵּרוֹ, מִקַלֵּל אֵת חֲבֵרוֹ, מִתְכַּבֵּר בִּקְלוֹן חֲבֵרוֹ, דִּבְרֵי מַשָּׂא וּמַתָּן בְּשַׁבָּת וְיוֹם טוב, בִּשָׁבוּעוֹת וּנְדָרִים.

בְּרֵאתָ בִּי יָדִים וְחוּשׁ הַמִּשׁוּשׁ לַּעֲסוֹק בָּהֶן בְּמָצְוֹת, וַאֲנִי טִּמֵאתִי אוֹתָן בְּמִשְׁמוּשִׁים שֶׁלֹ אָסוּר, לְּהַכּוֹת בְּאֶנְרוֹף רְשַׁע וּלְהָרִים יָד לְּהַכּוֹת בֶּן־אָדָם וּלְּשַׂלְּטֵלֹ דְּבָרִים הַמָּקְצִים בְּשַׁבָּת וְיוֹם טוֹב. בָּרֵאתָ בִּי רַנְלַיִים לַּהַלֹּךְ לְּכָלֹ דְּבַר מִצְוָה, human ills and ailments. Alas, instead of creating holy angels to shield and protect me, I have brought upon myself foes that are eager to destroy me, for it is written: "When he commits iniquity, I will punish him as men are punished."

Thou hast granted me eyes to see what is written in the Torah, to hallow them by looking at sacred objects, and hast declared in thy Torah: "You shall not follow the desires of your heart and your eyes."2 Alas, I have followed my own desires and rendered my eyes impure by lust. Thou hast given me ears to hear the sacred words of Torah; but alas, I have defiled them by hearing lewd language, slander, and all sorts of forbidden talk. Thou hast given me the five organs of speech: mouth, tongue, teeth, palate, and throat, to pronounce the holy letters of the Hebrew alphabet by means of which thou hast created heaven and earth and all their contents and composed thy holy Torah. By granting the power of speech to man, thou hast distinguished him from the beast; but alas, I have shown myself inferior to the beast, for I have defiled my mouth by the use of obscene words, slander, falsehoods, mockery, gossip, strife, insults, business talk on sabbaths and festivals, oaths and vows.

Thou hast given me hands and the sense of touch to perform good deeds, but I have made them unclean by touching forbidden things, by striking with wicked fist or merely attempting to strike a human being, and by carrying forbidden objects on sabbaths and festivals. Thou hast given me feet to walk toward anything meritorious, but I have abused them by hastening to do

^{....}חיב... לראות... Similar thoughts are expressed by Rabbi Solomon ibn Gabirol, the famous poet-philosopher who lived in Spain during the eleventh century. In his כתר מלכות (Royal Crown), skillfully dealing with the problem of sin, he writes:

מִי יְגְמוֹל עַל טוֹבוֹמֶיף בְּתִּתְּה הַנְּשְׁמָה לַצּיף לְהַחֲיוֹתוֹ, וְאְבַח חַיִּם לְהוֹרוֹתוֹ וּלְהַרְאוֹתוֹ, לְהַצִּיל לוֹ מֵרְעָתוֹ. לֵּרְצְּתוֹ מֵצְדְמָה, וְנְפַחְתָּ בּוֹ וְשְׁמָה, וְאָצֵלְתָּ עָלָיו רְתַּ חַכְּמָה, אֲשֶׁר בָּה יִבָּדַל מִבְּהַמָּה, וְיַצֵלֶה אֶל מַעֲלֶה רָמָה...

¹II Samuel 7:14. ²Numbers 16:39.

וֹלַצִבוֹר עַלַ רְצוֹנֶךְ. אוֹי לִי וְאוֹי לְנַפְשִׁי. שֵׁהְשָׁפְּעְתָּ עֲלֵכִיהָם תְּמִיד, הִשְׁחַפִּוֹשְׁתִי לְּהָרִים אֱלֵבִי פְּנֵי אֹלֶרִי בי בְּאֵלֶה הָאָרִים וְהַחוּשִׁים שֲׁחַנִּוּמְנִי בְּהָבּי, וּכְּלְתַ הַחַיִּים הָאשׁי אֵין בִּי מְתֹם. בְּוֹשְׁתִי וְנִבְּלֵמְתִי לְּהָרִים אֱלֹבִי פְּנֵי אֹלֶיף, אֶת בְּלֹ אֵבְרִים וְמָאָתִי אוֹתָן בְּנַנְלְיִם מְמַהְרוֹת לְּרִים אֱלֹבִי בְּנֵי וְעַד שֵׁהְשָׁתִּי מִנְּמִוֹרָ, אוֹי לִי וְאוֹי לְנַבְּשְׁי.

וְעַמָּה, יִי אֶלֹהַי, נְּלֹוּי וְיְדְוּעַ לְּפְנֵּיְךּ שֶׁלֹּא נִתְבּוּנְהִי בְּכָל הַחֲשָׁאִים וְהְשָׁוֹנוֹת לְּהַבְּעִיסְׁה וְלְּפְנִיךּ בְּכָל יוֹם פְּוֹרֵשׁ רְשֶׁת לְּרַנְּי בְּעֲצֵת יִצְרִי הָרָע, אֲשֶׁר תְּמִיד בְּכָל יוֹם פְּוֹרֵשׁ רְשֶׁת לְּרַנְּי בְּעֲצֵת יִצְרִי הָבָע עְנִי וְאֶבְיוֹן, תּוֹלֵעַת וְלֹא אִישׁ, כְּשֵׁל כֹּחִי לַעֲמוֹד הָּמְקְרֵיו הֵם הָיוּ בְּעוֹכְרִי. וּלְפִי שֶׁבְּל זָה נְּלֹוּי וְיִדְוּעַ לְּפְנֵיְה וּלְּבֵּי הָּמְבְּנִיוֹ הָם הָיוּ בְּעוֹכְרִי. וּלְפִי שֶׁבְּל זָה נְּלֹוּי וְיִדְוּעַ לְּפְנֵיְה וּלְּבֵית הָאָקוֹ הָּבְּפוֹרִים הָזֶּה הַבְּא עְבֻּינוּ לְּמִיבְר, לְשׁוֹב לְפְנֵיְה וּלְּבַבְּרוֹשׁ, יוֹם הַבְּפוֹרִים הָזָה הַבְּא עְבֻּינוּ לְּמָהְרָה, לְשׁוֹב לְפְנֵיְה וּלְבַבְּר אָת הָּבֶּר וְבִּלְיתוֹנִי וּלְּמָהֵר אוֹתְנוּ מִשְּמְאוֹתִינוּ, בְּמוֹ שֶׁבְּתוֹב: בִּי בִיּוֹם הַאֶּהְרוּ.

ְעַתָּה, רְאֵה עַמְּדּ יִשְּׂרָאֵל אֲשֶׁר לְּקְחָתְּ אוֹתָם לְּדּ לְּעָם, מִי כְּעַמְּדּ יִשְׂרָאֵל מְהוֹרִים וּקְרוֹשִׁים הַמְיַחֲלִּים וּמְצַפִּים לִמְחִילְתֶדְּ. בָּאנוּ לְּפָנֵיִדּ בְּלֵב נִשְׁבָּר וְנִדְכֶּה, כַּעֲנִיִּים וְדַלִּים וְרָשִׁים, לְּבַקֵּשׁ מִמְּדִּ מְחִילָּה וּסְלִּיחָה וְכַפְּרָה עַלֹּ כָּל מַה evil. I have examined all the organs of my body and found them defective; from the sole of the foot to the head, no part is sound. I am ashamed, I blush to lift my face to thee, my God, for having abused the faculties with which thou hast endowed me. Woe, woe to me, for I have made unholy use of them by transgressing thy will and doing what is evil in thy sight.

Now, Lord my God, thou knowest that I have committed none of the sins in a spirit of defiance and rebellion against thee. Indeed, I have surrendered to temptation which daily spreads nets to entrap me. And I, poor and wretched, a mere worm and not a man, have been powerless to resist it. The toilsome task of gaining a livelihood for my family and the present-day problems have struck me down. Since thou knowest all this, since there is not a single good man upon earth without some sinful lapse, thou hast mercifully given us one day in the year, this glorious and holy Day of Atonement, that we may return to thee and that thou mayest forgive all our iniquities and cleanse us from our impurities, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Now, behold thy people Israel whom thou hast taken to be thine; who is like thy people Israel, pure and holy, hoping and waiting for thy forgiveness? We come before thee with a broken and contrite heart, like the poor and wretched, to beg of thee pardon and forgiveness for all the sins and transgressions that we

KETHER MALKHUTH

מִי יוֹדֵעַ סוֹד מִפְּעֲלוֹמֵיף, בַּעֲשׂוֹתְף לַגּוּף צְרְכֵי פְּעֻלוֹמֶיף, וְּנָתַהָּ לוֹ צֵינְים לְרְאוֹת אוֹתוֹמֵיף, וְאָוְנִים לִשְׁמִוֹעַ נוֹרְאוֹמֵיף, וְרַצִּיוֹן לְהָבִין אָצְת סוֹדוֹמֵיף, וּפֶּה לְסַפֵּר מְהַלְּמֵּף, וְלְשׁׁוֹ לְהַנִּיִד לְכָל יָבֹא נְּבוּרְתֶהָה.. אֱלֹהַי, בְּיִשְׁתִּי, וּלְפִּי תְּקֶף יִכְּלְמְּה לַצְּבִיּף, לְדַשְׁת יְכִלְּמִּי, וּלְפִּי שָׁצְמֵת נְּדְלָתְף כֵּן מַכְלִית דַּלּוֹתִי. וַאֲנִי נִּישׁ וֹרְפָּה, עָפֶר מִן הָאֲדְמָה, לְדַשְׁתִּי, וֹלְפִי שָׁלַמִּוֹף בָּן מַכְלִיתְ דִּלּוֹתִי וַאֲנִי נִּשְׁפְלוֹתִי, וּלְפִי תְּשָׁר מִן הָאֲדְמָה, בָּלִי מֵלָא כְלִפָּה... צֵל עוֹבֵר, רִּוּחַ הוֹלֵךְ וְלֹא יָשׁוּב...

Leviticus 16:30.

שַּׁחָמָאָנוּ וְעָלְינוּ וּפְּשַׁעְנוּ לְּפְנֵיף. יִדְעְנוּ, יִיְ, רִשְׁעֵנוּ וַעֲלֹן אֲבוֹתִינוּ; בּוֹשְׁנוּ וְעָלְינוּ וּפְשַׁעְנוּ לְּפְנֵיף. יִדְעְנוּ, יִיְ, רִשְׁעֵנוּ וַעֲלֹן אֲבוֹתִינוּ; בּוֹשְׁנוּ וְנָכְלַמְנוּ לְּחָרִים פָּנְינוּ אֵלֶיף, בְּלְבִּיּ תְּנִיתִּם אַנְּם רָאִשׁ, כִּי בְּרֹב עֲלֹנְינוּ הָאֲבַרְנוּ מִשְׁלֵינוּ הַאָּכֶּי בְּפְנִיוּ, בְּמוֹ שֶׁבְּחוֹב: וְרָאוּ הַמְּלֶבוּ בְּבְּיִים אוֹתְנוּ, אֲשֶׁר בְּלֹּ חַמַּאִיִם בְּבְּיִוּ מִשְׁלְנוּ בְּבְּיִם בְּבְּיִוּ, בְּמוֹ שֶׁבְּחוֹב: וְרָאוּ מִמְּלֶבוּ בְּבְּיִם בְּבְּיִוּ, בְּמוֹ שֶׁבְּחוֹב: וְרָאוּ בִּבְּשֵׁנִוּ בְּבְּעִים אִינְם יְכוֹלִים לְּהַבְּים בְּבְּיִים אוֹתְנוּ, אֲשֶׁרְ בָּלֹ חַמַּאַרְנוּ עַלֹּ בְּמָבוֹ וְרָאוּ מִקְּלָבְ בְּבְּוֹתְנוּ עַלְּלְ עַמֵּי הָאָרֶוֹ בְּבְּעֲנוּ בְּנְבוֹא בְּשְׁנֵר בְּבְּבְוֹת שְׁלְ, מְלְכְלֶּךְ בְּצוֹאְה. מִחְמִיתִים אֲנְחְנוּ עַלְּכִּי הַמְּלְבוֹם הַמְּבְרוֹש שְּׁלְ, מְלְכְלֶךְ בְּצוֹיְאָה. מְיְמִוֹתְים בְּלְּבוֹש שְׁלְ, מְלְכִבְּת בְּוֹלְנוּ בְּבְּבוֹת מִיבְּרְתוּנוּ לִּמְלִם הַבְּבְּוֹת בְּבְּעָתוּ בְּבְּבְית בְּוֹלְתוּ בְּבְּבְיתוּ מִנְיִים הְּבְּבְיתוּ בְּבְּבְיתוֹנוּ לִנְיִים הְבִּבְּית בְּבְּבְּתוֹים מִוְבְּבְית בְּיִבְּית בְּבְּבְיתוּ בְּבְּבְּתוֹת בִּבְּבְית בְּבִילְ בְּבִית בְּבְּבְּבִים בְּבְּבְית בְּבִּית בְּבְּבְיוֹת בְּבְּבְיוֹת בִּילְיתוּ בִּבְיוֹים הְבָּבְּבְיוֹת בְּבְּבְית בְּבִּבְיוֹת בְּבְּבְיוֹת בְּבְּבְתוּנִי בְּבְשְׁתוּ בִּבְּית בְּבִּית בְּבִּבְיוּ בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹם בְּבְּבְיוֹת בְּבְּבְיוֹם בְּבִיוּת בְּבְּבְיוֹת בְּבְּעוֹנִינוּ בְּבְּעוֹת.

וְאַתָּה, יִיְ אֶלֹהֵינוּ, הָרוֹצֶה בִּתְשׁוּבַת רְשָׁעִים, כְּמוֹ שֻׁבְּתוּב: שְׁיבוּ שְׁיבוּ מִדֵּרְבִיכֶם הָרָעִים וְלֻּמְה תָמְוּתוּ בֵּית יִשְׂרָאֵל, כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת, בְּשׁוּבוֹ מִדְּרָבִיו וְחָיָה. עַתְה שְׂמְנוּ אֶל לְבֵנוּ לְשׁוּב וְלְבֹא לְפְנֵיה בְּלְשֶׁת פָּנִים. אָבִינוּ מַלְּבֵנוּ, וַחִם עֻלֵּינוּ בְּרָשֵׁת פָּנִים, בִּבְכִי וּצְעָקָה, וּמִחְנַפֵּל לְפָנָיוּ, מִדְּרֶה הָאָב לְּרַחֵם עַל בְּנוֹ וִאָם עֲבָרִים אֲעָקָה, וּמִחְנַפֵּל לְפָנָיוּ, מִדְּרֶה הְצָבְוּ לְּבִינוּ בְּיָשׁת פָּנִים, בִּבְכִי וּצְעָקָה, וּמִחְנַפֵּל לְפָנְיוּ, מִדְּרֶה הְצִמְרִים בְּשֶׁמְרַד בּוֹ, מוֹחֵל לֹוֹ. הִנֵּה בְּבָר לָּקִינוּ בְּיִסוּרִים שְׁבָנוּף, אוֹ עֲנִיּוּת וְצַעַר נִּהוּלֹ בָּנִים וּשְׁאָר מַבְאוֹבִים.

יַסְרֵנוּ יְיָ אַדּ בְּמִשְׁפָּט; אַל בְּאַפְּדּ, פֶּן תַּמְעִימֵנוּ. רַחֵם עְצֵׁינוּ וְצַנֵּה לְּמַלְאָכֶיְדּ הַמְּדוֹשִׁים הַמְמֻנִּים עַל הַשְּׁהָרָה לְּהַפְּשִׁיט אֶת הַבְּנָדִים הַצוֹאִים מֵעָלֵינוּ וּלִּשַהַרַנוּ מִכָּל חַטֹּאתֵינוּ, כִּמוֹ have committed in thy sight. We know our guilt, O Lord, and the iniquity of our fathers. We are ashamed, we blush to lift our face to thee, even as a thief is ashamed when caught. How shall we open our mouth and raise our head when we have sinfully removed from us the holy likeness of God, which our foes and accusers cannot confront, as it is written: "When all the nations on earth see you bearing the name of the Lord, they stand in awe of you." We have bartered the divine image for one that is unclean, we are clad in dirty clothes, how then shall we be allowed to pass inside the King's gate in sackcloth, offensively unclean! We are amazed at ourselves! How could this abominable crime have been committed? We have discarded the holy world and fled into a howling and obscure wilderness, a place of impurity and demons.

But thou, Lord our God, dost welcome repentant sinners, for it is written: "Turn back, turn back from your evil ways; why should you die, O Israel? I have no desire for the death of the wicked, but for him to live by giving up his evil course." We have now resolved to come back to thee in shamed humility. Our Father, our King, pity us as a father pities his son who rebelled against him and left his house. When the son returns to his father in shamed humility, crying and weeping and pleading, it is natural for the father to have mercy upon his son. And if we are regarded as servants subject to punishment for rebellion, pardon us, for we have indeed been chastised already with oppression, physical torture, poverty, family difficulties and other stresses.

Correct us, O Lord, but not too hard; not in thy wrath, lest thou bring us to nothing. Have mercy upon us and command thy holy angels to strip us of our unclean clothes and cleanse us from all our sins, for it is written: "Remove the filthy garments from

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עָקוֹב הַלֵּב, עֲרַל לֵב גְּדְל־חַמָּה, חוֹרֵשׁ אָנָן וּמְרְמָה, נְּבָה עֵינִים, קְצֵּר אַפְּיִם, טְמֵא שְׂפָתִים, נֶּעָקשׁ דְּרָכִים, וְאָץ בְּרַגְלִים. מָה אֲנִי, מֶה חַיֵּי, וּמָה גְּבוּרָתִי, וּמַה צִּדְקִתִי, נָחָשֶׁב לְאַיִן כֵּל יְמֵי הֵיוֹתִי, וְאַף כִּי אַחַרֵי מוֹתִי, מַאָּין מוֹצָאִי, וּלְאַיִן מוֹבָאי

¹Deuteronomy 28:10. ²Ezekiel 18:23, 32; 33:11.

וּרְאָה בְּשִׁבְרוֹן לָבִּי, בִּי מִתְנַחֵם אֲנִי עַל מַעֲשֵׁי הָרָעִים שָׁעְשִׂיתִי עַר חַיּוֹם חַזָּה וּבּוֹכָה וּמִהְאוֹגון וּמִתְנַהָּה עֲלַיְמִי עַר חַיּוֹם חַזָּה וּבּוֹכָה וּמִהְאוֹגון וּמִתְנַהָּה עֲלֵיהָ וְמִנְיּתִי בְּשִׁעְּהִי לְּפָגֵיךּ נְּמַבְּל וְמַבְּל וְמִבְּל וְמַבְּל וְמָבְים וְצְּחָק וְנְעַלְב. וְמַל וְמַבְּל וְמַבְּל וְמָבְי וְמָוֹת וְנְיִם בְּמָי וְמָבְיּוֹ בְּמְעִים וְבְּבְּל וְמַבְּל וְמָבְי וְמָבְיּם וְמָּבְע וְמִבְּל וְמָבְיּם וְמְבָּל וְמָבְי וְמָבְּל וְמָבְּל וְמָבְי וְמָבְים וְמָבְּל וְמָבְיּם וְמָבְע וְמָב וְמָבְי וְמָבְים וְמָבְע וְמָב וְמָב וְמָבְי וְמָבְים וְמָבְּל וְמָבְים וְמָבְּל וְמָבְים וְמָבְּל וְמָבְים וְמָבְים וְמָבְים וְמְבְּים וְמְבְים וְמְבְּים בְּבְּבְייִם בְּנְבְים בְּבְּבְייִם בְּבְּבְייִם בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבִים בְּבְּבְים בְּבְּבְים בְּבְּבְייִם בְּבְּבְים בְּבְּבְיִיק אוֹתוֹי בְּנָוְיִם בְּבְבְייִם בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְיוֹין בְּבְּבְים בְּבְּבְים בְּבְּבְייִים בְּבָּבְיוֹים בְּבָּבְיִים בְּבְּבְיִים בְּבָּבְיוֹים בְּבָּבְיוֹים בְּבְּבְיִים בְּבְבְייִם בְּבְּבִייִם בְּבָּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְּבְיִים בְּבְבְיִים בְּבְּיִים בְּבְּבְיִים בְּבְּבְיִים בְּבִים בְּבִים בְּבְבִיים בְּבִייִם בְּבְּבִים בְּבְבִיים בְּבְבִיים בְּבְבְייִם בְּבְבְייִם בְּבְבְיים בְּבִּבְיִים בְּבְּבְיִים בְּבְבְיים בְּבְבְיוֹים בְּבְבְייִם בְּבְּבְיִים בְּבְּבְיים בְּבְבְיִים בְּבְיִים בְּבְיִבְיּבְים בְּבְבְיִים בְּבְּבְיִים בְּבְבְיִים בְּבְּבְים בְּבּבְים בְּבְבְיבְים בְּבְּבְיִים בְּבְּבְיִים בְּבְבְיבְים בְּבְבְיבְים בְּבְבְיבְים בְּבּבְיבְים בְּבְבְיבוּים בְּבְּבְים בְּבְּבְים בְּבּבְים בְּבְיבְים בְּבְיבְים בְּבּבְים בְּבְבּים

וְהָנֵה אֲנִי מְקַבֶּל עֲלֵי קְנִוּ עַלֹּ יְוֹם הַבְּפּוּרִים, לְּהִתְעַנוֹת בּוֹ וְהָנֵה אֲנִי מְקַבֵּל עֲלֵי קְנִוּ עַלֹּ יְדִי משֶׁה עַבְּדְּדְּ בְּתוֹרְתְּדְּ him; then he said to him: See, I have taken your iniquity away from you, and I will clothe you with festal garments." King David, may he rest in peace, likewise prayed: "Restore to me the joy of thy saving aid, and give me a willing spirit to sustain me." Create in us a clean heart, O God, and put a new spirit within us. If we have transgressed and rebelled after the manner of mortal man, act thou in accordance with thy quality of pardon and forgiveness. Let not our iniquities hinder us from returning to thee who dost accept repentant sinners. Strengthen our heart with thy Torah; inspire us with thy veneration, so that it may ever abide in our heart. Cleanse our thoughts and designs toward the worship of thee.

See my remorse; I am regretful about all the evil deeds I have committed to this day. Tearfully I am confessing by saying: I have sinned, I have done evil, I have transgressed in thy sight. O accept my repentance along with the repentance of all thy people Israel who are returning to thee wholeheartedly, for I too am a descendant of Abraham, Isaac and Jacob. Let not my numerous iniquities hinder me from returning to thee wholeheartedly. Grant that I return to thee with a perfect heart and that I completely regret my sins, discarding them forever. Have mercy and save me forever from all sin and iniquity; were it not for thy abundant mercy and kindness I could not resist fierce temptation. Have mercy on me, therefore, and give me strength to resist temptation, even as the saintly sages declared: "If one is willing to do good, he is given divine aid."

I am accepting the holiness of Yom Kippur and am ready to experience the five deprivations concerning which thou hast commanded us through thy servant Moses in thy holy Torah to the

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וְהָנֵּה בָאתִי לְפָנֵיף אֲשֶׁר לֹא כַדָּת, בְּעַוּתּ פָנִים וְטָמְאַת רַעְיוֹנִים, וְיְצֶּר זוֹנֶה, לְגִּלּוּלָיו פּוֹנֶה, וְתַאֲנָה מִתְנַבְּרָה, וְנְפֶשׁ לֹא מְטֹהֶרָה...

אֱלֹהַי, יָדְעָתִי כִּי עֲוֹנוֹתַי עָצְמוּ מִפַּפֵּר, וְאַשְׁמוֹתַי עָצְמוּ מִלְּוְכּוֹר. אַךְ אֶוְכּוֹר מֵהֶם

¹Zechariah 3:4. ²Psalm 51:12. ³Avodah Zarah 55a.

הַּפְּרוֹשָׁה: אֲבִילָּה וּשְׁתִּיָּה, רְחִיצְה, סִיכָה, וְּעִילַּת הַפַּוּדְּל, הַשְּׁמִישׁ הַמִּשְׁה: אֲבִילָּה וּשְׁתִּיָה תְּבַפֶּר־לְּנוּ מַה שָׁחְטָאנוּ בַּאָּכִילוֹ הַנְּיִ מִנְּיִ מַבְּשְׁמִישׁ הַמִּשְׁהוּ וְּעָלִּה וְשְׁתִּיָּה תְּבַפֶּר־לְנוּ מַה שֶׁחְטָאנוּ בַּאָּכִילוֹת וְעַלֹּי יְדֵי ענוּי מַוְּעִינְוּנִי הְעַנִּיְ הַעְנִנְּנִי בְּעַוֹּי הַתְעַנְּנְוּ בְּיִמִי הַחֹל, וּשְׁחְטָאנוּ בְּתַעֲנוּנִי הָעוֹלְם הַנָּה, אֲשֶׁר הָתְעַנְּנְוּ בִּימִי הַחֹל, וּבְּבְּרִם בְּתַעֲנוּנִי הְעוֹלְם הַנָּה, אֲשֶׁר הָתְעַנְּנְוּ בִּימִי הַחֹל, וְבַּלְים בְּתַעֲנוּנִי בְּתַעְנוּנִי הְעוֹלְם הַנָּה, וְעָלֹּי יְדֵי ענוּי בִּמְנִינִּה בְּתַעְנוּנִי הְעוֹלְם הַנָּה, וְשָׁלִי יְדֵי ענוּי מִנְּעִיכַת הְין מְנַבְּיִ תְּהַבְּעָה הְּבְרִים שָׁבֵּית הְין מְנַבִּין מְבַּיְּתְ עָבְיְרִים וְעַלְּיִי בְּתְּבְּעָה הְּבְרִים שָׁבֵּית הְין מְנַבִּין מָה שֵּחְטָאנוּ וּבְּבְרִים לְּעָבִי וְּתְנוּי בְּבְרִית לְּנָדִי עִנִּי בְּתִּיבְ מִבְּיִ הְעִּיבְּת הְּבְבְּרִים הְאָבְיים מְמַבְּרִים שָׁבִּית הְין מְנֵבּין מָה שְׁחְטָאנוּ בּבְּרִית לְּנָבִי מָה שְׁחְטָאנוּ בִּבְּרִית לְּבָּיִי בְּיִי עִנּוּי בְּבְרִית לְּבָּיי בְּתִּבְּית וְּתְבַבְּיי וְבְּיִי וְּבְּיוֹ בְּבְּרִית לְּבָּיים בְּמִימְנוּ בּבְרִית לְּנָבִי בְּיִי בְּנִים בְּמִבְּיִים בְּמִבְּיִבְיוֹ בְּבְּרִים בְּתְּבִיים הְּמִבְּיים בְּתְּבְיִים בְּמִבְּיִם בְּבִּיים בְּתְּיִבְיוֹ בְּבִייִים בְּבְּיִים בְּיִים בְּתִּיְנִי בְּבִיים בְּתִּנִיים בְּתִּבְיים בְּתְּשְׁתוּ בְּבְירִית לְבָּיִים בְּחִבּיים בְּתִּיבְיוּ בְּבִּיים בְּתִּבְיּים בְּמִּבְיים בְּתִּנְיוּ בְּבִיים בְּחִבּיים בְּחִבְּית בְּבִיים בְּבִיים בְּתִּיִים בְּבִּים בְּתִים בְּתְיבִיוּ בְּיִים בְּיִים בְּיִים בְּבִּיִים בְּיִבְּיים בְּבִייִים בְּבִּים בְּתִּנְית בְּבִיים בְּבִיים בְּבִיים בְּבִּיים בְּבִּיים בְּיִים בְּיִים בְּבִּיים בְּתִּיבְיוּ בְּבִיים בְּבִּיִים בְּבִיים בְּבִּיים בְּבִּיים בְּבִּים בְּבִּיים בְּיִים בְּבִיים בְּבִּיים בְּבִּים בְּבִּים בְּבְּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִיים בְּבִים בְּבִּים בְּבִיים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִים בְּבִּים בְּבִּי

וְעַל יְדֵי חָמֵשׁ תְּפָלוֹת וּתְחַנּוֹת וּבַּקְשׁוֹת יְתָקּן מַה שֶׁפְּנְמְנוּ בַּקְשׁוֹת יְתָקּן מַה שֶׁפְּנְמְנוּ בַּקְשׁוֹת יְתָקּן מַה שֶׁפְּנְמְנוּ בַּקְשׁוֹת יְתָקּן מַה שֶׁפְּנְמְנוּ בַּבְּל הַשְּׁבִית תִּיבְּלוֹת שָׁהְתְּפַּלֵּל בִּיוֹם הְּבָרוֹת שָׁהִתְּפַלֵּל בִּיוֹם הְּבָּרוֹת שֶׁהְתְּפַּלֵּל בִּיוֹם הְּבָּרוֹת שֶׁהְתְּפַּלֵּל בִּיוֹם הְּבָּרוֹת שֶׁהְתְּפַּלֵּל בִּיוֹם הְּבָּרוֹת שָׁהְתְּפַלּוֹת בִּתְּפְלּוֹת שָׁהְתְּפַלּוֹת שָׁהְיִם בְּלְּלוֹת בִּתְּפַלּוֹת בִּתְּפִּלּוֹת בָּתְבִּים בְּלֶּל הַשְּׁנִית וְיִבְּשְׁרָנוּ יְתָבֶּל וִנְלְלְלוֹת בִּתְּפַלּוֹת שֶׁהְתְּפַּלֵּלְנוּ בְּלְלוֹת בִּתְבִּלְנוּ הְבָּלְוֹת בִּתְבִּלְנוּ בְּלְלוֹת בִּתְבִּלְנוּ בְּלְלוֹת בִּתְבִּלְנוּ בְּלְלוֹת בְּתְבּלּוֹת יִשְׂרָאֵל. יְבִי דְמְעוֹת עִינְינוּ יְתָבְּלְנוּ בְלְלְנוּ בְּלְלְלוֹת בִּתְבְּלוֹת הָחְבִּלְּנוּ בְּלְלְנוּ בְּלְלְלוֹת בִּתְבְּלוֹת הָחְבִּלְּנוּ בְּלְלְנוּ בְּבְלְלֹוֹת בִּתְבְּלוֹת בְּתְבְּלוֹת יִשְּׁרְאֵל. בְּלְלוֹת בְּתְבְּלְנוּ בְּלְלְנוּ בְּלְלְלוֹת בִּתְבְּלְנוּ בְּלְלְנוּ בְּבְלְלוֹת בְּתְבִּלְנוּ הְשָּבְּלוֹת בְּתְבִּלְנוּ הְבְּלְעוֹנוּ בְּבְלִינוּ וּשְׁרְבִּלְנוּ בְּבְלְלֹנוֹת בְּתְבִּלְנוּ הְבָּלְעוֹנוּ בְּבְלִית וְבִּקְעוּנוּ בְּבְלִית וְתְבִּלְנוּ בְּבְלְלוֹת בְּתְבְּלוֹת בְּבְלְלוֹת בְּתְבְּלִוּוּ הְבְּלְעוּנִי בְּבְלִית בְּבְלְבוֹת בִּבְּלְנוּוּ בְּבְלְעִים וְעִבְּלְעוּ בְּבְלְצִים בְּבְּלִינוּ בְּבְּלִית בְּבְּלִית בְּבְּלִיתוּ בְּבְּעִים וּשְׁבִּבְיוֹת וּבְּקְעוּם בְּבְּלִית בְּבְּלִית בְּבְּלִיתוּ בְּבְּבְלִית בְּבְּלִיתוּ בְבְּלְעוּם בְּבְּלִיתוּ בְּבְּלְעוּת בְּבְּלִית בְּבְּלִית בְּבְּעִים וּיִבְּלְעוּת בְּבְּלִית וּבְּבְּעִים וּשְׁבִּילְבִים בְּבְלִית וּבְּלִיתוּ בְּבְּבְיבִים וּבְּבְּבִּילְנִים בְּבְּלִיתוּים בְּבְּבְיעִים וּשְּבּבּוֹת בְּבְּלִיתְיוֹת בְּבְּבְּבְּבְּעִים וּבְּבְּבְּבְּיתְיוּבְּיוֹת בְּלִיבְיוּת בְּבְּבִיתוּים בּבְּבְיבְּלִים בְּבְּבְּלִים בְּבְּבְּבְּוֹת בְּבְּבְּבְּבְּלִים בְּבְּבְּבְּלוֹת בְּבְּבְּבְּיוֹם בְּבְּבְּבְּבְּבְּבּבְּלְבְּבְּיוֹם בְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְלִיתְ בְּבְּבְּבְּבְּבְּבְיתְבּבּבְּבּוּת בְּבְּבְבְּבּוּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּב

effect that, on the Day of Atonement, eating and drinking, washing, self-anointing, wearing shoes, and marital cohabitation are forbidden; one must also rest from all work on this holy day. By virtue of refraining from eating and drinking, mayest thou forgive us for the sin of eating and drinking what is forbidden; by virtue of refraining from washing and self-anointing, mayest thou forgive us for the sin of enjoying forbidden pleasures; by virtue of refraining from wearing shoes, mayest thou forgive us for the sin of hastening to do evil; by virtue of refraining from marital cohabitation mayest thou forgive us for the sin of self-abuse.

By virtue of the five worship services of the Day of Atonement, may we be absolved of the sins committed by means of the five organs of speech; palate, throat, tongue, teeth and lips. We have defiled these with forbidden talk, vows and oaths. By virtue of embracing and kissing the Torah, by virtue of the prayers we offer on this holy day, may all the prayers we uttered listlessly throughout the year be favorably accepted along with the prayers of all Israel which are intoned today. By virtue of our contrite tears, may we be forgiven for gazing at things unclean; by virtue of our fasting and praying, may we be forgiven for all the sins we have committed in thy sight. Consider thou our fasting as

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כְּטְפָּה מִן הַיָּם... וְאַתָּה תִּשְׁמֵע הַשָּׁמִים וְסְלָחִתָּ.. אֱלֹהַי, נְפְלוּ פְּנֵי בְּוְכְרִי כְּל אֲשֶׁר הַכְּעַסְתָּה אָשְׁמֵע הַשָּׁמִים וְסְלָחִתְּי. אֱלֹהַי, נְפְלוּ פְּנֵי בְּוְכְרִי כְּל אֲשֶׁר הַכְּעַסְתִּידְּ, כִּי עַל כְּל טוֹבוֹת שֶּנְמֵלְתִּנִי רָעָה וְמֵלְתִּידְּ. כִּי בְרָאתַנִי לֹא לְצְרֶדְ, רַק וְּבְּהָתִי וְאַהְבָּה. וְמֵיֶהְנִי, אֲבָל כְּאָב חוֹמֵל גִּדְּלְחְנִי, וְנְפַחְתָּ הִיוֹמֵל גִּדְלְחְנִי, וּמְבָּלְתְּנִי... וּמְבֶּל צְּרָה וְצוּקָה חִבְּלְצְּתְנִי... וּבְמֶרֶם בּוֹא הַתְּלָאָה וְּבְעָה לִצְיְה וֹבְעֵלְתְּנִי מִבְּל נְּאָב חוֹמֵל צִּדְלְחְנִי, הַבְּעֵת לֹא נְשְׁמַרְתִּי מְבָּל נְאָב הִוֹבְעְתְּנִי... וּמְבֶּל הְעָב בּוֹא הַתְּלָאָה הְקְלָאָה וּבְעֵת לֹא נְשְׁמַן הוֹצֵאתְנִי... וּבְמֵרְים וְלֹא הוֹדְעְתָּנִי כְּלְים וּמִשְׁם הוֹצֵאתְנִי... וּבְנֵי אֲנָרִיוֹת שְׁבַּרְים וֹמְלָּ מְלֹתְּעוֹת כְּפִירִים וּמִשֶּׁם הוֹצֵאתְנִי...

נָמָתָּ בִּי נָפֶשׁ קְדוֹשָׁה, וּבְמַצְשַׁי הָרָעִים טִמֵּאתְיהָ... לֹא לְךְּ רַקְ לְעַצְּמִי הֲרַעְוֹתִי. אֲבָל יִצְרִי הָאַכְּוָרִי נִצְּב עַל יְמִינִי לְשִּׁטְנִי, לֹא יִהְנַנִי הָשֵׁב רוּחִי וּלְהָכִין מְנוּחִי... אֲנִי חוֹשֵב מַחִשָּׁבוֹת תַּמָה, וָהוֹא חוֹרֵשׁ אָנֵן וּמָרְמָה, אֲנִי לְשָׁלוֹם וְהוֹא לִמְלְחָמָה... יָּבְעוֹלֵּה. אָת גּוּפֵנוּ עַל נַּבֵּי הַמִּזְבֵּח, וִיאָבַּל לְּפָנֵיף לְּרִיחַ נִיחְׁחַ כְּאָרְנּוּ אָת גּוּפֵנוּ עַל נַּבֵּי הַמִּזְבֵּח, וִיאָבַּל לְפָנֵיף לְּרִיחַ נִיחְׁחַ כְּאֶרְנּוּ וּבְעוֹלֵה. וּבִעוֹלֵה.

וְהָנֵּה יָדַעְנוּ כִּי אֲנְחְנוּ מְחָיָבִים לְּהַתְעַנּוֹת עַלֹּ כִּי הִקּוֹנֵ הַמְּשִׁבְּה עַלֹּ כָּהְ חֲשָׁא וְחֲשָׁא וּלְּסֵבּּף אֶת גּּפְּנִּוּ בְּתְשׁוּבָת שָׁאָין בְּנוּ כְּחַ לְּהָתְעַנּוֹת צַּעֲבֵרוֹת. אַךּ נְּלוּי וְיִרְוּעַ לְּפָנֵיךְ שָׁאָין בְּנוּ כְּחַ לְּהָתְעַנּוֹת צַּעֲבֵרוֹת. אַךּ נְּלוּי וְיִרְוּעַ לְּפָנֵיךְ בְצוֹן מִלְּפְנֵיךּ, יִי אֱלֹהִנוֹת יִנּי, שֵּׁיִהְנִיה צוֹם הַתַּעַנִּוּת בַּיוֹם הַקְּרוֹשׁ בְצוֹן מִלְּפְנֵיךּ, יִי אֱלֹהִנוּי, שִׁיִּהְיָה צוֹם הַתַּעַנִּית בַּיוֹם הַקְּרוֹשׁ בַּוֹנוֹתְינוּ. עַוֹנוֹתְינוּ.

נִיהִי רָצוֹן מִלְּפָנֵיךּ, אֵל מֶלֶּה יוֹשֵׁב עַל בָּמָחְסוֹרֵי בְּנֵי אָרָם, מָלַּעֲבוֹר אוֹתְדּ בָּתְשׁבָּם הָאָבָן וְיָשְׁבוּ הְּלָבֶב בָּל תַמְּה הְּתְשׁבָּה, וְיָהְאָה אוֹתְדּ בָּל הַיָּמִים. וּבְתוֹכְם אַלְּיֵנוּ וְתָּלְאָל אַהְבָּת הְשִׁבְּה, וְיִרְאָחְדּ, לְּיִרְאָה אוֹתְדּ בָּל הַיָּמִים. וּבְתוֹכְם אַלְּיָה וְתָּקְבָּבְּל בְּקֹים הְאָבָן וְיָשְׁובוּ לְּפָנֵיְדְּ בְּלֵב שְׁלֵם הְתָּבוּ הַבְּנִיהֶם דַּרְבֵי חְשׁוּבָה, אַמְּה בְּתוֹלְהְ מִּמְּחָת בָּפֵא כְבוֹרְדְּ, שְּׁתְּהָ בִּיְ תַּחְתְּבְּה בְּבִּי שְׁלֵּה בִּית יִשְּׁבְּנִי וְנִישְׁוֹת אֹתְנְּה בְּבִּי שְׁתָּה בִּית יִשְּׁבְּנִי לְבָּי תַּחְתְּבְּה, אַתְּה בְּתִּיְיִי הְבִּי תְּשִׁבְּה, אַתְּה בְּתְּבִּי תְּבְּים הַחְתִּוֹר לְּכָבְי וְנִשְׁרִב עְּלְבִּי הְפָּנִיים הַחְתִּוֹר לְּכָב הְבִּית יְמִשְׁרָה הְבִּית הַמִּוֹנְעוֹת אוֹתְנִי בְּבִּים הָּתְּבִּים הַמְּתְנִיתוֹת הְמִנְעוֹת אוֹתְנִי בְּבִּים הַמְּנִינְיתוֹת הְמִנְעוֹת אוֹתְנִי בְּבִּים הְּתְּבִּים הְּתְּבִּים הַחְתִּוֹנְית בְּבִּית וְבְּבִּים הַחְתִּנְיתוֹת הִמִּינְעוֹת הִמּינְעוֹת אוֹתְנִי בְּבִּים הְּחְבִּית בְּבִּית וְבְּבִּים הְּעִבוֹית וֹתְּבְּבְּבִים הְבִּית הְמִינְעוֹת אוֹתְבִּי בְּבִים הְבִּית הְבִּית הְבִּית בְּבִּים הְּבְּבִים הְיִבְּית הְבִּית הְבִּית בְּבִים הְבִּית הְבִּבְּים הְבִּית הְבִּבּית הְבִּית הִיבּית הְיִית הְבִּית הְבִּית הְבִּית הְבִּית הְבִית הְבִּית הְבִּב הְבִּית הְבִּית הְבִית הְבִּית הְיבִית הְבִּית הְבִּית הְּבִּית הְבִּית הְּבְּבְּית הְבִּית הְבִּית הְבִּית הְבִיים הְּבְּית הְבְּבּית הְבִּית הְבְּבְית הְבְּבְּית הְּבְּית הְבִּית הְבְּבּית הְבִּית הְבְּבְּית הְבִּית הְבִּית הְיבִּית הְּבְּית הְּבְּית הְיבְּית הְיבְּית הְבְּית הְבִּית הְבִּית הְבְּית הְבִּית הְבְּית הְּבְּית הְיבּית הְּבְּית הְּבִּים הְּבְּבְּית הְיבְּית הְּית הְבּית הְיבּית הְבּית הְּבְּית הְיבּית הְיבּית הְיבּית הְּבְּית הְ

though we offered ourselves upon the altar; may it be accepted as a favored sacrifice and burnt-offering.

Although we know that we are to do penance for each sin and to afflict ourselves for indulging in wanton pleasures, yet thou knowest that we are too weak to do so; our sins are numerous, and our strength gives way. May it therefore be thy will, Lord our God, that the fast on this holy Yom Kippur be an atonement for all our sins.

May it be thy will, Almighty King who art sitting on the throne of mercy, and art pleased with the repentance of the wicked, to inspire us and all thy people Israel with love and reverence for thee at all times. Have mercy upon the transgressors among thy people, the house of Israel, and implant in their heart deep awe before thy glorious majesty; humble their gross arrogance that they may return to thee wholeheartedly, as thou didst promise through thy prophet "not to keep the banished one an outcast." Even if they are sinful to the point that the ways leading to repentance are closed to them, thou wilt mercifully bring them back to thee. Have compassion on us and grant us strength to serve thee always; remove from us all the obstacles and impediments that hinder us from worshiping thee. Thou hast created us; thou knowest all the human defects which interfere

KETHER MALKHUTH

אֱלֹהָי, אָם עֲוֹנִי מִנְּשׁוֹא נְדוֹל, מַה תַּצְשָּׁה לְשִׁמְהְ הַנְּדוֹל... וְאָם תְּבַּקּשׁ לַעֲוֹנִי, אֶבְרַח מִמְּה אֵלֵיה, וְאֶתְכַּסֶּה מַחֲמֶתְהּ בְּצֹלֵה. וּבְשׁוּלֵי רַחְמֵיהְ אַחַזִּיק עַד אָם רַחַמְתָּנִי, וְלֹא אֲשַׁלַחֲהְ כִּי אָם בַּרַכְתָּנִי...

יְהִי רָצוֹן מִלְּפָנֵיךּ, יָיָ אֱלֹהַי, לֶשׁוּב עָלֵי בְּרַחֲמֵיךּ, וְלַהְשִּׁיבֵנִי בִּתְשׁוּכָה שְׁלֵמֶה לְפָנֵיךְה.. וְאַל תְּבִיאֵנִי לִידִי נִפְּיוֹן, וְלֹא לִידֵי בִּיְיוֹן... נָהֲיֵה עָם פִּי וְהָגְיוֹנִי, וּשְׁמוֹר דְּרָכֵי מַחֵטוֹא בִּלְשׁוֹנִי...

ַ אֲלֹהַי, יָדְעְתִּי כִּי הַמִּתְחַנְּנִים לְּפָנֵיְךּ יָלִיצוּ עֲלַיהֶם מַעֲשִּׁים טוֹבִים אֲשֶׁר הִקְדִּימוּ... וַאָּנִי אֵין בִּי מִעֲשִׂים... וָאֵין בִּי לֹא צֶדֶק וְלֹא לְשֶׁר, לֹא חֲפֶד וְלֹא וְשֶׁר, לֹא תְפִלָּה

¹II Samuel 14:14.

וְטִבְעָם הַמְבַלְּבְּלִים אוֹחָם מִעֲבוֹדְתֶּדְ, וּבְיָדְדּ לַּהַסִירָם וּלְּמָנְעָם. וְלֹא תִמְרוֹף עָלֵונוּ אֶת הַשְּׁעָה עַר שָׁנְשׁוּב לְּפְנֵיף בְּלֵב שָׁלֵם. וִנִהְיֵה כָּל יָמֵינוּ בִּתְשׁוּבָה וּמַעֲשִׁים טוֹבִים עַד סוֹף הָרֶנַע הָאַחַרוֹן אַשֵּׁר יִהְיָה לְּרָצוֹן לְּפָנֶיךּ לֻאֵסוֹף אֶת נִשְׁמוֹתְינוּ אַלֶּיךּ. אָז תִּהְיֵינָה כָּל מַחְשְׁבוֹתֵינוּ דְבוּקוֹת כָּדְּ, וְאָז תִּצְא נִשְׁמָתֵנוּ בִּקְרָשָׁה וּבְטָהְרָה, וְאָז נִזְכָּה לִּהְיוֹת נָקְבָא לַּצְעַלוֹת מִמַשָּׁה לְּמַעְלָה וּלְהַשָּׁפִיע שֶׁפַע בְּכָל הָעוֹלָמוֹת מִלְּמַוְעְלָה לָּמָטָה. וָתֶן־בָּנוּ כְּחַ לְּהִתְעַנוֹת בַּיוֹם הַקָּרוֹשׁ הַזֶּה לְּהַשְּׁלִּים הַתַּצַנִית בָּכָה חַמֵשֶׁת הָענוּיִים, וְשֵׁלֹּא יִנְרַמוּ מַצַשִּׁינוּ לְּהְיוֹת נָבְשָׁלִּים חַס וִשָּׁלוֹם בִּשׁוּם אֲחָר מִן חֲמֵשֵׁת הָעִנּוּיִים, כִּי כַלְּנוּ בָּנֵי אַבְרָהָם יִצָחָק וַיַּצַקֹב יִדִידֶיף. וַזַבְּנוּ לְּגַדְלֹ בָּנֵינוּ לְתוֹרָה וּקְמַעֲשִׁים טוֹבִים, וְלֹא יִחְפְּסוּ חַס וְשָׁלוֹם בַּעֲוֹנוֹתְינוּ. וְחָתְמֵנוּ בְּסֵפֶּר חַיִּים טוֹבִים, חַיִּים שֶׁלֹּ יִרְאַת שְׁמֶּךְ, חַיִּים שֶׁנַּעֲבוֹד אוֹתְדְּ בְּצֵב שְׁצֵם, חַיִּים שֶׁלֹּא נְבְּשׁׁלֹ חַס וְשְׁלוֹם בְּשׁוּם חַמְא וְעָוֹן וִאַשְׁמָה, חַיִּים שֶׁלֹ פַּרְנָסָה בִּנַחַת וּבְכָבוֹד וּבְהַתֵּר. וִלֹא תַשְרִידֵנוּ הַפַּרְנָסָה בְּשִרְדַּת הַוְּשָׁן. וְתֶּוֹ־לֻנוּ פַּרְנָסָה בְּהַשְּׁבִש וְשַׁלְּנָה, פַּרְנָסָה שֶׁלֹּא נִצְטָרֵך זֶה לָּזֶה וְלֹא לְעַם אַחֵר, כְּרֵי שָׁיִּהְיֶה לָּבֵּנוּ פָּנוּי תָּמִיד לַּצְבוֹדְתֶךְ. וְטַהֵר רַעְיוֹנֵינוּ וּמַחְשְׁבוֹתִינוּ בָּרֵי שֵׁנָּהְיָה אֲנַחְנוּ דְבוּקִים בִּךְ חָמִיד.

וְלָּהְיוֹת שֶׁיֶּדְעָתִּי שֶׁבָּמְעַט אֵין צַדִּיק בָּאָבֶץ אֲשֶׁר לֹא יֶחֱטָא בֵּין אָדָם לַחֲבֵרוֹ בְּמָמוֹן אוֹ בְנוּפוֹ, בְּמַעֲשֶׂה אוֹ בְדִבּוּר פֶּה; וְעַלֹ זֶה דְּנֶה לָבִּי בְּקִרְבִּי, כִּי עַלֹ חֵמָא שֶׁבֵּין אָדָם לַחֲבֵרוֹ אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר עַד שֵּׁיְרַצֶּה אָת חֲבַרוֹ; וְעַל זֶה נִשְׁבֵּר with thy service, and it is in thy power to eliminate them. Do not let the day expire before we return to thee with a perfect heart. May we spend all our days in repentance and good deeds, until the very last moment when thou wilt gather our souls unto thee. All our thoughts shall then cling to thee and our souls shall depart in holiness and purity; we shall merit to rise ever higher, diffusing a favorable influence everywhere.

O give us strength to fast on this holy day completely, including the five deprivations; let not our misdeeds cause us to fail in observing any one of the five deprivations, for we are all the children of thy faithful Abraham, Isaac and Jacob. Enable us to train our children in Torah and good deeds; may they not be taken to account for our sins. Write us down in the book of good life, a life of reverence for thy name, a life of serving thee with all our heart, a life of utter sinlessness, a life of sustenance obtained gently, honorably and honestly. Let not our pursuit of a livelihood disturb and confuse us; grant us a quiet and congenial living, without having to depend on one another, so that our heart may be free to worship thee. Cleanse thou our thoughts and designs that we may ever cling to thee.

Knowing that there is hardly a single good man upon earth who has not wronged his fellow man whether in monetary or in personal matters, by an act or by word of mouth, my heart pines within me, because Yom Kippur does not bring atonement to one

KETHER MALKHUTH

יָלֹא תְחַנָּה, לֹא תָּמָה וְלֹא אֱמוּנְה... וּבְבֵּן, יְהִי רָצוֹן מִלְּפֶנִיךְ... לְרַחַם עָלַי... וּכְפִּי מַצְשֵּׁי אַל תִּנְמְלֵנִי.. וּבַּחֲצִי יָמֵי אַל תַּצְלֵנִי, וְאַל תַּסְתֵּר פְּנֵיְדְּ מְמֶנִי, וּמִחַטֹּאתִי טַהֲרְנִי, וּמְלְפֶנְיְדְּ אַל תַּשְׁלִיבֵנִי, וּבְּכָבוֹד תְּחַיֵּינִי... וּבְעֵת מִן הָעוֹלְם הַנָּה תוֹצִיאֵנִי, לְחַיֵּי הָעוֹלְם הַבָּא בְּשָׁלוֹם תְּבִיאֵנִי, וְאָל עָל תִּקְרָאֵנִי, וֹבֵין הַחֲסִידִים תּוֹשִׁיבֵנִי... וְתְשׁוּב תִּחַבִּינִי, וּמְתְהוֹמוֹת הַאַרִץ תִּשׁוּב ותעלנִי...

מסה למעלה from the lower world to the upper world. According to kabbalistic teachings, the lower world (מוקבא) is a reflection of the upper, celestial world, and there is direct contact between them. Man below can influence the higher spheres; the stream of blessedness from above must first be set in motion from below (אחתערותא דלתרא).

לָבִּי בְּקַרְבִּי וְרָחֲפוּ עַצְמוֹתֵי, כִּי אֲפִילוּ יוֹם הַמִּיתָה אֵין מְבַפֵּר; וְלָבֵן אֲנִי מַפִּיל תְּחָנָתי לְּפָנֵיך שֶׁתְּרַחִם עְלַי וְתִהְּנִי לָּחֵן וּלְּחֶמֶר וּלְּרַחַמִּים בְּצֵינֵיךּ וּבְצִינֵי כָל בְּנֵי אָדָם. וְהִנְּנִי מוֹחֵל בִּמָחִילֶה נִמוּרָה לְּכָל מִי שֶׁחְטָא נֵגְדִּי, בֵּין בְּגוּפּוֹ וּבִין בְּמָמוֹנוֹ, אוֹ שֶׁרָבֵּר עָלַי לְשׁוֹן הָרָע, וַאֲפִילוּ הוֹצְאַת שֵׁם רָע; וָבֵן לְּבֶל מִי שֶׁהִזִּיק לִּי בְּגוּפִי אוֹ בְּמָמוֹנִי, וּלְּבֶל חַטֹּאת הָאָדֶם אַשֶׁר בֵּין אָדָם לַחֲבָרוֹ, חוץ מִמָּמוֹן אַשֵּׁר אוּכַל לְהוֹצִיא עַלֿ פִּי דִין, וִחוּץ מִמִּי שֵׁחוֹמֵא כְּנֵנְדִי וְאוֹמֵר אֶחֲטָא כֿוֹ וְהוּא יִמְחַכֿ לִי. חוץ מֵאֱלוּ אֲנִי מוֹחֵלֹ בִּמְחִילָה נְמוּרָה וְלֹא יֵעְנֵשׁ שׁוּם אָרָם בִּסְבָּתִי. וּכְשֵׁם שֶׁאֲנִי מוֹחֵלֹ לְּכָלֹ אָרָם, כֵּן תִּתֵּן אֵת חִנִּי בָּעֵינֵי כָלֹ אֶדָם שֵׁיִמְחַלוּ לִּי בִּמְחִילָּה גִמוּרָה. וּבְבֵן יַעַלוּ וִיָבְאוּ וָיַגִּיעוּ וִיַרָצוּ וְיִשְּׁמְעוּ תְּפִּלּוֹתֵינוּ; קַבֵּלֹ רְנַת עַמְּדָּ, שַּׁנְבֵנוּ, שַהַרֵנוּ, נוֹרָא; וִתוֹצִיא כָּלֹ הַנִּיצוֹצוֹת הַקּרוֹשׁוֹת שִׁנָפִלוּ לַקּלְפָּה עַלֹ יִדִי חַמֹּאתֵינוּ. וְעַלֹּ יְדִי קְדֶשַׁתיוֹם הַכָּפוּרִים יִתְעוֹרָרוּ מִדּוֹתֵידְּ, הַנְּרָכָּה וְהַנְּבוּרָה וְהַתִּפְּאֶרֶת וְהַנְּצֵח וְהַהוֹד, כִּי כֹל בַּשְּׁמֵיִם וּבָאָרֶץ; לְּדְּ יִיְ הַמַּמְלְּכָה. אוֹר זְרֻעַ לַצַּדִּיק וּלְּיִשְׁרֵי צֵב שִׁמְחָה. וָתִתְפַשֵּׁט עַלֵּיהֶם קּדָשַׁת יוֹם הַכִּפּוּרִים לְּבַפֵּר עַלֵּינוּ, כִּמוֹ שֶׁבֶּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּך: כִּי בַיוֹם הַזָּה יִכַפֵּר עֲצֻׁיכֵם, לָשַהֵר אֶתְכֶם, מִכֹּל חַמֹּאתִיכֶם לְּפְנֵי יְיָ תִּשְׂקְרוּ. וִיהִי וְעֵם אַרנִי אָלֹהֵינוּ עָבֵּינוּ; וּמַעֲשֵׁה יָבִינוּ כּוֹנְנָה עָבֵינוּ, וּמַעֲשֵׂה יָבִינוּ בּוֹנְגָרוּ. וְתַעֲבִיר מֶמְשֶׁכֶּת זְדוֹן מִן הָאָרֵץ; וּמְלּוֹךְ עַלֹּ כַּלֹ ַדְעוֹכֶּם כָּלוֹ בִּכְבוֹדֶךּ; וְהִנְּשֵׂא עַלֹ כָּלֹ הָאָרֵץ בִּיקַרֶּך; וְחֵן שָּׁמִחָה לְּאַרְאֶה, וְשָּׁשׁוֹן לְּעִירֶה, וּצִמִיחַת מֶרֵן לְּדָוִר עַבְרֵּה. יָהִיוּ לְּרָצוֹן אִמְרֵי פִי, וְהֶנְיוֹן לָבִּי לְּפָנֵיךּ, יָיָ צוּרִי וִגוֹאֵלִּי. אָמֵן, וֹבֵן יִהִי רָצוֹן.

who has wronged his fellow man unless he first conciliates and wins him over. My heart is broken within me, all my being shudders, since even the day of death does not bring atonement for sins committed against fellow men. Hence, I humbly petition thee to have mercy on me and let me gain favor and good will in thy sight and in the sight of all men. I am extending a complete pardon to anyone who has sinned against me directly or indirectly, who has slandered or discredited me, who has injured my person or my property, who has committed any of the transgressions that are between a man and his neighbor. However, this does not include debts which I may collect by operation of law, or a person who has deliberately wronged me under the assumption that I would forgive him. Except for these, I completely forgive all men; may no one be punished because of me. Even as I am forgiving all men, mayest thou put me in favor with all men to forgive me likewise unconditionally.

May our prayers ascend and be accepted in heaven. Revered God, accept the prayer of thy people; strengthen us, cleanse us. Cause thou the holy sparks which have gone astray on account of our sins to reappear. May the holiness of the Day of Atonement bestir thy qualities of mercy and lovingkindness. Thine, O Lord. is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine: thine. O Lord, is the kingdom.1 Light is sown for the righteous, and joy for the upright in heart.2 May the holiness of Yom Kippur be diffused over us so as to bring us atonement, for it is written: "On this day shall atonement be made for you, to purify you, from all your sins before the Lord you shall be clean." May the favor of the Lord our God rest on us. Establish thou for us the work of our hands; the work of our hands establish thou.4 Mayest thou abolish the rule of tyranny on earth. Reign over the whole universe in thy glory; be exalted over all the earth in thy grandeur. Grant joy to thy land, gladness to thy city, and rising strength to David thy servant. May the words of my mouth and the meditation of my heart be pleasing before thee, my Stronghold and my Redeemer.5 Amen, may this be thy will.

¹I Chronicles 29:11. ²Psalm 97:11. ³Leviticus 16:30. ⁴Psalm 90:17. ⁵Psalm 19:15.

All the Sifre Torah are taken out of the ark.

Reader and Congregation (three times):

אוֹר זְרֻעַ כַּצַּהִּיק, וּלְּיִשְׁרֵי צֵב שִּׁמְחָה.

MEDITATION

קָם רַבִּי שָׁמָעוֹן, סַבֵּק יִדוֹי לְּגַבֵּי עֵלָּא ושַבַּח לְּמָרֵא עַלְּמָא וַאָמַר: רָבּוֹן עַלְּמִין, עַבִיד בָּגִין שָׁבִינָתָא דָאִיהִי בְּנַלוּתָא. וִאִם אָיהִי בָּאוֹמָאָה, הָא אַבָּא וִאִמָּא, דִאָנוּון חָכִמָּה וּבִינָה, יָכַלִין -ּקָמָעבַּר הַתָּרָה; הַדָא הוּא דִכְתִיב: יִיָ צִבָּאוֹת יָעַץ, וּמִי יָבֵּר אָם הַתַּלְמִיד אוֹמֵי, הָרֵב יָכָלֿ לְּמֵעְבַּד הַתָּרָה. וִאָם נָדַר או נִשָּבַע בֵּן, דָאִיהוּ וָאוּ, דְּלָא יִפְרָק לַהּ אֵלֶּא דְתְהֵא בִּנְלוּתָא עַד זְמָנָא יִדִיעָא, וְנָדֵר אוֹ שָׁבוּעָה אִיהוּ בִּיוּד הָא דְאִנוּוְ חָכְמָה וּבִינַה, וִאִיהוּ אָתְחַרֵט, הַא תִּלַּת בִּנֵי נַשַּׁא יַכִלִּין לְּמִפְטַר לֵה, וָאָנוּן תָּלֶת אָבַהַן לְעַלָּא לְּקָבַלְיֵהוּ. וָאָם לַא תַתְחַרָט, אַנָא בָּעִינָא מָנַדְ וּמָכַּל אָנוּן דְּמָתִיבְתַּא דְלְעַלַּא וְתַתַּא, דְּתַעַבֶּד בּנִין רַענָא מָהֵימִנָּא דְּלָּא זַז מִשְׁכִינְתַּא בְּכַל אֲתַר, וָאִיהוּ עַאֵלֹ שָׁלֶבם בִּינַה וֹבִינַה וָמִנִין סַגִּיאִין, וּמַסַר גַּרְמֵה לְּמִיתֵה בִּנִינַה וּבְנִין בִּנֶהָא; הַדָּא הוּא דִבְתִיב: וָאָם אֵיָן, מְחֵנִי נָא מְסִּפְרַךְּ אַשֵּׁר כָּתָבִתָּ. וִאָם הוּא נֵדֵר מִסְּטִרֵא דְאַכַּא וָאִמַּא וַלַּא בַּעֵי, אָנָא סְלֵק לְּנָבֶי הַהוּא דָאָתִּמֵר בָה כִּי יָפַּלֵּא מִמְּדּ דַּבַר, רָאָתִּמַר בָּה: בִּמְפִלָּא מִמְּד אַל תִּדְרוֹשׁ, דִּיִפְטַר נֵדֵר.

אור זרוע לצדיק (Psalm 97:11) is rendered: "Light is sown for the righteous and joy for the upright in heart." The Septuagint renders אור ורוע in the sense of ורח... אור לישרים (Psalm 112:4): "Light dawns on the upright."

וָאַף עַל נַב דִּשְׁבִינָתָּא אִיהִי בָּנֶלוּתָא לְּנֵבֵי בַּעְלַה כְּנָדָה, רָאִיהוּ יַפָּרָשׁ בִּין דָם לְּדָם, וִאָּתִפַּתַח מָקוֹרָא דִילַה לְּדַכָּאָה לַה בְּמַיִם דָאורַיִּחָא, מַיִם חַיִּים דַּלָּא פָסִקִין, וַאַפְּרָשׁ מִנַּה דַם נָדָה דָאִיהִי לִּילִית, דְּלָא אָתִקְרִיבַת בַּהַדַה, דְאִיהוּ חוֹבָא דִּנִשִׁמָּהָא דִּסְאִיבַת לַהּ, וְלֵּית לַהּ רְשׁוּ לְּסַלְּקָא נִשְׁמָהָא לְּנַבֵּי בַעְלַה, לְהַהוּא אֲחַר דְאִתְיִהִיבַת מָתַּמָּן, וִאִתְדָנַת בֵּין דִּין לְּדִין, בֵּין דִּינֵי נָפָשׁוֹת לִּדִינֵי מָמוֹנוֹת, דָאִית מֶן דְּפָרַע בִּמָמוֹנֵה וָאִית מָן דִפָּרַע בִּנַפִּשָׁה, וּבִין נֵנַע לַּנַנַע, כִּמָה דָאוֹקְמְוּהוּ אֵיכָה יָשְׁבָה בָדָד, דָאִיהִי חֲשִׁיבָא שָׁבִינִתָּא בִּנֻלּוּתָא כִּמְצֹרֶע, דָאָתִמַר בָּה: בַּדַר וָשֵׁב מָחוּץ לַמַּחֲנָה, מָחוּץ וַדַּאי דָא נַלוּתָא, רָאִיהִי לְּבַר מֶאַרְעָא דִישְׂרָאָלֿ, דָאִיהִי מוֹתָבָא דָאָת הָא, וָאִי מָקוֹרָא לַא יַכָל לְּמָפָתַח עַד דִּיִפְתַח לֵה הַהוּא דְסַגֵּר לֵה, אַנָא מִפַּיָסנָא לֶה בִּגִין יוּד הָא נָאו הָא, דַּאִיהוּ יִחוּדָא, וּבְגִין לָבוּשִׁין דָאָתַלַבָּשׁ. מִיָּר אָתִפַּתִחַת מִקוֹרָא וִאָתַדַּבִּיאַת שָׁכִינִתָּא. וָרָזָא דִמִּלָּה מִקוָה יִשְּׁרָאֵלֹּ יִיָּ, מוֹשִׁיעוֹ בְּעֵת צָרָה, מוֹשִׁיעוֹ וַדַּאי, הַהוּא דִּמְקוֹרָא דִמְקוֹה בִּירֵה. אָמֵן.

תם רבי שמעון, a profoudly mystical meditation, is taken from Tikkune Zohar, written partly in Aramaic and partly in Hebrew. The Zohar often impresses upon the mind of the reader that the Bible contains higher truths in addition to the literal meaning of the narratives and precepts. "The narratives of the Torah are its garments... more valuable than the garment is the body that carries it, and more valuable even than that is the soul which animates the body. Fools see only the garment of the Torah; the more intelligent see the body; the wise see the soul, its upper being..." The Tikkune Zohar consists of a collection of seventy additions to the Zohar on Genesis. This prayer is a plea for the liberation of Israel from the galuth and its ill effects.

עַרְבִית קִיוֹם כִּפּוּר

When putting on the tallith:

וָצְנֵנוּ לַהָּתְעַמֵּף בַּצִּיצָת. בָרוּף אַחָּה, יִי אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, אֲשֶׁר קִּדְּשְׁנוּ בְּמִצְוֹתְיו

Reader:

בִּישִׁיבָה שֶׁלֹ כַוְעְלֶּה וּבִישִׁיבָה שֶׁלֹ כַּוְשָה, עַלֹּ דְּעַת הַמָּקוֹם וְעַלֹ דְּעַת הַקָּהָלֹ, אָנוּ מַתִּירִין לְהִתְפַּצֵל עם הָעַבַרְיָנִים.

בָל נְרַרִי

נָאֶסְרֵי נַחַרָמִי, וְקוֹנְמִי וְכְנוּיֵי, וְקנּוּיֵי וּשְׁבוּעוֹת, דְּנְּדְרְנְא וּמְבְשָׁלִּין, לָא שְׁרִירִין וְלָא קַיְמִין, נְּדְרֵנְא לָא נְדְרִי, וַאֶּסְרְנָא אִחֲרְטְנָא בְהוֹן. בְּלְּהוֹן יְהוֹן שְׁרָן, שְׁבִיקִין שְׁבִיתִין, בְּטֵלִין אִחֲרְטְנָא בְהוֹן. בְּלְּהוֹן יְהוֹן שְׁרָן, שְׁבִיקִין שְׁבִיתִין, בְּטֵלִין לָא אָסָרֵי, וּשְׁבוּעוֹת. לֵא אָסָרֵי, וּשְׁבוּעוֹת.

was introduced by Rabbi Meir of Rothenburg, whose authority throughout Europe during the thirteenth century gained for him the title Me'or ha-Golah ("Light of the Exile"). On his way to settle in Eretz Yisrael he was seized in 1284 and committed to prison, where he spent the last seven years of his life revising his literary works. When he died, Emperor Rudolph refused to surrender his body for fourteen years until a large sum of money was paid for its redemption. Rabbi Meir of Rothenburg inserted this passage in consideration of the talmudic statement which reads: "A public fast wherein Jewish transgressors do not participate is no fast; though the aromatic odor of galbanum is unpleasant, the Bible included it among the fragrant spices of the incense-offering" (Kerithoth 6b).

EVENING SERVICE FOR YOM KIPPUR

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Reader:

By the authority of the heavenly court And by the authority of the earthly court, With the consent of the Omnipresent One And with the consent of this congregation, We declare it lawful to pray with sinners.

KOL NIDRE

All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths.

ל ודרי the Aramaic formula for the dispensation of vows, is more than a thousand years old. It refers to vows assumed by an individual for himself alone, where no other persons or their interests are involved. Though the context makes it perfectly obvious that no vows or obligations toward others are implied, there have been many who were misled into believing that by means of this formula all their vows and oaths are annulled. In the eleventh century, Rabbi Meir ben Samuel (Rashi's son-in-law) changed the original wording of Kol Nicht's so as to make it apply to the future instead of the past, that is, to vows one might not be able to fulfill during the next year. Support for his emendation מוום כפורים זה עד יום הבא עלינו לשובדו was provided by a talmudic statement which reads: "Whoever desires that none of his vows

Reader and Congregation (three times):

וְנִסְלֵּח לְּכָלֹ עֲדַת בְּנֵי יִשְׂרָאֵלֹ וְלַּנֵּר הַנָּר בְּתוֹכָם, כִּי לְּכָלֹ הָעָם בִּשְׁנָנְה.

Reader:

סְלַח נָא לַעֲוֹן הָעָם הַזֶּה בְּנְׁרֵל חַסְרֶּךּ, וְכַאֲשֶׁר נָשָׂאחָה לָעָם הַזָּה מִמִּצְרֵיִם וִעַר הַנֵּה. וִשְׁם נֵאֵמֵר:

Congregation and Reader (three times):

וּוֹאמֶר יְהוָה סְלַּחְתִּי בִּרְבָּרֶף.

Reader:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלְם, שֶׁהֶחֵינוּ וְקוְּמְנוּ זָהִגִּיעָנוּ לַזִּמִן הַזָּה.

made during the year shall be valid, let him declare at the beginning of the year: May all the vows which I am likely to make in the future be annulled" (Nedarim 23b). On account of its great solemnity, Yom Kippur was chosen for the recital of Kol Nidré, though the Talmud mentions Rosh Hashanah in this connection. The Hebrew version of Kol Nidré, found in the ninth century Siddur of Amram Gaon (page 47), still contains the original reference to vows contracted in the course of the year that has passed. This will partly explain the confusion in many a translation of this passage in the Mahzor.

The Hebrew version of Kol Nidré in Siddur Rav Amram reads:

כֶּל נְדָרִים וְאָפָרִים, וּשְּׁבוּעוֹת וְקִּשְּׁמִן וַחָרְמִין, שְּנַדְרְנוֹ וְשְּׁאַפְרְנוֹ, וְשְׁאַבְּעֵנוּ, וְשָׁבְּעָנוּ, וְשָׁבְּעָנוּ, וְשָׁבְּעָנוּ, וְשָׁאַבְּעָנוּ, וְשָׁאַבְּעָנוּ, וְשָׁבְּעָנוּ, וְשָׁאַבְּעָנוּ, וְשָׁאַבְּעָנוּ, וְשָׁאַבְּעָנוּ, הַשְּׁבּוּרִים שְּׁצָבְר עַד יוֹם הַכָּפּוּרִים הָּנָה הַשְּׁבוּעָה, אֵין כְּאן בַּדְר; אָם שְּׁבוּצְה הָשְׁבְּעָנוּ, אֵין כְּאן בָּדְר; אָם שְׁבוּצְה הַשְּׁבְּעָנוּ, אֵין כָּאן קִּשָּׁה. בְּשָׁל הַאָּברוּ, בְּשָׁל הַאָּבוּיְה, בְּשָׁל הַאָּבוּר, בְּשָׁל הַאָּבוּיְה, וְלֹא אַפָּר, וְלֹא אַפָּר, וְלֹא אַפָּר, וְלֹא אַפְר, וְלֹא אַפָּר, וְלֹא אַפָּר, וְלֹא אַפָּר, וְלֹא שְׁרָ, וְלֹא אַפָּר, וְלָבְל הַלְּבִי יִשְׁרְאֵל וְלַנֵּר הַנְּרְבּה, בְּתוֹרְהַוְּיִּ וֹנְסְלְח לְּכָל עַדַת בְּנֵי יִשְּרְאֵל וְלַנֵּר הַנְרְבּהְרָב, כְּנִילְה לְּכָל עַדָת בְּנֵי יִשְּרָאַל וְלַנֵּר הַנְּרְבּהְנִיה, כִּיְלְהָשָׁב בְּשְׁנָה.

Kol Nidré acquired intense significance particularly during the period of persecutions in Spain, where some hundred thousand Jews were forced to forswear their faith and adopt a new religion Many of these attended the synagogue in secret at the risk of their life and used the Kol Nidré text as a form of

Reader and Congregation (three times):

May all the people of Israel be forgiven, including all the strangers who live in their midst, for all the people are in fault.

Reader:

O pardon the iniquities of this people, according to thy abundant kindness, even as thou hast forgiven this people ever since they left Egypt.

Congregation and Reader (three times):

The Lord said: "I pardon them as you have asked."1

Reader:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

renouncing the vows imposed upon them by the Inquisition. At the beginning of the sixteenth century, a hazzan in Germany composed the stirring tune which expresses fear, impassioned pleading and hope for ultimate deliverance. This plaintive and touching melody, adopted by the Ashkenazim throughout the world, is not used by Sephardic and oriental Jews who recite Kol Nidré in the manner of a simple prayer.

Kol Nidré is chanted three times so that latecomers may hear it. According to Mahzor Vitry, the hazzan chants Kol Nidré very softly the first time, like one who hesitates to enter the king's palace and fears to come near him with a request for a favor; the second time he chants somewhat louder; the third time he raises his voice louder and louder, like one who is accustomed to being a member of the king's court. Kol Nidré is chanted before sunset because dispensation from a vow may not be granted on Sabbath or on a festival.

The law regarding vows is plainly stated in the Torah: "When you make any vow to the Lord your God, you must pay it without delay... If you refrain from making a vow, that is no sin for you; but you must be careful to perform any promise you have made with your lips" (Deuteronomy 23:22-24). Since one runs the risk of either breaking or delaying to fulfill the vow he makes, we are frequently advised to refrain from rash vows even if they are motivated by pious devotion.

¹Numbers 15:26; 14:19-20.

לַבָּעַת שַּבָּת

The following Kabbalath Shabbath service is chanted when Yom Kippur coincides with the Sabbath. The Ma'ariv service begins on page 61.

חהלים כמ

מִזְמוֹר לְּדָנִד. הָבוּ לֵּיִי, בְּנֵי אֵלִים, הָבוּ לַּיִי בְּבוֹד וְעֹז;
הָבוּ לֵּיִי בְּבוֹד שְׁמוֹ, הִשְׁתַחְוּוּ לַיִי בְּהַדְּרַת לְּדֶשׁ. קוֹל יְיְ עַל
הַמְּיִם, אֵל הַבְּבוֹד הִרְעִים, יְיָ עַל מֵיִם רַבִּים. קוֹל יְיָ עַל
הַמְּיִם, אֵל הַבְּבוֹד הִרְעִים, יְיָ עַל מֵיִם רַבִּים. קוֹל יְיָ בַּבְּחַ,
הַּקְּיִב בְּמוֹ עַנֶּל, לְּבְנוֹן וְשִׁרְיוֹן בְּמוֹ בֶּן־רְאָמִים. קוֹל יִיְ הַבְּבוֹן.
הַיְקוֹלֵל אַיָּלוֹת, וַיָּחֲשֹׁף יְעָרוֹת, וּבְּהֵיכְלוֹ כָּלוֹ אַבָּר אָרָב. קוֹל יִיְ
הַבּבוֹד.
הַצְּבוֹר אָשָׁב, וַיְשָׁב יְיִ מֶלְּדְּ לְעוֹלְם. יִיְ עֹז לְעַמוֹ וִהַּוֹן;
הַבְּבוֹד. אָמִ עַמוֹ בַשָּׁלוֹם.

אָנְא, בְּלָחַ נְּדֶלֵּת יְמִינְךּ תַּתִּיר צְרוּרָה. לָא, נְבּוֹר, דּוֹרְשֵׁי יִחוּדְדְּ בְּלָבַת שְׁמְיר נְמְלֵם. חָסִין קְרוֹשׁ, בְּרֹב מּוּבְדְּ נָהֵלֹ עֲדָתֶדְ. חַסִין קְרוֹשׁ, בְּרֹב מּוּבְדְּ נַהֵלֹ עֲדָתֶדְ. חַסִין קָרוֹשׁ, בְּרֹב מּוּבְדְּ נַהֵלֹ עֲדָתֶדְ. שִׁנְא, נְבּוֹר, וֹשְׁמַע צַעֲקָתְנוּ, יוֹדְעַ חַּמְיר נְמְלֵם. שִׁנְא, בְּרוּךְ שֵׁם כְּבוֹר מַלְכוּתוֹ לְעוֹלְם. בָּרוּךְ שֵׁם כְּבוֹר מַלְכוּתוֹ לְעוֹלְם.

Psalm 29 describes the manifestation of God's power in the thunderstorm and the flood, and ends with an assurance of his favor to his people.

WELCOMING THE SABBATH

The following Kabbalah Shabbath Service is chanted when Yom Kippur coincides with the Sabbath. The Ma'ariv service begins on page 62.

Psalm 29

A psalm of David. Give to the Lord, O heavently beings, give to the Lord honor and glory.

Give to the Lord the glory due to his name; worship the Lord in holy array.

The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters.

The voice of the Lord is mighty; the voice of the Lord is majestic.

The voice of the Lord breaks the cedars; the Lord shatters
the cedars of Lebanon.

He makes Lebanon and Sirion leap like a calf, like a wild ox.

The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble.

The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory."

The Lord sat enthroned at the flood; the Lord remains King forever.

The Lord will give strength to his people; the Lord will bless his people peace.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us. Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts. Blessed be the name of his glorious majesty forever and ever.

אנא בכת a mystical meditation attributed to Rabbi Nehunyah ben ha-Kanah, tanna of the second century.

Reader and Congregation:

לְּכָה דוֹדִי לְּקְרַאת בַּלְּה, בְּנֵי שַׁבְּת נְקַבְּלְה. לְּכָה...

Each stanza is recited first by the Congregation and then by the Reader.

שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶּחָד הְשְׁמִיעָנוּ אֵלֹ הַמְיֻחָד;

יָיָ אֶחָד וּשְׁמוֹ אֶחָד 🧗 לְשֵׁם וּלְּתִפְאֶרֶת וְלִּתְהִּלְּה.

לְּכָה דוֹדִי לִּקְרַאת כַּלְּה, פְּנֵי שַׁבְּת וְקַבְּלְה.

מֵרֹאת שַׁבָּת לְּכוּ וְגַלְּכָה כּי הִיא מְקוֹר הַבְּּרָכָה; לַקְרַאת שַׁבָּת לְּכוּ וְגַלְּכָה כּוֹף מַצַשֶׁה בְּמַחֲשָׁבָה הְחִלְּה.

לָּכָה דוֹדִי לָּקרַאת כַּלָּה, פָּנֵי שֵׁבָּת נְקַבְּלָה.

יָמִין וּשְּׂמֹאלּ תִּפְּרְוֹצִי וְנָשְׁמַחָה וְנָנֵילָה. עַל יַר אִישׁ בֵּן פַּרִצִי וְנָשְׁמַחָה וְנַנֵּילָה.

לָּכָה דוֹדִי לָּקְרֵאת כַּלֵּה, פִּנִי שֵׁבַּת נְקַבְּלָה.

Congregation rises and turns toward the door, as if to welcome a guest.

בּוֹאִי בְשָׁלוֹם עֲשֶׁרֶת בַּעְלָּה נַם בְּרִנָּה, בְּשִּׁמְחָה וּבְצְהֲלָה; תּוֹדְ אֱמוֹנֵי עַם סְגָּלָּה בּוֹאִי כַלְּה, בְּוֹאִי כַלְּה.

בְּוֹאִי כַלְּה, שַׁבָּת מַלְּבְּתָא.

לְּכָה דוֹדִי לִּקְרַאת כַּלָּה, פְּנֵי שֵׁבָּת נִקַבְּלָה.

תהלים צב

מִזְמוֹר שִׁיר לְּיוֹם הַשַּׁבֶּת. מוֹב לְהֹדוֹת לַיִי, וּלְּזַמֵּר לְשִׁמְהְּ עֶלְּיוֹן. לְהַנִּיד בַּבְּטֶּר חַסְבְּךּ, וָאֱמוּנְחְדְּ בַּלֵּילוֹת. עֲלֵי עְשׁוֹר וַעֲלֵי נְבֶלֹּ, עֲלֵי הִנְּיוֹן בְּכִנּוֹר. כִּי שִׁמַחְתַּנִי יְיָ בְּבְּעֲלֻדְּ; בְּמַעֲשֵׁי יָדֵידְ אֲרַנֵּן. מַה נְּדְלוֹּ מַעֲשֶׂיךּ, יְיָ; מְאֹד עְמְקוּ מַחְשְּׁבֹתְיִדְּ.

was written by Rabbi Solomon Alkabets about the middle of the sixteenth century. The name of the author, אלמה הלור, is signed in the form of an acrostic at the beginning of the stanzas. This poem, "perhaps one of the finest pieces of religious poetry in existence," became a favorite text of syna-

Reader and Congregation:

Come, my friend, to meet the bride; let us welcome the Sabbath.

Each stanza is recited first by the Congregation and then by the Reader.

"Observe" and "Remember," in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in God's plan.

Come, my friend, to meet the bride; let us welcome the Sabbath.

You shall extend to the right and to the left, and you shall revere the Lord. Through the advent of a descendant of Perez we shall rejoice and exult.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Congregation rises and turns toward the door, as if to welcome a guest.

Come in peace, crown of God, come with joy and cheerfulness; amidst the faithful of the chosen people come, O bride; come, O bride.

Come, O bride, O Queen Sabbath.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool

gogal composers; a great number of melodies were set to it. Each stanza consists of four parts, three of which have the same rhyme, while the fourth part ends in the common rhyme at throughout the poem. There is scarcely a phrase in the poem which is not borrowed from the Bible. The Sabbath is personified here and compared to a bride, in the same sense as Israel is likened to a bride (Jeremiah 2:2). The poem gives expression to the hope of Israel in vivid figures of speech.

refers to the talmudic explanation of the discrepancy between

אָשׁ בְּעַר לֹא יִדָּע, וּכְסִיל לֹא יָבִין אֶת זֹאת. בִּפְּרְחַ רְשָׁעִים אָמָּל עֲשָׂבְרוּ בְּלֹּעִי יָיָ, פִּי הִנָּה אֹנְבֶיף יְיָ, כִּי הִנָּה אֹנְבֶיף יְאָבֶרוּ, יַּיְ, כִּי הִנָּה אֹנְבֶיף יְאָבֶרוּ, יַּיְ, כִּי הִנָּה אֹנְבֶיף יְאָבֶרוּ, יַּיְ, כִּי הִנָּה אֹנְבֶיף יְאָבֶרוּ, יַּתְּפָּרְרוּ כְּלֹ פְּעֲבֵי אָנֵן. וַתְּבֶּים בְּרְנִי; בַּלְּעִי בְּשֶׁנֶן רַעֲנָוְ. צַּדִּיִק יַתְבִּים עֵינִי בְּשׁיּרָי, בַּקְּמִים עָלֵי מְרֵעִים הִשְּׁמִעְנְה אִזְנִי. צַּדִּיק יַתְּבָּם עֵינִי בְּשׁיּרָי, בְּקְמִים עָלֵי מְרֵעִים הִשְׁמְעְנְה אִזְנִי. צַּדִּיק הַתְּנִים וְרַעֲנַנִּים וְרַעֲנַנִּים יְנִיבְּוּן בְּשְׁבָּה, דְּשֵׁנִים וְרַעֲנַנִּים יִיְשָּׁר יְיָ; צוּרִי, וְלֹא עַוְלְּחָה בּוֹ.

תהלים צנ

יְיָ מֶלֶּדְ, נֵאוּת לְּבֵשׁ; לְּבֵשׁ יְיָ, עֹז הַתְּאַזְּר; אַף תִּבּוֹן תֵּבֵלֹּ, בַּלֹ תִּמוֹט. נְבוֹן בִּסְאָף מִאָּז, מֵעוֹלְם אָתְּה. נְשְׂאוּ נְהָרוֹת, יְיָ, נַשְּׂאוּ נְהָרוֹת קוֹלְם, יִשְׂאוּ נְהָרוֹת דְּכְיָם. מִקֹּלוֹת מֵיְם רַבִּים, אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמְּרוֹם יְיָ. Reader עַדֹּתֶיף נָאָמְנוּ מַאֹּד, לְּבֵיתִף נַאֲנָה קְּרָשׁ, יִיָּ, לִאְרֵף יָמִים.

Mourners' Kaddish, page 141.

the two versions of the fourth commandment. In Exodus 20:8 the text reads: "Remember the Sabbath day," and in Deuteronomy 5:12: "Observe the Sabbath day." According to the Talmud (Shebuoth 20b), both words, זכור were miraculously pronounced by God simultaneously.

Psalm 92 was sung by the Levites in the Temple during the Sabbath offering. The psalmist reflects on the meaning of God's works, a meaning which the foolish fail to perceive. The wicked seem to flourish only that they may be destroyed. The palm and cedar are long-lived and flourish during all seasons. They represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the wicked.

Psalm 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old; thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

Mourners' Kaddish, page 142.

בוח לבש... The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world.
... ישאו נהרוח.

represent his power over the mighty enemies of his people.

ערותיך ואמט God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

Silent meditation:

יָתָבֶּרֶךְ וִיִשְׁתַּבַּח, וִיִתְפָּאַר וִיִתְרוֹמַם וִיתִנַשֵּׂא שָׁמוֹ שֵׁל מֶלֶךְ מַלְכֵי הַמִּלָּכִים, הַקָּדוֹשׁ בָּרוּהְ הוּא, שֶׁהוּא רָאשׁוֹן וְהוּא אַחֲרוֹן, וּמִבַּלְעָדִיו אֵין אֱלֹהִים. סְׁלּוּ Reader:

בָּרָכוּ אֶת יִיָ הַמְּבֹרָךְּ.

Congregation and Reader:

בַּרוּך יִיָ הַמִּבֹרָךְ לְּעוֹלָם וָעֵר.

לָרֹכֵב בָּעֲרָבוֹת, בְּיָה שְׁמוֹ, וְעִלְזוּ לְפָנָיו; וּשְׁמוֹ מְרוֹמָם עֵל כָּל בְּרָכָה וּתְהַלָּה. בָּרוּף שָׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעֵד עוֹלָם.

בָּרוּדְ אַתָּה, יִיָ אַלֹּהֵינוּ, מֶלֵדְ הָעוֹלָם, אֲשֵׁר בִּרְבָרוֹ מַעֲרִיב צַרָבִים; בַּחָבָמָה פּוֹתֵחַ שָׁעַרִים, וּבִתבוּנַה מִשַׁנֵּה עִתִּים; וּמַחֲלִיף אֶת הַוְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בִּמִשְׁמִרוֹתִיהֵם בַּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרָא יוֹם וַלַּיַלַה, גוֹלֵלֹ אוֹר מִפָּגֵי חְשֵׁךְ וִחְשֵׁךְ מִפָּנֵי אוֹר, וּמַעַבִיר יוֹם וּמֵבִיא לֻוֹלָה, וּמַבִּדִיל בֵּין יוֹם וּבֵין לָיַלָּה, יִיָ צִבָּאוֹת שָׁמוֹ. Reader אֵל חֵי וָקַיָּם, הָמִיר יִמְלּוֹךְ עָבַּיְנוּ, לְעוֹלָם וָעֶד. בָּרוּדְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

אַהַבַת עוֹלָם בֵּית יִשְּׂרָאֵלֹ עַמִּךּ אָהָבָהָ; תוֹרָה וּמִצְוֹת, חָקִים וּמִשְׁפָּטִים, אוֹתָנוּ לְּמַּדְתָּ; עַלֹּ בֵּן, יְיָ אֱלֹבֵינוּ, בְּשְׁבְבֵּנוּ וּבְקוּמֵנוּ נַשִּיחַ בִּחָקִידּ, וִנִשְּׂמַח בִּדְבָרֵי תוֹרַתִּדְּ וּבְמָצִוּתֵידְּ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאְרֵך יָמֵינוּ, וּבָהֵם וַהְנֵּה יוֹמָם וַלְּוַלְּה; יָי, הַהָּבְרָתְד אַל תָּסִיר מִנֶּונוּ לִעוֹלָמִים. בָּרוּדְ אַתָּה, יִי, Reader אוֹהַב עַמוֹ יִשְׂרָאֵלֿ.

דברים ו, ד-ט

יַנְיּרָאֵלֹּ, יָנְ אֱלֹהֵינוּ, יִנְ אֵחָר. בַרוּךְ שֵׁם כִּבוֹד מַלְּכוּתוֹ לְעוֹלַם וַעָּד.

וֹאָדַבִּתָּ אָת יִי אֵלֹהֵיךְ בִּכַלֹּ לְבַבְךְּ וּבְכַלֹּ נַפְשָׁהְ וּבְכַלֹּ מָאֹרֶד. וָהָיוּ הַדְּבָרִים הָאֵלֵּה, אֲשֵׁר אַנֹכִי מָצַוּדְּ הַיּוֹם, עַלֹּ

ברוך שם כבוד, usually said in an undertone to set it apart from the biblical passages of the Shema, was used in the Temple as a response when the name of God was invoked.

Reader:

Silent meditation:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed forever and ever.

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrangest the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall

לָּטֶשֶׁפֹת בֵּין אֵינֵיף. וּכְתַבְּתָּם עָלֹי מְּיָוֹת בֵּיתֶף וּבְשְּׁבְּתְּדּ בַדֶּרֶף, וּבְשָּׁבְפָּה וּבְקוּמֶה. וּלְשַׁרְתָּם לְאוֹת עַלֹּ יָרֶהּ, וְהִיוּ לְּטִשֶׁפֹת בֵּין אֵינֵיף. וּכְתַבְּחָם עָלֹי מְיָוֹת בֵּיתֶף וּבְשְׁעְרֵיף.

דברים יא, ינ-כא

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַלֹּ הָאָדְמָה אֲשֶׁר נִשְּׁבֵּע יִיָ לַאֲבֹתִיכֶם לְתַת לְהָם, כִּימֵי הַשָּׁמְיִם עַלֹּ הָאָרֶץ.

במדבר טו, לז–מא

וַיְּאמֶר יִיָ אֶל משֶׁה לֵּאמֹר: דַּבֵּר אֶלֹ בְּנֵי יִשְׂרָאֵל וְאָמֵרְהָ אֲלֵהֶם, וְעָשׁוּ לְּהָם צִיצִת עַלֹּ בִּנְפֵי בִּנְדִיהֶם לְּדֹרֹתְם, וְנְתְנוּ עַלֹּ צִיצִת הַבְּנָף בְּתִילֹ חְּכֵלֶת. וְהָיָה לְּכֶם לְצִיצִת, וּרְאִיחֶם אֹתוֹ לְּבַרְכֶם וְאָחֲרֵי עִינֵיכֶם, אֲשֶׁר אַחֶּם זֹנִים אַחֲרֵיהָם. לְּמְעַן תִּלְּרָוּ וַעֲשִּׁיתֶם אֶת כָּלֹ מִצְּוֹתִי, וָהִיִּתֵם קִרְשִׁים לֵאלֹהֵיכֵם. teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God.

לָּכֶם לֵאלֹהִים; אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֵץ מִצְרְיִם לְּהְיוֹת אָנִי יְיָ אֱלֹהִיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם

בְּשֶׁת וְצֵּמֵת וְבָּבֵּר זִשְׁרָאֵל לְּךְּ עֲנוּ שִׁירָה בְּשִׁמְחָה רַבְּה, וְאָמְתוּ וְמִלְּבֵי מַשֶּׁר מִנְּר מְיַר בְּשְׁרוּ מִיַּר מְלְּכִים, מַלְּבִי וַבְּשְׁרוּ וְמִיְר בְּנִי בִּשְׁרִוּ מִיַּר מְלָּכִים, מַלְּבִי וַבְּשְׁרוּ הַמִּר בְּנִי בִּבְּלוֹת עַר אִין מִסְבָּר לְּנִוּ עַל בְּמוֹת אִיְבְינוּ, וַיְּרֶם לַּוְנְנוּ עַל כְּל שֹׁנְאֵינוּ בַחַיִים, וְלֹא נְתוֹ לֵבְּינוּ עַל בְּמוֹת אִיְבִינוּ, וַיְּרֶם לַּוְנְנוּ עַל כָּל שֹׁנְאֵינוּ הַשְּׁרִבִּי בְּעָרְרִיכְנוּ עַל בְּמוֹת אִיְבִינוּ, וַיְּרֶם לַּוְנְנוּ עַל כָּל שֹׁנְאֵינוּ, וְיְבְּעֹם לַּנְיִנוּ עַל כָּל שֹׁנְאֵינוּ, וְיִבְּים לְּנְוּ עַל כָּל שֹׁנְאֵינוּ, וְבִּיְם לִּנְיוֹ בִּין בִּיְנוּ עַל כָּל שֹׁנְאֵינוּ, וְבְּיִבְּים לְּבְּיוֹ בִּין בִּיְן הִּוֹּר בְּעָרְרִים בְּאַרְנִיוּ בְּעָּרְרִים בְּעָּרְרִוֹ בְּעָל עִבְי בְּבְּיוֹם עַבְּיִים לְּבְיוֹ בִּין בְּעָבְית בְּעָּרְנוּ עַל בְּמִוֹת עַבְּלְיוֹ בְּיִן בְּעִבְּית בְּנְיוֹ בִּין בְּקְבוֹּת עְבִּיהָם בְּעָבְרְתוֹ בְּלְבִיוֹ בִּין בְּעִבְּרְתוֹ בְּלְבוֹ עַבְּיוֹם עַבְּיוֹ בִּין בְּבְיוֹן בִּיְלְבִי עַבְּרִינוּ, וְבְּיְבְם בְּבְּיוֹן בִּיְלְבִית עַבְּבְּיוֹן בִּיְלְבִיתוֹ בְּיִלְבְיוֹ בְּיִוֹ בְּיִוֹן הַבְּיְתוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹן הַבְּיְתוֹ בִּיוֹ בְּיִבְיוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִוֹ בְּיִים בְּעְבְרְתוֹ בְּיִוֹ בְּיִבְיוֹ בְּיִוֹ בְּיִלְם עְבֵּיְיוֹם בְּבְיוֹ בְּיִיוֹ בְּיִוֹ בְּיִוֹ בְּיִי וְשְּרְאוֹל לְּבְיּתוֹ בְּיְוֹ בְּיִוֹ בְּיִי וְשְׁרְאוֹי בְּעִבְיוֹ בְּיִי וְשְּבְּוֹ בְּעִבְיוֹ בְּיִי בְּעִבְירְתוֹ בְּיְוֹ בְּיִוֹ בְּיוֹ בְּיוֹ בְיוֹבְיוֹ בְּיִוּתוֹ בְּיְתְם בְּבְּיוֹם בְּיִבְם בְּיוֹם בְּיוֹם בְּיִבְם בְּבְּיוֹ בְּיִי וְשְּבְבוֹי וְשְּבְּיוֹ בְּיוֹם בְּבְיוֹ בְּיוֹים בְּבְּיוֹ בְּיִבְיוֹ בְּיִיוֹ בְּיוֹבְוֹיוֹ בְּיִיוֹיוֹ בְּיִיוֹם בְּיוֹים בְּבְיוֹ בְּעְבְּיוֹ בְּיִיוֹם בְּיוֹבוּוֹ בְּיוֹבְיוֹ בְּיִבְּיוֹ בְּיוֹ בְּיוֹ בְּיִבְּיוֹ בְּיוֹיוֹ בְּיוֹבְוֹיוֹ בְּוֹיוֹתוּ בְּבְּיוֹם בְּיוֹם בְּיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּבְּנִוּתוֹ בְּבְּי בְּבְּיוֹ בְּבְּבְּיוֹ בְּבְּיוֹם בְּבְּוֹבְיוֹיוֹ בְּבְּיוֹם בְ

ָ מִי כָּלְּכָה בָּאֵלָם, יָיָ; מִי בָּלְּכָה נָאָדָר בַּלְּנֶדֶשׁ, נוֹרָא תְחִלֹּת, עְשֵׁה פֵּלֵא.

מַלְּכוֹתְדּ רָאוּ בָנֶידּ, בּוֹקָעַ יָם לִּפְנֵי מֹשֶׁה; זֶה אֵלִּי עָנוּ וְאָמְרוּ: יְיָ יִמְלֹדְ לְעֹלֶם וְעֶד.

וְנֶאֲמֵר: כִּי פָּדָה יְיָ אֶת יַעֲלְב, וּנְאָלוֹ מִיֵּד חָזָק מִמֶּנוּ. בְּרוּדְ אַתָּה, יִי, נַאַל יִשְׁרָאֵל.

הַשְּׁבִּיבֵנוּ, יְיָ אֶּהֹהֵינוּ, לְשְׁלּוֹם; וְהַעֲּמִידְנוּ, מַקְּבֵנוּ, לְּחַיִּים מוֹבִים וּלְשָׁלּוֹם; וּפְּרוֹשׁ עָלֵינוּ סָכַּת שְׁלּוֹמֶךּ, וְחַקְּנוּ בְּעַדְנוּ, מוֹבָה מִלְּפָנֵיךּ, וְהוֹשִׁיעֵנוּ מְהֵרָה לְּמַעַן שְׁמֶךּ; וְהָגֵּן בַּעַדְנוּ, וְהָסֵר מֵעְלֵּינוּ אוֹיֵב, דֶּבֶר וְחָרֵב וְרָעָב וְיָגוֹן; וְהָסֵר שְׂטְן I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.1 He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

"Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?"

Thy children saw thy majesty as thou didst part the sea before Moses. "This is my God!" they shouted, and they said:

"The Lord shall reign forever and ever."3

And it is said: "Indeed, the Lord has delivered Jacob, and rescued him from a stronger power." Blessed art thou, O Lord, who hast redeemed Israel.

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to a life of goodness and peace. Spread over us thy shelter of peace and direct us with thy good counsel. Speedily save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:10.

מְלְּפָנְינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל בְּנְפֶּיךּ תַּסְתִּירֵנוּ; בִּי אֵל שׁוֹמְרְנוּ וּמַצִּילֵנוּ אָתָּה, בִּי אֵל מֶלֶדְ חַנּוּן וְרַחוּם אָתָּה. וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלְם; Reader וּפְּרוֹשׁ עָלֵינוּ סְבַּת רַחֲמִים וְחַיִּים וְשָׁלוֹם. בָּרוּדְּ אַתָּה, יְיָ, הַפּוֹרֵשׁ סָבַת שָׁלוֹם עָלֵינוּ, וְעַלֹ בָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשְּׁלְיִם.

On Sabbath:

(וְשֶׁמְרוּ בְנֵי יִשְּׂרָאֵל אֶת הַשַּׁבְּת, לַצְעְשׁוֹת אֶת הַשַּׁבְּת לְּרֹרֹתָם (וְשֶׁמְרוּ בְנֵי יִשְּׂרָאֵל אוֹת הִיא לְעלְם, בִּי שֵׁשֶׁת בְּלִים עֲשֶׁר יְיָ אֶת הַשְּׁמְיִם וְאֶת הָאָרֵץ, וּבִיּוֹם הַשְּׁבִּיעִי שְׁבַת יָמִים עֲשֶׁר יְיָ אֶת הַשְּׁמִים וְאֶת הָאָרֵץ, וּבִיּוֹם הַשְּׁבִיעִי שְׁבַת יָמִים עֲשֶׂר יְיָ אֶת הַשְּׁמְיִם וְאֶת הָאָרֵץ, וּבִיּוֹם הַשְּׁבִיעִי שְׁבַת יָמִים עָשֶׂר יְיָ אֶת הַשְּׁמְיִם וְאֶת הַאָּרֵץ, וּבִּיּוֹם הַשְּׁבִיעִי שְׁבַת יַמְיֹם בְּעָבִיים יִּיְ

בִּי בִיּוֹם הַזֶּה יְכַבֵּּר עֲצֵּיכֶם לְּטֵהֵר אֶתְכֶם, מִבֹּל חַטֹּאתֵיכֶם לִּפְנֵי יִיְ תִּשְּׁהָרוּ.

Reader:

יִתְנַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּיףְ מַלְּכוּתֵה, וְיַצְמַח פָּרְקָנֵה וִיקְרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְּׂרָאֵל, בַּעֲנָלְא וּבִזְמַן קְרִיב, וִאָּמְרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַדְּ וִיִשְׁתַבַּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדֵּר, יִיתְשַׁכֶּּח וְיִתְהַלֵּלֹ שְׁמֵה דְּקְרְשָׁא, בְּרִידְ הוּא, לְּעֵלְּא לְעֵלְּא מִכָּלֹ בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנָחֲמֶתָא, דַּאְמִירָן בְּעָלְמָא, וְאָמָרוּ אָמֵן.

החרש סכת שלום, instead of the weekday ending השומר עם ישראלום, is used to express the idea of peace which fills the Jewish home on Sabbath and festivals. This is the second of the two blessings that follow the recital of the Shema in the evening.

shadow of thy wings; for thou art our protecting and saving God, thou art the gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. O spread over us the shelter of mercy, life and peace. Blessed art thou, O Lord, who spreadest the shelter of peace over us and over all thy people Israel and over Jerusalem.

On Sabbath:

(The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested. 1)

On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.²

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

המכי לפני ה' has been interpreted to mean that it is only from God that purification from sin can come, since he alone knows the sincerity of the repentant sinner. The word כמר, however, refers to the officiating priest, in ancient times, who used to bring about the Lord's pardon and forgiveness by confession and service.

למני ה' has given rise to the talmudic principle that Yom Kippur is the means of atonement only for transgressions that are between man and God; but transgressions against fellow men are atoned on Yom Kippur only after suitable conciliation of the person wronged (Moshnah Yoma 8:9).

¹Exodus 31:16-17. ²Leviticus 16:30.

The Amidah is recited in silent devotion while standing, facing east.

בָּרוּדִּ אַמָּח, יְיָ אֱלֹבֵינוּ וַאלֹבֵי אַבְרָהָם, אַרנִי, שֶּׁלֹבִינוּ וַאלֹבֵי אַבְרָהָם,

וּמֵבִיא יִנִאֹלֵ לַבֹּדִּי בַּדִּיבִים לַּמַתֹּן הְׁמִוּ בַּאַבַׁרִּי וֹזִכֵּר חַסְּבִּי אָבוִּע' אָּלֵּיוּוֹ' יּנִמֹלֵ טְסֹבִים מוָכִּים' וֹלֹּנִינִי נַפְּּלֵי וֹזִכָּר חַסְבִּי אָבוִע' אָּבַנִי וֹאָחַלּ' זֹאַבָּי וֹהֹלָבי נַאַלָּר זִאָר בַּנְּרוּלָ בַּיּבְּוּר וְסִבּּי אַבּוּע',

זְבְרֶנוּ לְּחַיִּים, מֶלֶּדְ חָפֵץ בַּחַיִּים, וְבְהְבֵנוּ בְּסֵפֶּר הַחַיִּים, לִמַעַנִּדְּ אֵלֹהִים חַיִּים.

מֶלֶדְ עוֹזֵר וּמוֹשִׁיעַ וּמָגָן. בָּרוּדְ אַתָּה, יִיָּ, מָגַן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלֶם, אֲדֹנֶי; מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַשָּׁלֹ.

מְכַלְּבֵל חַיִּים בְּחֶפֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵם אֲמוּנְתוֹ לִּישֵׁג עָפָר. מִי כְמִוֹדְּ, בַּעַלֹ נְּבוּרוֹת, וּמִי דְּוֹמֶה לָּדְּ, מֶלְדְ מִמִית וּמִחַיֵּה וּמַצִּמִיחַ יִשׁוּעָה.

מִי כָמְוֹדָּ, אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְּחַיִּים בְּרַחֲמִים.

וָנֶאֱמָן אַתָּה לְּהַחֲיוֹת מֵתִים. בָּרוּדְ אַתָּה, יְיָ, מְחַיֵּה הַמֵּתִים. אַתָּה קָרוֹשׁ וִשִּׁמָדְ קָרוֹשׁ, וּקַרוֹשִׁים בָּכֶל יוֹם יִהַלְּלִּוּדְּ פֻּלָּה,

בִּי אֵלֹ מֶלֶדְ נָרוֹלֹ וָקָרוֹשׁ אֶחָה.

לְּדוֹר וָדוֹר הַמְלִּיְכוּ לָאֵלֹ, כִּי הוּא לְבַדּוֹ מָרוֹם וְקְדוֹשׁ.

וּבְבֵן יִתְקַדִּשׁ שִׁמְּהְ, יְיָ אֱלֹבֵינוּ, עַלֹּ יִשְׂרָאֵלֹ עַמֶּךְ. וְעַלֹּ יְרוּשֶׁלָיִם עִירֶהּ, וְעַלֹּ צִיּוֹן מִשְׁבֵּן בְּבוֹדֶהּ, וְעַלֹּ מַלְּכוּת בֵּית דָוִר מְשִׁיחֵהָּ, וִעַלֹּ מִכוֹנְהְ וֹחֵיכָלֵּהָ. The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.1

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

¹Psalm 51:17.

וּבְכֵן תֵּן פַּחְדְּדּ, יִיְ אֶלֹבוֹינוּ, שָׁבַשְׁלְּטְן לְּפָנֵידּ, עוֹ בְּיָרְדּ וּנְבוּרָה בָּלוֹ שֶׁיִּרְעִנוּ, יִיְ אֶלֹבוֹינוּ, שָׁהַשְּׁלְּטְן לְּפָנֵידּ, עוֹ בִּיְרְדּ וּנְבוּרָה הַבְּרוּאִים, וְיִעְשׁׁוּ כָלֶּם אֲעָדָה אַחַת לַצְשׁׁוֹת רְצוֹּנְדְּ בְּלֵּכְב שְׁכֵּם, בְּלוֹ שֵׁיִרְעִנוּ, יִיְ אֱלֹבוִינוּ, שָׁהַשְּׁלְטְן לְפְנֵיךּ, עוֹ בְּיָרְדְּ וּנְבוּרָה בְּלוֹ תֵּן פַּחְדְּדּ, יִיְ אֱלֹבוֹנוּ, עֵל בְּל כֹּוְה וְיִשְׁלֵּבְי

וּבְבֵן תֵּן כָּבוֹד, יָיָ, לְעַמֶּךְ, תְּהַלְּה לִּירֵאֶיךְּ וְתִּקְנָה טּוֹבָה לְדוֹרְשֶׁיךֹּ, וּפִּתְחוֹן פָּה לַמְיַחֲלִים לְךּ, שִׁמְחָה לְאַרְאֶךְ וְשְׁשׁוֹן לְעִירֶךּ, וּצְּמִיחַת קֶבֶן לְדָנִד עַבְדֶּדְּ, וַעֲרִיכַת גֵּר לְבָן־יִשֵׁי מְשִׁיחֶךָּ, בִּמְנֵרָה בְיָמֵינוּ.

וּבְבֵן צַדִּיִּקִים יִרְאוּ וְיִשְּׁמְחוּ, וִישְׁרִים יַעֲלְוֹוּ, וַחֲסִידִים בְּרָנָּה יָגִילוּ, וְעוֹלְּחָה תִּקְפָּץ־פִּיהָ, וְכָלֹ הָרִשְׁעָה כִּלְּהּ בְּעָשֶׁן תִּכְלֵּה, כִּי תַעַבִיר מֵמִשֶּׁלֵת זָרוֹן מִן הָאָרֵץ.

וְתִמְלֹדֶּה, אַתָּה הוּא יְיָ אֱלֹהֵינוּ, מְהַרָה לְּבַדֶּדּ, עַלֹּ כְּלֹ מַעֲשֶׂיף, בְּהַר צִּיוֹן מִשְׁכֵּן בְּבוֹדֶדּ, וּבִירוּשְׁלַיִם עִיר קְּרְשֶׁדּ, בַּבְּתוּב בְּדִבְּרֵי קִרְשֶׁדּ: יִמְלֹדְ יְיָ לְעוֹלְם, אֱלֹהַיִּה צִיוֹן לְדֹר וָדֹר; הַלְּלוּיָה.

ָּלֶרוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךּ, וְאֵין אֱלְּוֹהַ מִבּּלְּעֶדֵיףּ, בַּכְּתוּב: וַיִּגְבַּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵלֹ הַקְּרוֹשׁ וָקְרַשׁ בִּצְדְקָה. בְּרוּדְ אַתָּה, יִיָּ, הַמֶּלֵדְ הַקָּרוֹשׁ.

אַהָּה בְחַרְהָנוּ מִכָּל הָעַמִּים, אָהַבְהָּ אוֹתָנוּ וְרָצִיְתְ בְּנוּ, וְרוֹמַמְּתָנוּ מִכָּל הַלְּשׁוֹנוֹת, וְאַדַּשְׁתְנוּ בְּמִצְוֹתֶיף, וְאַרַבְהְנוּ מַלְבֵנוּ לַצְבוֹדְתָף, וְשִׁמְּף הַנָּרוֹל וְהַקָּרוֹשׁ עָלֵינוּ קַרָאתָ.

מחדך and the next two paragraphs are quoted by the renowned Hebrew poet Rabbi Yehudah Halevi of the twelfth century in his philosophical work *Kuzari* (2:44), where he says that evolution was designed to bring forth

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations. Praise the Lord!"

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

the highest essence of man, namely, prophets and saints. In his opinion, the gradation of man can be observed in this prayer which mentions first כל מעשיך, and finally צריקים who represent the purest essence of humanity.

¹Psalm 146:10. ²Isaiah 5:16.

וַתּמֶּן לְּנוּ, יִיְ אֱלֹבִינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבְּת הַגָּה לְּקְרֶשְׁה יְלְּמְנוּחָה, וְאֶת יוֹם) הַבְּפּוּרִים הַגָּה לְּמְחִילָה וְלְּסְלִּיחָה וּלְּכַפֶּרָה, וְלִמְחָלֹ־בּוֹ אֶת כָּלֹ עֲוֹנוֹתִינוּ, (בְּאַהֲבָה) מִקְרָא לְּרֵשׁ, זָבֶר לִּיצִיאַת מִצְּרָיִם.

אֶלֹהַוְנוּ נִאלֹהִי אֲבוֹתִינוּ, יַצְלֶה וְיָבֹא, וְיַנְּיע וְיִרְאָה, וְיִרְאָה יְיִשְׁמֵע, וְיִפְּקֹד וְיִזָּבר זִכְרוֹנְנוּ וּפִּקְדוֹנְנוּ, וְזַכְרוֹן אֲבוֹתִינוּ, וְזַכְרוֹן בְּלֹבְרוֹן כָּלְ עַמְּדְ בִּית יִשְּׁרָאֵל לְפָנֵיף, לִפְלֵים עִיר קְרְשֶׁדּ, וְזַכְרוֹן כָּלְ עַמְּדְ בִּית יִשְּׁרָאֵל לְפָנֵיף, לִפְלֵים עִיר קְרְשֶׁדּ, וְזַכְרוֹן כָּלְ עַמְּדְ בִּית יִשְּׁרָאֵל לְפָנֵיף, לְפַלֵים עִיר קְרְשֶׁדּ, יְיְבְּלָה, וְזַכְרוֹן בְּלַבְיה, וְחִישׁענוּ בוֹ וְלְבֶרָכָה, וְהוֹשִׁענוּ בוֹ יִיְבֶרָנוּ, בוֹ לְּמִלְּה, וְבְּחָמִים חוּס וְחָנְנוּ, וְרַחִם אָלֵינוּ בוֹ לְבְרָכָה, וְהוֹשִׁענוּ בוֹ לְחַמִים מוֹכִים; וּבְּרְבַר יְשׁוּשְׁה וְרַחְמִים חוּס וְחָנְנוּ, וְרַחוּם אָקְה. וְהוֹשִׁתְנוּ בִּי אָלָיִים עִּיִנוּ, בִּי אָלֵיך עִינִוּ, בִּי אָלְיִבְּר יְשׁוּשְׁה וְנִין מְלִים חִוּנִּן וְרַחוּם אָהָה.

אֱלֹהֵינוּ נִאלֹהֵי אֲבוֹתִינוּ, מְחַלֹּ לַעֲנֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבְּת הַזֶּה וּבְיוֹם) הַבְּבָּרִים הַזֶּה. מְחַה וְהַעֲבֵר בְּשְׁעֵינוּ וְחַטֹּאתִינוּ מְנֵּנֶד עִינֵיךּ, בָּאָמוּר: אָנֹבִי אָנֹבִי הוּא מֹחָה בְּשְׁעֵיךּ לְמַעֲנִי וְחַטֹּאתֵיךּ לֹֹא אֶזְבֹר. וְנָאֱמַר: מְחִיתִי בְעָב בְּשְׁעֵיךּ, וְבָעָנְן הַטֹּאתֵיך; שׁוּבָה אַלֵּי בִּי נְאַלְּתִיךּ. וְנָאֱמַר: בִּי בַיּוֹם הַזֶּה יְבַבּּר עַלֵּיכִם לְּטַהֵר אָתִבֶם, מִבֹּל חַטֹּאתֵיכֵם לְּבִנִי יִי הְּשְׁהָרוּ.

ֵּיֹי, מֵלֵבָׁ מִוֹחֵבַ וְסוֹלֵחַ בַּאֲוֹנוֹתֵינוּ וְלַאֲנוֹנוֹת עַמּוֹ בִּיחִ יִשְׁרָאֵלֹּ אַלְּהָרִנּוּ נִאַלְנִוּ בְּעוֹרָנוּ (רְצֵה נְטוֹלֵחַ אֶּבָּׁא אָתָּה. בְּרוּדְּ אַתְּה סְלְּחֵן לְּנִיּ מְלֵבְּישׁׁי שְׁמֶּח.) וְשַׁבֵּר לְבֵּנוּ לְּעָבְיִּךְ הַּבְּּמִוּ בִּפְשֵׁנוּ בִּישׁוּעְתֶּךְּ, וְמָהַרְ וְבָּנְנוּ לְעָבְרְּהְ בָּאֲמֶת, כִּי לְּהַבְּטוֹ לְשָׁבְעוֹ לְּבָּלְּהְ דְּיִלְּתְּךְ בְּעִבְּיִ יְשֶׁרוּוּ שַׁמָּח נַפְשְׁנוּ בִּישׁוּעְתֶּךְ, וְמָהַרְ וֹבְּיִרוּוּ אַתְּה. בְּרוּדְ אַתְּה, כִּי יִשְּׁרְאֵלְ מְלַבְּיִשׁי שְׁמֶּוֹף.) וְשַׁבֵּר לְבִּנוּ לְעָבְרְהְ בְּאָבֶּח, בִּי וֹלְנוֹת עַמוֹ בִּילְיבִי וְיִנְּיִם מִּחְלֵבְיִי שְׁלָּבְּי וְיִנְיִנְים מִּשְׁיִבְּיִם בְּיִבְּיִם בְּבִּילְיבִי מִּבְּיִם בְּיִבְּיִם בְּיִבְּיִם בְּיִבְּיִם בְּבִּיִּם בְּיִּבְּיִם בְּיִבְּיִם בְּיִבְּיִם בְּיִבְּיִם בְּיִבְּיִם בְּיִבְּיִבְּיִם בְּעִבְּיִם בְּבְּבִּים בְּבִּים בְּיִבְּיִם בְּיִבְּיִם בְּבִּיְבִּים בְּבְּבְּיִם בְּיִבְּיִם בְּיִבְּיִם בְּיִבְּיִם בְּבְּבְּיִם בְּיִבְּיִם בְּיִבְּבְּים בְּבִּים בְּיִבְּיִם בְּיִבְּים בְּיִבְּיִם בְּבִּים בְּבִּים בְּיִבְּיִם בְּיבְּבְּים בְּבְּבְּים בְּעִבְּים בְּבְּבִּבְּה בִּישׁרְאָבְּים בְּבְּבִּים בְּבְּבְּיבְיבְּים בְּבְּבְּים בְּבִּבְּים בְּיבְּבְּבְים בְּבִּבְבְּים בְּעִבְּים בְּבְּבְּבְּים בְּבְּבְּים בְּשִּנְּתְּהָב בְּיבְּים בְּבְּבְּיבְּבְּים בְּבְּבְּבְּתְּיבְּים בְּבְּבְּבְיבְּים בְּבִּבְּים בְּבְּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבְּבְּבְּים בְּבִּוּתְיוֹם בְּבְּבְּים בְּבִּים בְּבִּים בְּיבְּבְּים בְּבִּבְּים בְּבִּים בְּבְּבְּבְּים בְּבְּבְּבְּבְים בְּבְבְּים בְּבְּבְּבְּבְּים בְּבְּבְּבְּים בְּבְּבְיוֹנִים בְּבְּבְּבְּיבְּבְּים בְּבְּבְּבְים בְּבְּבְים בְּבְּבְּבְּים בְּבְּבְים בְּבְּבְּבְיבְיוֹנִים בְּבְּבְיבְּבְיוּבְיבְּבְּים בְּבְּבְּיוּבְּיבְּבְּיוּבּים בְּבְּבְּבְּבְּבְּיוֹבְּבְים בְּבְּבְבְּבְּיוּ Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost

According to Rabbi Emden of the eighteenth century, only the expression be pleased with our rest (צרבה במשחתש) refers here to the Sabbath and should be within parentheses; the phrase addressing God, אלהיע ואלהי אבותיע אבותיע האבונים to the remainder of the passage as well and should not be inserted within parentheses.

וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שְׁנָה וְשָׁנָה, מֶלֶּדְּ עַל כְּל הָאָרֶץ מִקְדֵשׁ (הַשַּׁבָּת וִּ)יִשְׂרָאֵל וִיוֹם הַבִּכְּּרִים.

רְצֵה, יְיָ אֱלֹהֵונוּ, בְּעַמְּוּךּ יִשְׂרָאֵלֹ וְלֹּתְפִּלְּתִם שְׁעֵה; וְהָשֵׁב בָּאַהַבָּה תְּקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְּרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵלֹ בָּאַהַבָּה תְּקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְּרָצוֹן תְּמִיד עֲבוֹדַת יִשְׂרָאֵלֹ עַמֶּוּ.

וְתֶחֲזֶינָה עֵינְינוּ בְּשׁוּכְּדְּ לְצִיּוֹן בְּרַחֲמִים. בְּרוּדְ אַּמָּה, יְיָ, הַמַּחַזִּיר שָׁכִינָתוֹ לִצִיּוֹן.

מוּדִים אָנְדְנוּ לָּךְּ, שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וַאַלֹה אָבוֹתִינּּ לְּעוֹלֶם וָעֶד. צוּר חַיִּינוּ, מָגוַ יִשְׁעֵנוּ אַמָּה הוּא. לְּדוֹר וְדוֹר נְשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לָּךְּ, וְעַל נָפֶיךְ שֶׁבְּכָל יוֹם עִמְּנוּ, וְעַל נִשְׁמוֹתֵיךְ הַפְּקוּדוֹת לָּךְ, וְעַל נָפֶיךְ שֶׁבְּכָל יוֹם עִמְנוּ, וְעַל נִשְׁמוֹתֵיךְ הַפְּקוּדוֹת לָּךְ, וְעַל נָפֶיךְ שֶׁבְּכָל יוֹם עִמְנוּ, וְעַל נִשְׁמוֹתִיךְ הַבְּקוֹנוּ לָּדְ, שְׁאַחָּה הוּא יְיָ אֱלֹהֵינוּ וַאַלְּהָ, וְעַל נִשְׁמוֹלָם קִנְּינוּ לָּדְּ,

וְעַלֹּ כָּלְּם יִתְבָּרַהְּ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שִׁמְהּ, מַלְּבֵּנוּ, תְּמִיד לִעוֹלֵם נָעָד.

וּכְתוֹב לְּחַיִּים טוֹבִים כָּלֹ בְּנֵי בְרִיתֶּךְּ.

וְכֹל הַחַיִּים יוֹרְוּךְ פֶּלָה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְדְּ הַנְּרוֹל בָּאֲמֶת לְעוֹלָם כִּי טוֹב. הָאֵל, יְשׁוּשָׁתֵנוּ וְעֶזְרְתֵנוּ סֶלְּה, הָאֵל הַמוֹב. בָּרוּךְ אַתָּה, יְיָ, הַמוֹב שִׁמְדְּ, וּלְדְּ נָאֶה לְּהוֹרוֹת.

שָׁלוֹם רָב עַל יִשְּׂרָאֵל עַמְּדְ הָשָׁים לְעוֹלֶם, כִּי אַהָה הוּא מֶלֶדְ אָרוֹן לְּכָל הַשָּׁלוֹם, וְשוֹב יִהְיֶה בְּעֵינֵידְ לְּבָרְבֵנוּ וּלְּבְרֵדְ מָלֶדָ אָרוֹן לְּכָל הַשְּׁלוֹם, וְשוֹב יִהְיֶה בְּעֵינֵידְ לְּבָרְבֵנוּ וּלְּבְרֵדְ remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of peace. May it please thee to bless us and to bless all thy people Israel with thy peace at all times and at all hours.

may well be interpreted to mean their fervent prayer accept thou graciously, so that the words מחבר and ברצון no longer appear as awkwardly separated adverbs modifying the verb חקבל. The phrase is thus the equivalent of המהרה באהבה. This would not apply, however, to the Sephardic reading מחברת מחברת מחברת המחברת המחברת המחברת של המחברת המחברת

בְּסֵפֶר חַיִּים, בְּרֶכָה וְשָׁלוֹם וּפַּרְנָסָה מוֹבָה, וּנְזֵרוֹת מוֹבוֹת, יְשָׁרְאֵלֹ, לְּחַיִּים מוֹבִים וּלְשָׁלוֹם. בְּרוּדְּ אֲנְחְנוּ וְכֶלֹ עַמְּדְּ בֵּית יִשְׂרָאֵלֹ, לְחַיִּים מוֹבִים וּלְשָׁלוֹם. בְּרוּדְּ אֲנְחָנוּ וְכֶלֹ עַמְּדְּ בֵּית יִשְׂרָאֵלֹ בַּשְׁלוֹם. עַמוֹ יִשְּׁרָאֵלֹ בַּשָּׁלוֹם.

יִהְיוּ לְּרָצוֹן אִמְרֵי פִּי וְהֶנְיוֹן לִבִּי לְּפָנֵין־, יְיָ, צוּרִי וְגוֹאֲלִיּ.

אָבֶל אַנְחָנוּ וַאַבּוֹתֵינוּ, מָבֹא לְּפָנֵיְדּ הְפִּלְּתֵנוּ, וְאַלֹּחְ הָפְנֵיְדּ, יְיָ אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, צַּדִּיקִים אֲנְחְנוּ וְלֹא חְטְאנוּ; לְפָנֵיְדּ, יְיָ אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנְחְנוּ וְלֹא חְטְאנוּ; אָבָל אַנְחָנוּ וַאַלֹהֵי חְטָאנוּ.

שָׁלְבָנוּ, שָׁלְינוּ, פְּלֵּבְנוּ, דְּבְּרְנוּ רְפִי; הָשֶׁינוּ, נְהִרְשַׁעְנוּ, זִּדְנוּ, שְׁחַתְנוּ, שְׁמְינוּ עְרֶף; רְשַׁעְנוּ, נְאַצְנוּ, שְׁחַתְנוּ, שְׁמַלְנוּ, שְׁמַלְנוּ, נִאַצְנוּ, הַמְלְנוּ, בְּבְּרְנוּ, נְאַצְנוּ, שְׁחַתְנוּ, שְׁמַלְנוּ, שְׁמַלְנוּ, שְׁמַלְנוּ, בְּבְּרְנוּ רְפִי; הָשֶׁינוּ, נְהִרְשַׁעְנוּ, נִאַצְנוּ, שְׁמַלְנוּ, הָּבְּרְנוּ רְפִי; הָשֶׁינוּ, נְהִרְשַׁעְנוּ, זִּדְנוּ, שְׁמַלְנוּ, הָּבְּרְנוּ רְפִי; הָשֶׁינוּ, נְהִרְשַׁעְנוּ, זְדְנוּ,

סַרְנוּ מִמִּצְוֹתֶיךּ וּמִמִּשְׁפָּמֶיף הַפּוֹבִים, וְלֹא שֶׁוָה לְּנוּ. וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשְׁיתָ נַאַנַּחְנוּ הִרְשְׁעְנוּ מַה נֹאמֵר לְפָנֵיף יוֹשֵב מָרוֹם, וּמֵה נְּסַבֵּר לְפָנֵיף שׁוֹבֵן שְׁחָקִים, הַלֹּא כָּל הַנִּסְתָּרוֹת וְהַנִּנְלוֹת אַתָּה יוֹדַעַ.

אַתָּה יוֹדֶעַ רָזֵי עוֹלְּם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חָי. אַתְּה חוֹפֵשׁ כָּלֹ חַדְרֵי בָשֶׁן, וּבוֹחֵן כְּלְיוֹת וָלֵב. אֵין דְּבָר נָעְלְּם מִמֵּךָ, וִאֵּין נִסְתָּר מִנֵּגָר עִינֵיך.

ספר חיים, the book of life in which only the righteous are inscribed and from which the unrighteous are blotted out, is mentioned in Psalm 69:29. The Mishnah (Avoth 2:1) tells us that the deeds of every human being are recorded

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

in a book. Rabbi Judah of Regensburg (Sefer Ḥasidim, 33) points out that God is in no need of a book of records and that the "book of life" is used figuratively ("the Torah speaks the language of man").

The confession is phrased in the plural because it is made collectively by the whole community, regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

וֹעִמְחַלָּ לֵּנוּ עַלֹּ כָּלָ פְּשֶׁעֵינוּ, וְתִסְלֵּח לֻנוּ עַלֹּ כָּלְ עֲנוֹתִינוּ, שִּׁמְכַפֶּר־לֻנוּ עַלַ כָּלָ חַמָּאִתִינוּ, וְתִסְלַּח לֻנוּ עַלַ כָּלְ עֲנוֹתִינוּ, וּבְכֵן יְהִי רָצוֹן מִלְּפְנֶיף, יְיָ אֱלֹבוִינוּ וֵאלֵבִי אֲבוֹתִינוּ,

> עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּאְנֶס וּבְרָצוֹן, יַעַל חַמָא שֶׁחָמָאנוּ לְפָנֵיךּ בְּאִנֵּט וּבְרָצוֹן,

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּבְטוּי שְׂפָּתְיִם. עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּבְטוּי שְׂפָּתְיִם.

יַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בִּנְּלוּי וּבַסְּתֶר, עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בִּנְלוּי עַרָיוֹת.

עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּרָבּוּר פָּה, וָעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּרָעַח וּבְמָרְמָה.

עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּהֹרְהוֹר הַלֵּב, יַעַל חַמָא שֶׁחָמָאנוּ לְפָנֵיף בְּהוֹנָאַת רְעַ.

עַל חֵטְא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּוִדּוּי בָּה.

ּוְעַלֹ חַטְא שֶׁחָטָאנוּ לְפָנֵיך בִּוְעִירַת זְנוּת,

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּזָרוֹן וּבִשְׁנָנְה, וְעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּזִלְזוּל הוֹרִים וּמוֹרִים.

> יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּחְלֵּוּל רָה עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּחְלֵּוּל רָה

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּטִמְאַת שְּׂפָתְים. יַעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּטָמְאַת שְׂפָתִים. Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally, And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately, And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech, And for the sin we committed against thee knowingly and deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association.

For the sin we committed in thy sight willfully or by mistake, And for the sin we committed against thee by contempt for parents or teachers.

For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

אמוץ הלב denotes lack of sympathy for the poor and alludes to Deuteronomy 15:7 (יולא האמץ אה לבבף), "you must not harden your heart... against your needy brother."

בכלי דעת describes an offense committed unintentionally, by accident (Deuteronomy 4:42; 9:4; Joshua 20:3, 5).

בטוי שפחים denotes vain, useless talk, and refers to vows which neither benefit nor harm anybody, as in the expression בטוי שמחים (Baba Metsia 36a).

עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּמַשֶּׁא וּבְמַהָּן, וְעַל חַמָּא שֻׁחָמָאנוּ לְפָנֵיךּ בְּלָצוֹן. עַל חַמָּא שֻׁחָמָאנוּ לְפָנֵיךּ בְּלָשוֹן הָרָע, עַל חַמָּא שֻׁחָמָאנוּ לְפָנֵיךּ בְּלַחֵמׁ וּבְלָזָב. עַל חַמָּא שֻׁחָמָאנוּ לְפָנֵיךּ בְּלַשׁוֹן הָרָע, וְעַל חַמָּא שֻׁחָמָאנוּ לְפָנֵיךּ בְּלַשׁוֹן הָרָע, עַל חַמָּא שֻׁחָמָאנוּ לְפָנֵיךּ בְּלַשׁוֹן הָרָע,

וְעַלֹּ חֵמְא שֶׁחְמָאנוּ לְּפְנֵיף בְּנְמִיֶּת נְּרוֹן. עַלֹ חֵמְא שֶׁחְמָאנוּ לְּפְנֵיף בְּנְשָׁרְ וּבְמַּרְבִּית, וְעַלֹּ חֵמְא שֶׁחְמָאנוּ לְּפְנֵיף בְּנְשָׁרְ וּבְמַרְבִּית, וְעַלֹּ חֵמְא שֶׁחְמָאנוּ לְּפְנֵיף בִּנְשָׁרָּ וּבְמַאְנֵּח.

עַל חִמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּשִּׁקוּר עֵין, וְעַלֹ חִמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּשִׂיחַ שִּׁבְּחוֹתִינוּ. עַל חִמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּשִׁיחַ שִּׁבְחוֹתִינוּ. וִעַל חִמָּא שֵׁחָמָאנוּ לְפָנֵיךּ בִּעֵינִים רָמוֹת,

ַּוְעַלֹּ כָּבְּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַלֹ לְנוּ, כַּבֶּּר־לְנוּ. עַלֹ חֵמָא שֶׁחָמָאנוּ לְּפָנֵיף בִּפְּרִיקַת עֹלֹ, וְעַלֹ חֵמָא שֶׁחָמָאנוּ לְּפָנֵיף בִּפְלִילוּת.

ַעַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּצְרוּת עָיִוּ וְעַלֹ חַמָא שֶׁחָמָאנוּ לְפָנֵיךּ בִּצְרוּת עָיִוּ

עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיף בְּקַלּוּת רֹאשׁ, נעַל חַמָא שֵׁחָמָאנוּ לְפָנֵיף בְּקַשִּׁיוּת עְרֵף.

מרבית and מרבית refer to Leviticus 25:36 ("If your brother becomes poor ... you must sustain him; you shall take no interest from him in money or in kind").

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery, And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for rhe sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

מלילום is derived from מלילום judges and מלילום judgment (Deuteronomy 32:31; Isaiah 16:3; 28:7); compare Avoth 1:6 ("and judge all men favorably"). צדיה ill will towards a neighbor. צדיה signifies malicious intent (Numbers 35:20, 22).

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּרִיצַת רַנְלַּיִם לְהָרֵע, וַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּרְכִילוּת.

> יַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בְּשֶׂנְאַת חַנָּם. עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בְּשְׁנְאַת חַנָּם.

יָעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּתִּשְּׁוּמֶתר־יָר, עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּתִמְהוֹן לֵכְב.

וְעַלֹּ כֶּכְּּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַלֹּ לְנוּ, כַּפֶּר־לְנוּ. וְעַלֹּ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלְה. וִעַלֹּ חֲשָׂאִים שֵׁאָנוּ חַיָּבִים עֲלֵיהֶם חַשָּאת.

ָּוֹתַלְ חַשְּׁאָנוּ חַיָּבִים עֲלֵיהֶם לֶּרְבָּן עוֹלֵה וִיוֹרֵר. בי יִבְּיִים שֶׁאָנוּ חַיָּבִים עֲלֵיהָם לֶּרְבָּן עוֹלֵה וִיוֹרֵר.

ַּוֹעָאִים שֶׁאָנוּ חַיָּבִים עֲבֻּיהֶם אָשֶׁם וַדָּאי וְאָשֶׁם תְּלֹוּי. בַּיִּים אָשֶׁבִּים שֶׁאָנוּ חַיָּבִים עֲבֵּיה אָשֶׁם וַדָּאי וְאָשֶׁם תְּלֹוּי.

וְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם מַכַּת מַרְדוּת.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם מַלְּקוּת אַרְבָּעִים. וְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיחָה בִּידִי שְׁמָוִם.

ּוְעַלֹּ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעַרִירִי.

ְּעַל תְּטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבֵּע מִיתוֹת בֵּית דִּין, סְקִילָּה שְׁרַפָּה, הֶרֶג וְחָנֶק. עַל מִצְנַת עֲשֵׂה וְעַל מִצְנַת לֹא חַצְשֶׁה, בֵּין שֶׁיֵשׁ בָּה קוּם עֲשֵׂה, וּבֵין שֶׁאֵין בָּה קוּם עֲשֵׂה, אֶת הַגְּלוּיִם לְּנוּ וְשָׁת שֲׁאִינָם נְּלוּיִם לְּנוּ. אֶת הַגְּלוּיִם לְנוּ בְּבָר אָמַרְנוּם לְּפָנֵיךּ, וְהוֹרְינוּ לְּךְ עֲלֵיהֶם; וְאֶת שֶׁאֵינָם נְּלוּיִם לְנוּ, אָמַרְנוּם לְפָנֵיךּ, וְהוֹרְינוּ לְךְ עֲלֵיהֶם; וְאֶת שֶׁאֵינָם נְּלוּיִם לְנוּ,

חמהון לכב is mentioned in Deuteronomy 28:28 as one of the divine punishments, such as madness and blindness.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust. And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs

ועל המאים enumerates varied offerings that the people used to sacrifice for the atonement of their sins. Rabbi Moses Gaster, in his preface to Mahzor Sepharad, volume 3, writes to the effect that Yom Kippur has been established for the purpose of bringing home to us the consciousness of human weakness and frailty. In the confession we are taught to examine ourselves in the spirit of humility which has now been born within us. We recognize that there is no man who is absolutely free from sin. We are encouraged to approach God like a repentant son who draws near to his father. The grand Day of Atonement closes with the sound of the shofar, which in ancient times proclaimed the freedom of the people, and is now proclaiming to us the spiritual freedom gained by spiritual exertions and physical self-chastisement.

אֶלֹהַנְינוּ, וְהַנּנְּלֹת לָנוּ וּלְּבָנְינוּ עַד עוֹלֶם, לַעֲשׁוֹת אֶת בָּלֹ דְּבְנִינוּ תַּדְ עוֹלֶם, לַעֲשׁוֹת אֶת בָּלֹ דִּבְנִי יְשְׁרוּן הַתּוֹרָה הַוֹּאת. בִּי אַהָּה סְלְּחָן לְיִשְׂרָאֵל וּמְחֲלֶן לְשִׁבְטֵי יְשְׁרוּן בָּכָל דּוֹר וָדוֹר, וּמִבַּלְעָדֶידּ אֵין לְנוּ מֶלֶדְ מוֹחֵל וְסוֹלֵחֲ אֶלְּא אָתָה.

אַ אָלֹהַי, עַד שֶׁלֹא נוֹצְרְתִּי אֵינִי כְּדָאי, וְעַכְשָׁוֹ שֶׁנוֹצְרְתִּי בְּאָלֹּוּ מְעַכְּתִי בְּאָלֹּוּ מִלְבְּתִי שְׁלֹא נוֹצְרְתִּי אָנִי בְּחַיִּי, כַלֹּ נְחְמֶר בְּמִיחָתִי; חֲבִּי הְבָּלְּמָה. יְהִי רָצוֹן מִלְּפְנֵיף, וְיְ אֲלֹי וֹ אַלֹּהִי אֲבוֹתִי, שֶׁלֹא אָחֲטָא עוֹד; וּמַה שֶׁחְטָאתִי לְפְנֵיף וְיִ אֲלֹי וַ אַלֹּהִי אֲבוֹתִי, שֶׁלֹא אָחֲטָא עוֹד; וּמַה שֶׁחְטָאתִי לְפְנֵיף וְיִ אֲלֹים בְּעִים. נִאלֹהֵי אָבְלֹּ לֹא עַלֹ וְדֵי יִפּוּרִים נְחֲלָיִם רְעִים. נַפְשָׁי תְּדִּוֹם, וְנַפְשִׁי בָּעָפְר לֵבֹלֹ תִּחְשָׁבְים עְלֵי רָעָה, וְנִקְּהָ תְּרָה וְבְּלְשִׁי בְּעָבְי לַבְּלֹ תְּחְשִׁבְּתִם. עֲשֵׁה לְּמַעַוֹ שְׁמֶרְה, נְשָׁה לְּמָעַוֹ אְמָוֹך. לְמָבוֹ לְתָּה, נְמִילְהְ תִּבְּלִה מִחְשֵּׁבְתְם. עֲשָׁה לְּמָעַוֹ שְׁלָבְי, נְעָה, לְּמְעַן הִוֹרְתֶּךְ. לְמָעוֹ בְּלְתִּה תְּרָבוֹי לְבְיִי בְּעָבוֹ מְחָשֵׁבְתְם עְלֵי בְעָה, וְנִילְּה, מְנִילְּה תְּלְבִין לְבְּלְעוֹ לְבָּלְעוֹ עְשָׁרָא נְמְלְבְּוֹ לְעָבְּי בְּעָבְים וְלָבְיֹלְ עָבְיֹם עְלֵין שְׁלְאָתְן לְבָּלְים לְבְעִוֹן אְבָּלְים עְלֵיוֹ עְלֵין בְּלְבְיוֹך עְבִילְים עְלֵיוֹן לְבָּבְיוֹן אָבְיִרְיּה, הְוֹשְׁלְם תְּבְּלִיוֹן וְנְעַל בְּלֹ תִּנְלְיוֹן לְבָּלְים עְלֵיוֹן וְנְלֵל בְּלְ עְנִין וְנְלֵל בְּלְ עְנִוֹין לְבְּבְיוֹן אְבָבְים עְלֵין וְעָל בְּלְיוֹן וְנְלֵי עָבְייִוּ וְנְעֵל בְּלְעוֹן וְנְלֵי עָבְייוֹן לְּבָּבְיוֹן אָבְיִיךְ, בְּבִּיוֹן וְעָל בְּלְיוֹן וְנְלֵל בְּלְיוֹן וְנְלֵל בְּל וֹיְנְלְיל בְּלְיוֹן בְּלֵין שְׁלְלְשִׁן שְׁלְבֹין בְּיִין בְּיִילְים עְבִייוֹן וְעָל בְּל בְּיִילְיוֹ בְּבִילְים עְבִישְׁעְם שְׁלְבִין שְּבְּעִים עְלֵין וְבְבְישְׁבְּיִיךְ בְּבְּעִין בְּבִּילְיוֹי וְנְעַל בְּלְּעוֹן בְּלְבְּעוֹ עְבְּעְלְים עְבִילְיוֹ בְּבִיוֹן בְּבְיוֹל בְּיוֹל בְעוֹים בְּיִים בְּיִים בְּיִים בְּיִבְּיוֹ בְּבְעִבְּיוֹ בְּעִים בְּבְּבְיוֹם בְּבְיוֹם בְּיִבְעוֹך בְּבְּעוֹן שְלְבְּבְּלוֹין בְיבְבוֹן בְּבוֹים בְּבְיוֹם בְּבְּעוֹי בְּבְּבוֹן בְּבְּיוֹם בְּבְיוֹם בְּבְּיוֹם בְּבְיוֹם בְּבִיוֹם בְּבְּיוֹם בְּבְיוֹם בְּבְיוֹם בְּבְיוֹם בְּבְיוֹם בְּבְים בְּבְּיוֹם בְּבְּיוֹם בְּבְיוֹם בְּבוֹים בְּבְיוֹם בְּבְיוֹם בְּיבְים בְּבְּיוֹם בְּבְּבְיוֹם בְב

יְהִי רָצוֹן מִלְּפָנֵיךּ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֻׁיבְּנֶה בֵּית הַמָּקְרָשׁ בִּמְהַרָה בְיָמֵינוּ, וְחֵן חֻלְּקֵנוּ בְּתוֹרָתֶף. וְשֶׁם נַעֲבְדְּדְּ בְּיִרְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת. וְעַרְבָה לַיִי מִנְחַת יְהוּדָה וִירוּשָׁלָיִם, כִּימֵי עוֹלָם וּכִשָּׁנִים קַדִמוֹנִיוֹת.

אלהי נצור is taken substantially from the Talmud (Berakhoth 17a). עשה and אלהי מין שמך are later insertions.

to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah." Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy cleanse the sins I have committed against thee, but not through severe sufferings.

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

¹Psalms 60:7; 19:15.

Reader and Congregation:

נוַכָלּוּ הַשָּׁמַוִם וְהָאָרֵץ וְכָלֹ צְבָאָם. נוַכַלֹּ אֲלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאַבְתּוֹ אֲשֶׁר עָשָּׁה, נַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכְּלֹ מְלַאַבְתּוֹ אֲשֶׁר עָשָׁה. נַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי נַיְּכְרֵּשׁ אֹתוֹ, כִּי בוֹ שָׁבַת מִכָּלֹ מִלַּאַבְתּוֹ אֲשֵׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Reader:

בָּרוּדְ אַפָּה, יָיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרְהָם, אֱלֹהֵי יִצְּחָק, וֵאלֹהֵי יַעֲלְב, הָאֵלֹ הַנְּרוֹלֹ הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עַלִּיוֹן, קוֹנֵה שָׁמַיִם וָאָרֵץ.

Congregation:

מָגֵן אָבוֹת בִּדְבָרוֹ, מְחַיֵּה מֵתִים בְּמַצְּמְרוֹ, הַמֶּלֶדְ הַקְּדוֹשׁ
יוֹם מְּמִיד מֵעֵין הַבְּנָיו נַעֲבֹר בְּיִרְאָה וָפַחַר, וְנוֹדֶה לִשְׁמוֹ בְּכָּל
יוֹם מְּמִיד מֵעֵין הַבְּנָרמוֹת. Reader אֵל הַהוֹדְאוֹת, אֲדוֹן הַשְּׁלּוֹם,
יוֹם מְּמִיד מֵעֵין הַבְּרָבוֹת. Reader אָל הַהוֹדְאוֹת, אֲדוֹן הַשְּׁלוֹם,
ענג, זכר למעשה בראשית.

Reader

אֶלֹהֵינוּ נִאלֹהֵי אֲבוֹתֵינוּ, וְבֵּה נָא בִמְנוּחָתֵנוּ; קַּדְּשֵׁנוּ בְּמִּצְוֹתֶיף, וְתֵּן חֶלְּקְנוּ בְּתוֹרֶתֶף; שַּׁבְּעֵנוּ מִטּוּבֶךּ, וְשַׁמַח נַפְּשֵׁנוּ בְּאַבְּבָה וּבְרָצוֹן שַׁבַּת קְרָשֶׁךּ, וְיְנִוּחוּ בָה כָּלֹ יִשְׂרָאֵל מְקַדְּשֵׁי בְּאַבְּבָה וּבְרָצוֹן שַׁבַּת קְרְשֶׁךּ, וְיְנִוּחוּ בָה כָּלֹ יִשְׂרָאֵל מְקַדְּשֵׁי שֶׁקֶף. בָּרוּף אַתָּה, יְיָ, מְקַבִּשׁ הַשַּׁבְּת).

רכולו, considered an essential part of the service (Shabbath 119b), is recited after the Amidah because the Amidah of festivals occurring on the Sabbath does not include this passage. Since אור מכולו has to be recited after the Amidah when a festival occurs on the Sabbath, it has become the rule for all Sabbaths (Tosafoth, Pesahim 106a).

ON SABBATH

Reader and Congregaton:

(Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, supreme God, Master of heaven and earth.

Congregation:

He with his word was a shield to our fathers, and by his bidding he will revive the dead. He is the holy King, like whom there is none. He gives rest to his people on his holy Sabbath day, for he is pleased to grant them rest. Him we will serve with reverence and awe, and to his name we will give thanks every day, constantly, in the fitting form of blessings. He is the God to whom thanks are due, the Lord of peace, who hallows the Sabbath and blesses the seventh day, who gives sanctified rest to a joyful people—in remembrance of the creation.

Reader

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel who sanctifies thy name may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.)

blessings of the Amidah for Sabbath. This abridged Amidah was originally added in order to prolong the service for the convenience of late-comers. The synagogues were often located outside the precincts of the city (since the rulers did not tolerate Jewish worship within the confines of their municipalities), and it was dangerous to walk home alone at night. By prolonging the Sabbath-eve service, which was far better attended than weekday services, the late-comers were given an opportunity to finish their prayers with the rest of the congregation (Rashi, Shabbath 24b).

ערבית ליום כפור

The ark is opened. יעֻכֶּה מֶעֶרֶב, עַדַנוּנְנוּ מָבְּקֶר, שועתנו וְיָבֹא עַר עָרֵב. רבובנו ויראה קוֹלֵנוּ יעלה מֶעֱרֵב, מבקר, גֹּרְלָתְנוּ וַיַבֹא וִירָאָה עַר עָרֵב. פִּדִיוֹנֵנוּ יעלה מֶעֶרֶב, ענוינו ויבא מַבְּקַר, סְלִיחָתֻנוּ עַד עָרֵב. נאַקתנוּ וִרָאַה יעלה מֶעֶרֶב, כזנוסנו קָׁמֵעֲנוֹ**י** מָבְּקַר, ויבא כפורנו עַר עָרֵב. ויראה יעַכֵּה מֶעֱרֵב, ישענו מָהָרֵנוּ וְיָבֹא מִבְּקֵר, וִרָאָה עַר עָרֵב. הנוננו זַבְרוֹנְנוּ יַעַכֶּה מֶעֱרֶב, מִבְּקֵר, ועובנו וָיֶבֹא ער עָרֶב. בּרָרַתֵּנוּ ויראה יעלה מֶעֶרֶב, בֿבּקנוּ ויבא נילנו מִבְּקַר, בַּלְשָׁתֵנוּ ויראה עַר עָרֵב. יַעַכֶּה מֶעֶרֶב, אָנְקָתֵנוּ וְיָבֹא אַלֶּיִדְּ מִבְּכֵּר,

The ark is closed.

עַר עָרַב.

אלינו

ויראה

The ark is opened.

O let our prayer ascend at sunset, And may our cry come to thee at sunrise; O let our song be heeded till sunset.

May our voice ascend to thee at sunset, And let our merit come up at sunrise; May our redemption be seen till sunset.

O let our distress ascend at sunset, And may our pardon come forth at sunrise; O let our moaning be heard till sunset.

May our trusting faith ascend at sunset, And let it come unto thee at sunrise; May we have our atonement till sunset.

O let our salvation rise at sunset, And may our purity come at sunrise; O let our plea be noted till sunset.

May our remembrance ascend at sunset, And let our assemblage come at sunrise; May we be marked for glory till sunset.

O let our repentance rise at sunset, And may our rejoicing come at sunrise; O let our request appear till sunset.

May our contrite sigh ascend at sunset, And let it come before thee at sunrise; May we see our salvation till sunset.

The ark is closed.

Congregation:

שׁמִשׁ הִּפְּלָּה, עָדֵיךּ כָּל בָּשֶׁר יָבְאוּ. יָבוֹא כָּל בָּשֶׂר יֻבְּאוּ. יָבוֹא כָּל בְּשֶׁר יְבִּאוּ וְיִשְׁחַחֵוּ לְּפְּגֵיךּ אָרְּיִּ, וִיכַבְּרוּ לְּהָשְׁחַחִוּ לְּפְּגֵיךּ אָרְיִּ, וִיכַבְּרוּ לְּשְׁמַחָוּ לְּפְּגֵיךּ אָרְיִּ, וִיכַבְּרוּ לְּשְׁמָךְיוֹ בְּתוֹדָה, חֲצֵרֹתִיוֹ בִּתְהִלְּה, וְבְּרְכָּה לִּפְּגֵי יִיְ עוֹשֵׁנּוּ. בְּאוּ שְׁעָרְיוֹ בְּתוֹדָה, חֲצֵרֹתִיוֹ בִּתְהֹלְיוֹ לְּהַרְכּ לְּבְּשׁוֹ יִיְ שֶּׂלְּהוֹי, וְהְשְׁתַּחֲוּ לְּהַרְכּ בְּבְּעוֹי, וְשְׁמַחֲנֵה לְּבְּרֹם בְּנְלִיוֹ, נְשְׁמַחֲנֵה לְּבְּיֹשׁ יְיָ אֱלֹהֵינוּ, וְהִשְּׁתְּחֵוּ לְּהָרִם בְּנְלִיוֹ, לְּהְשֹׁה בִּיִלְאָתְהּ בְּיִבְּיֹת לְּבֶשׁ וּבְּרְכוּ אֶת יְיָ, נְבְּוֹשְׁתְּוֹוּ לְּהָרִם בְּנְלְיוֹ, לְּהִשׁ יִיְ אֱלֹהֵינוּ, וְהִשְּׁתַחְוּוּ לְּהַרְשׁוֹ כִּיְ לְבְרְשׁוּ וְנִוֹלְ מִפְּנִיוֹ כָּלֹ לְּאָרְשׁוֹ בְּיִלְהִי בְּלְבִיתִּיּ בְּלֹבְיִי בְּלִבְיתוּ בְּלְבִיתְ לְבָּרְשׁ וְנִילְבְּתְוּ בְּלְבְּתְוּ בְּלִבְיתוּ בְּלְבִיתְ לְבָּרְ בְּחְלִּהְ בְּלְבִיתְ לְבָּלְ בְּתְבְּיוֹ בְּלְבִיתְ לְבָּלְ בְּבְּלְבִיתְ לְבִילְ בְּלְבְּשְׁרְ בְּלְבְּלְתוּ בְּלְבִיתְ בְּלְבִיתוּ בְּלְבִיתְ בְּלְבִיתְ בְּלְבִיתוּ בְּלִבְיתוּ בְּלְבִיתְ בְּלְבִיתְ בְּבְּלְבִיתְ בְּלְבִיתוּ בְּלְבִית בְּבְּלְבִיתְ בְּבִילְ בְּבְּבְיתוֹ בְּלְבִיתְ בְּבְּבְיתוּ בְּלְבִיתְ בְּבִילְ בְּבְּבְיתוּ בְּבִיל בְּתְבְּבְּבְיוֹבְּיוֹ בְּלְבִיתְ בְּבְיבְּתוֹבְּיוֹ בְּבְּלְבִית בְּיִבְּבְּבוֹת בְּבִּבְיוֹ בְּבְּבְיוֹבְיּתְ בְּבִילְ בְּבְיבְּתְּבּיוֹ בְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְּבְיוֹ בְּבְיוֹבְיוֹ בְּבְּבְיוֹ בְּבְיוֹבְיוֹ בְּבְיוֹבְיוֹ בְּבִיוֹ בְּבְּבְיוֹבְיוֹ בְּבִיּבְיוֹ בְּבְּבְּבְיוֹ בְּבְּבְיוֹבוֹי בְּבְּבְיוֹי בְּבְבוֹי בְבוֹי בְּבְבְיוֹבְיוֹ בְּבְּבְיוֹי בְּבְּבְיוֹבְיוֹי בְּבְבוֹי בְיבְבְּבְיוֹבְיוּ בְּבְּבְּבְיוּ בְּבְּבְיוּ בְּבְּבְּבְּבְיוֹי בְּבְבְיוֹבְיוּ בְּבְּבְיוּ בְּבְּבְיוּבְיוֹי בְּבְבְיוֹבְיוּ בְּבְיוֹבְיוּ בְּבְּבְיוֹבְיוּ בְּבְּבְיוֹבְיוֹ בְּבְיוֹבְיוּ בְּבְּבְּבְיוֹבְיוֹ בְּבְבְיוֹבְיוֹ בְּבְבְּיוֹבְיוּ בְבְּבְיוֹבְיוֹ בְּבְבְיוֹבְיוֹ בְבְּבְבְּבְבְּבְּבְיוֹבְבְּיוֹבְבְיוֹבְיוֹ בְּבְבְיוֹבְיוֹ בְּבְבְּבְבְיוֹבְיוֹ בְבְּבְיוֹבְבְיוֹב

יִי אֱלֹהֵי צְּבָאוֹת, מִי כְמִוֹדְּ חֲסִין יָהּ, וָאֱמוּנְהַדְּ סְבִיבוֹתֶידּ. פִּי מִי בַשְּׁחַק יַעִּלְּדְ לַיִי, יִדְמָה לַיִי בְּבְנִי אֵלִים. כִּי נְּדוֹלֹ אַהָּה יְנִישְׁה וְנְבְּלְּאוֹת, אַתָּה אֱלֹהִים לְּבַבְּדְּה. כִּי נְדוֹלֹ מִעַלֹ שְׁמִיִם חַסְּדְּדּ, וְעַד שְׁחָקִים אֲמָתֶּדְ. נְּדוֹלֹ יִי וְמְהֻלְּלֵ מְאֹד, וְלְבְּלְּלֹ מְאֹד, וְלְּבְּלְתֹּוֹ בִּי עֲלֵים. מְשֶׁר מִי אֲלֹ כִּי בִּי אֲלֹהִים. אֲשֶׁר מִי אֵלֹ בִּי אֵלְ בְּלֹ חֲלְבִיּרֹת, וְיִבְשָׁה וְבִּלְּתֹוֹ בְּלְּתְּהֹ וְבְּלְּתֹוֹ בְּלְּתְּהְ וְבִּעְבְּיֹרְתְּיְבְּ, מִי אָלֹ בְּלְּתְּבְּוֹתְים וּבְּלֶלְ מִלְּהְ נְבִוֹלְ עֵלְ בְּלְּלְּהְ וְנְבִוֹלְ עִלְּהְ בְּבְלְּתְּה, כִּי בְּכְלֹ חַכְמֵי הַנּוֹיִם וּבְּכְלֹ מִנְיִם וּבְּכְלֹ מַנְתֹּה וְנְרוֹל שִׁמְּה בְּבְלֹּ מַבְּלִה הָנִים וְבְּלְלֹ שִׁמְדְ בְּבְלֹּ מְלְהָי, נְיִךְ מְּתְּהְ וְנְרוֹל שִׁמְה וְנְבְוֹל שִׁמְה וְבְּלְלֹ שִׁמְה וְבְּבְלֹּ מְמִיךְ בְּמְוֹךְ עִם נְבִּלְה, תְּעֹן יְדְדְּ מְּרוֹב אַתְה וְנְרוֹל עִם בְּבְלֹּ מִלְה, תְעֹן יְדְּךְ מְּרוֹם וְמִינְה, לְּבְלְּתוֹ בְּבְלֹּוֹ עִם בְּבְלְה, תְּעֹין בְּקֹלְה וְבְּלְה, תְּעֹין בְּקֹוֹף וְבְּלְיךְ עִם בְּבְלֹּה תְּבְּלְה, תְּבְּלְיךְ עִם בְּבְּלְרָה, תְעֹל יְדְדְ מְּרוֹם וְמִינְם בְּבְּלִים עִבְּבְּירְה, תְּעִי בְּבְּבְיוֹ בְיוֹבְיתְ עִם וְּבִּנְרָה, תְּעֹי בְּבְּלֹים מְבִּילְה, בְּיִים בְּבְּלְיה, בְּבְלֹים הְבִּבְילְה, בְּלְבִיל בְּלְבִילְרָה, בְּבְלֹים בְּבְבִּיל בְּיִבְילְה, בְּיִים בְּבְּילְבְּיִים עִם מִּבְּילְרָה, תְּעֹי בְּבְּלְילְ עִם בְּבּוֹרְה, תְּעֹי וְבְּבְּלְבוֹיך בְּבְּלְיוֹבְיִי עִם בְּבִּוֹיְה, תְּעִבּיל בְּבִילְים בְּבּלְיוֹבְּיוֹת, בְּבְלּיוֹים בְּבְּילְם בְּבְילְם בְּבְּבְּבְּילְם, בְּבְּלְיוֹם בְּבְּילְיוֹם בְּיִים בְּבְּילְם, בְּבְּיִים בְּבְּילְים בְּבּילְם, בְּיבְיבְּיוֹם בְּבְּבְיּבְים בְּבְּילְם, בְּבְיִבְים בְּבְבּוֹים בְּבְּבְילְם בְּבְּבְילְם בְּבְּבְיּבְיבְּים בְּבְּיִבְיּבְים בְּבּוֹים בְּבְּבְּבְּילְיִים בְּבְּבְּלְיוֹם בְּבְּבְּיִים בְּבְּבְּיִים בְּבְּבְיִים בְּבְּבְיוֹים בְּבְּבּוֹים בְּבְּבְּבְּבְּיִים בְּבְּבְּיִים בְּבְּיוֹבְיּבְּיוֹתְיִים בְּבְּבְיוֹים בְּבְּבְבְּבְּבְּיִים בְּבְּבְיוֹבְיוֹים בְּבְבּיוֹי

Congregation:

O thou who hearest prayer, all mankind shall come to thee. All mankind shall come and worship in thy presence, O Lord. They shall come and bow down to thee, O Lord, and glorify thy name.

Come, let us worship; let us bow down before the Lord our Creator. Enter his gates with thanksgiving, enter his courts with praise. Give thanks to him, bless his name.

Come bless the Lord, all servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord. Let us come into his dwelling and worship at his footstool.

Extol the Lord our God, the Holy One, and worship at his footstool. Exalt the Lord our God, the Holy One, and worship at his holy mountain. Worship the Lord in holy beauty; revere him, all the world!

By thy abundant grace we enter thy house; we worship toward thy shrine with reverence. We worship toward thy holy shrine, and thank thee for thy love and thy truth; thy name, and thy word, hast thou magnified over all.

Lord God of hosts, who is mighty like thee, O Lord? Thy faithfulness is round about thee. Who in heaven can be compared to the Lord? Who among the angels can be likened to the Lord?

Truly great art thou, and doing wonders; thou, only thou, art God. Thy love is high over heaven, thy truth soars to the sky. Great is the Lord, and most worthy of praise; his greatness is unsearchable.

Great is the Lord and highly to be praised; he is to be revered above all gods. The Lord is a great God, a King supreme above all gods. What God is there in heaven or on earth who could do mighty deeds like thine.

Who would not revere thee, O King of nations? All reverence is thy due; there is none like thee among all the wise of the nations, in all their dominions.

There is none like thee, O Lord, thou art great and thy name is great in might. Thine is a powerful arm; thy right hand is mighty and exalted.¹

¹Psalms 65:3; 86:9; 95:6; 100:4; 134:1-2; 132:7; 99:5, 9;5:8; 138:2; 89:9,7; 86:10; 108:5; 145:3; 96:4; 95:3; Deuteronomy 3:24; Jeremiah 10:7,6; Psalms 89:14.

יוֹם, אַף לְּדֶּ לְּוֶלָה, אַתָּה הָבִינְוֹתְ מָאוֹר וְשְׁמֶשׁ. אֲשֶׁר בְּיָרוֹ מֶחְקָבִי אָבֶץ, וְחוֹעֲפּוֹת הָרִים לוֹ. מִי יְמַלֵּלֹ נְּבוּרוֹת יְיָ, יַשְּׁמְיעַ כָּלֹ תְּהַלָּתוֹ.

לַך יָיָ הַגְּּדָלָּה וְהַגְּבוּרָה, וְהַתִּפְאָרֶת וִהַנַּצַח וִהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֵץ; לְּדּ יִיָ הַמַּמְלְּכָה, וְהַמִּתְנַשִּׂא לְכֹל לְּרֹאשׁ. לָּדְ שָׁמַנֶם, אַף לָּדְּ אָרֶץ, תָבֶלֿ וּמְלּוֹאָה אַתָּח יִסַרִּתָּם. אַתַּה הַצַבְתַּ כַּלֹ גִּבוּלוֹת אָרֵץ, קַוֹץ וַחְרֵף אַתָּה וִצַרְתָּם. אַתָּה רָצֵצְתַ רָאשִׁי לְּוָיָתָן, תִּתְנֵנוּ מַאֲכָל לְעַם לְצִיִּים. אַתַּה בָקַעִתָּ מַעָיָן וַנַחַלֹּ, אַתָּה הוֹבַשָּׁתָּ נַהַרוֹת אֵיתַן. אַתַּה פוֹרַרְתַּ בְעַזְּךְּ יָם, שָׁבַּרַתַּ רַאשׁי תַנִּינִים עַלֹּ הַמָּיָם. אַתַּה מוֹשֵׁלֹ בְּנָאוּת הַיַּם, בָּשׂוֹא גַּלָּיו אַתָּה תִשַּבְּחֵם. נֶּרוֹלֹ יִיָ וּמִהֻלַּלֹ מִאֹר, בִּעִיר אֱלֹהֵינוּ הַר קָּרְשׁוֹ. יִיָ צִבָּאוֹת, אֱלֹהֵי יִשְׂרָאֵלֿ, יוֹשֵׁב הַכִּּרָבִים, אַתָּה הוא הָאֵלֹהִים לְבַדֶּךָ. אָלֹ נַעַרָץ בִּסוֹד קרוֹשִים רַבָּה, וְנוֹרָא עַל כָּל סִבִיבָיו. וִיוֹדוּ שָׁמַיִם כִּלְאַך יָיָ, אַך אָמוּנַתְדּ בִּקְתַלֹ קרוֹשִׁים. לָבוּ נָרַנְנָה לַיִי, נָרִיעָה לָצוּר יִשְׁעֵנוּ. נְקַדְּמָה פָּנַיוּ בָּתוֹדָה, בִּזִמִירוֹת נָרֵיעַ לֹוֹ. צֶרֵק וּמִשִׁפָּט מִכוֹן בִּסִאֵּךּ, חֵסֵר וַאָמֶת וַקַדְמוּ פָנֶידְ. אֲשֵׁר יַחָדָו נַמְתִיק סוֹד, בְּבֵית אֱלֹהִים נָהַכֵּדָ בָרֵגַשׁ. אַשֵּׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ, וִיַבְּשֵׁת יָדִיו יָצְרוּ. אַשׁר בִּיָדוֹ נֶפֵשׁ כָּלֹ חָי, וִרְוּחַ כָּלֹ בִּשַּׁר אִישׁ.

אשר בידו מחקרי ארץ that is, the whole universe is under God's control. In אחה and the following four verses the pronoun אחה is emphatically repeated, thou and none else. בולות ארץ geographical features (rivers, mountains) which are used as frontiers.

ראשי הנינים and האשי חנינים metaphorically represent the Egyptian monarch and his hosts. Leviathan was believed to be a seven-headed monster.

^{...} יחדו נמחיק סוד. that is, so friendly that we share confidences and go together to worship in the house of God.

Thine is the day and thine is the night; thou hast provided light and sun. In thy hands are the depths of the earth; the mountain-peaks are thine. Who can describe the Lord's mighty deeds, or proclaim all his praise?

Thine, O Lord, is the greatness and the power, the glory and the victory and majesty; for all that is in heaven and on earth is thine. Thine, O Lord, is the dominion; thou art supreme over all.

The heavens are thine, the earth is thine; thou didst found the world and all its fullness. Thou didst set all the bounds of the earth; thou didst make summer and winter.

Thou didst crush the heads of Leviathan, leaving him a prey to beasts of the desert. Thou didst open springs and brooks; thou didst dry up flowing streams.

By thy power thou didst divide the sea, crushing the dragons' heads upon the waters. Thy sway is over the raging sea; when the waves rise, thou stillest them.

Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Lord of hosts, God of Israel, enthroned upon the cherubim, thou art the only God.

God is revered in the great council of the holy; he is aweinspiring among all who surround him. The heavens praise thy wonders, O Lord; thy faithfulness is in the midst of the holy.

Come, let us sing to the Lord; let us acclaim our saving God. Let us approach his presence with thanksgiving; let us acclaim him with songs.

Thy throne rests upon equity and justice; love and truth serve thee. Let us take sweet counsel together; let us walk in fellowship to the house of God.

His is the sea, for he made it; his hands formed the dry land. In thy hand is the soul of every living being, and the whole life of man.¹

¹Psalms 74:16; 95:4; 106:2; I Chronicles 29:11; Psalms 89:12; 74:17, 14, 15, 13; 89:10; 48:2; Isaiah 37:16; Psalms 89:8,6; 95:1,2; 89:15; 55:15; 95:5; Job 12:10.

Reader:

הַנְּשָׁמָח לָּךְ וְהַנּוּף פָּצֵלֶךְ, חְוּסָה עַלֹּ צֵמְלֶךְ, הַנְּשָׁמָה לָּךְ וְהַנּוּף שֶׁלֶּךְ, יָיָ, צֲשֵׁה לְּמַעֵן שְׁמֶךְּ, פִּי אֵלֹ חַנּוּן וְרַחוּם שְׁמֶךְּ. לְּמַעַן שָׁמֶךְ, בַּעֲבוּר כְּבוֹר שִׁמְדְּ, כִּי אֵלֹ חַנּוּן וְרַחוּם שְׁמֶךְּ. לְמַעַן שִׁמְדִּ יִיָּ, וְסְלֵּחְתָּ לַצְּלֵנִנּי, כִּי רַב הוּא.

Reader and Congregation:

דַּרְכָּּדְ אֱלֹחֵינוּ לְּהַאֲּרִידְ אַכֶּּדְ לְּרָעִים וְלַטוֹבִים, וְהִיא תְּהַלְּתֶּדְ.
קְּמַעַנְּדְ אֱלֹחֵינוּ עֲשֵׂה וְלֹא לֻנוּ, רְאָה עֲמִידָתֵנוּ דַּלִּים וְרָאִי הָנָּדְף, תִּנְחַם עַלֹּ עָפָר וְאֵכֶּר. תַּשְׁלִידְ חֲמָצִינוּ וְתָחֹן בְּמַעֲשֶׂיךְ, תְּרֶא כִּי אֵין אִישׁ עֲשֵׂה עִמְנוּ צְּדְקָה. חֲסָאִינוּ וְתָחֹן בְּמַעֲשֶׂיךְ, תְּרֶא כִּי אֵין אִישׁ עֲשֵׂה עִמְנוּ צְּדְקָה. מִחְטַל אַל מֶלֶבְיר רְאשׁוֹן, מֵרְבָּה מְחִילְה לְּחַמִים, מוֹחֲל וּסְלִּיתְה לְּפִוּ לְתְּיִתְ לְנוּ לוֹמֵר שְׁלֹשׁ עָשְׂרָה, וֹלְתְּחָ לְנוּ לוֹמֵר שְׁלֹשׁ עָשְׂרָה, וְכְרִילְנוּ כִּבְּיִים בְּמִוֹ שֶׁהוֹלְיתְ בְּמִוֹ שְׁבִּרִית, לְּנוּ לוֹמֵר שְׁלֹשׁ עָשְׂרָה, וְכְרִיקְנוּ מִבְּרָחָה לְּמִי שְׁלֹשׁ עָשְׂרָה, בְּמוֹ שֶׁהוֹרְעְתְּ לֻעְנִוֹ מִבְּקָרָח, בְּמֵוֹ שְׁבִּית בְּמִי שְׁלֹשׁ עִשְׂרָה, בְּמוֹ שֶׁהוֹרְעְתְּ לְּעָנְוֹ מִבְּקָרָח, בְּמֵוֹ שְׁבִּית בְּלִנוּ מִבְּרָר יִי בְּעָוֹן מִבְּרִית עִפֹּוֹ שִׁהְיִם, בְּמִוֹים בְּרִית שְׁלֹשׁ עִשְׂרָה, בְּמִוֹ שֶׁהוֹרְעִתְּ לְנִילְיִם בְּרִית שְׁלֹשׁ עִשְׁרָה, בְּמִוֹין שְׁמִבְּר בְּיִר עִייִים וְעַבְּרִים, בְּיִלְים, בְּבְּיִים, בְּבִּיוֹם בְּרִית שְׁלֵבוֹי בִּינְים, בְּבְּיוֹם עִיבְּר, בְּבִּים בְּתְבִיים וְבְּבִּית בְּבִּיבְים, בְּבְּיוֹם בְּרִית שְׁלִים בְּבִּיוֹם בְּרִית שְׁבִּיבְשְׁיִים בְּבְּיוֹם בְּיִים עִישְׁבִים בְּנִים בְּבְּים בְּבִייִים בְּבִּיבְים בְּעִים בְּבְּיִבְים בְּיִים בְּיִים בְּבִּים בְּיִבְים בְּבִּים בְּבִיבְּים בְּיִבְים בְּבִיבְּים בְּיִבְּים בְּבִיּים בְּבִיבְים בְּיִבְים בְּבִיבְים בְּבִּים בְּבִיבְים בְּיִבְּים בְּיִבְּים בְּבִיים בְּיִבְים בְּיִבְּים בְּבִיבְים בְּבִּים בְּיִבְים בְּיִבְּים בְּיִבְיִים בְּיִבְּים בְּבְּים בְּבִּים בְּבִים בְּבִים בְּיִבּים בְּיִבּים בְּבִים בְּבְים בְּבִים בְּבִים בְּיבְים בְּיִבְּים בְּיִבְּים בְּבְּים בְּבְים בְּיִבְּים בְּיִבְּים בְּיִים בְּיִבְּים בְּיִבְים בְּבְּים בְּיִבְים בְּיִבְים בְּיִבְּים בְּיִבְיים בְּיוֹם בְּיִבּים בְּים בְּבִּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּבְּים בְּיבְּים בְּיִים בְּיִבְּיבְּים בְּיִבְּיוֹם בְּיִים בְּיִים בְּיבְּיוֹם בְּיִבְּים בְּיִבְּיוֹם בְּיִבְּיִים בְּיִי

דרכך is by the earliest known liturgical poet Yosé ben Yosé, who lived in Palestine during the seventh century. He was called מחייה ("the orphan") because, bearing his father's name, it was assumed that at the time of his birth his father was no longer alive. This passage was originally intended as a refrain after each stanza of אמנם אשמינו עצמו a quadruple alphabetical acrostic by Yosé ben Yosé.

דרכך conveys the idea expressed in the Talmud (Erubin 22a) to the effect that ארך אפים, in the dual form, indicates that God treats with forbearance both the righteous and the wicked.

מעביר ראשון האשון האשון is a statement in the Talmud (Rosh Hashanah 17a) to the effect that God pardons one sin after the other before they are put on the scale. Rashi explains this expression to mean that if one's good deeds are in excess, God puts aside the first iniquity and does not reckon it with the others; compare Maimonides, Mishneh Torah, Teshuvah 3:5.

Reader:

The soul belongs to thee,
The body is thy work,
O spare thy creation.
Soul and body are thine,
Lord, act for thy name's sake.
We come trusting in thee,
Lord, act for thy name's sake.
Because thy name is God
Gracious and merciful,
Pardon thou our great guilt.

Reader and Congregation:

Our God, thou dost defer thy anger, treating with forbearance the wicked and the good; and that is thy fame.

Our God, act for thy own sake, not ours; look at our condition, how low and destitute we are.

O bring healing to a drifted leaf; have compassion on man who is mere dust and ashes. Cast away our sins, and have pity on thy creation. Thou seest that we have none to plead for us; deal thou charitably with us.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

מרית שלש עשרה is derived from Rosh Hashanah 17b, where מערה היי is derived from Rosh Hashanah 17b, where מיי is interpreted as follows: "Were it not written in the text [Exodus 34:6] it would be impossible for us to say such a thing; this verse teaches us that God . . . showed Moses the order of prayer. He said to him: Whenever the people of Israel sin, let them carry out this service before me [that is, read from the Torah the passage containing the thirteen attributes], and I will forgive them."

וָיָ יִיְ, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפָּיִם, וְרַב חֲטֶר וָאֱמֶת. נֹצֵר הָטֶר לְאָלְפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַשְּאָה, וְנַקּה.

וֹסְבַּחְתָּ בַּאֲוֹנֵנִי וּלְחַמְּאתֵנִי וּנְחַלְּתְּנִיּ.

כַּר אַהָּני, אַדֹנִי, מוֹב וְסַלְּח וְרַב חֶסֶר לְּכָל קוֹרְאֶידִּי,סְלַח לְנִיּ אָבְינוּ כִּי חְטָאנוּ, מְחַל לְנוּ מַלְּבֵנוּ כִּי פְשֶׁעְנוּ.

הַאָּזִינָה יִיָ הְפִּלְּחֵנוּ, וְהַאְשִׁיבָה בְּקוֹל חַחֲנוּנוֹתֵינוּ. הַקְשִׁיבָה לְקוֹל שַׁוְעֵנוּ, מַלְּבֵנוּ וַאִלֹחֵינוּ, כִּי אָלֶיְדּ נִתְּפַּלְּל. תְּהִי נָא וְשָׁמַעְהָ מִן הַשָּׁמִים, מִמְּכוֹן שִׁבְחְּדּ, אֶת הְפִּלְּתָם וְאֶת הְחִנּוֹתִיהֶם, וְשָׁמַעְהָ מִן הַשָּׁמִים, מִמְּכוֹן שִׁבְחְּדּ, אֶת הְפִּלְּתָם וְאֶת הְחִנּוֹתִיהֶם, וְשָׁמֵעְהָ מִן הַשָּׁמְיִם, מִמְּכוֹן שִׁבְחְדּ, אֶת הְפִּלְּתָם וְאֶת הְחִנּוֹתִיהֶם,

בְּרַחֵם אָב עַל בְּנִים, בֵּן תְּרַחֵם יְיָ עֲלֵינוּ. לַיִי הַיְשׁוּעָה; עַלֿ עַמְּדְּ בִרְכָּחֶדְ פֶּלְּה. יְיָ צְּבָאוֹת עִמְּנוּ, מִשְּׁנֵב לְנוּ אֱלֹהֵי יַעַלְב, סֶלְּה. יִיְ צְּבָאוֹת, אַשְּׁרֵי אָדָם בֹּמְחַ בְּדְּ. יְיָ הוֹשְׁיעָה; הַמֶּּלְכְּדְ יַעַנֵנוּ בִיוֹם קָרָאֵנוּ.

Reader:

סְלַח נָא לַצֵוֹן הָעָם הַזֶּה כְּוֹנֶדְל חַסְרֶּךּ, וְכַאֲשֶׁר נָשֶׂאחָה לֶעָם הַזֶּה מִמִּצְרַיִם וִעַד הַנָּה. וִשָּׁם נֵאַמֵר:

Congregation:

וַיָּאמֶר יָהנָה סְלַּחָתִּי כִּדְבָרֶךְּ.

הַמֵּה אֱלֹהַי אָזְנְהְ וּשְׁמָע, פְּקַח עֵינֵיהְ וּרְאֵה שׁמְמֹתֵינוּ וְהָעִיר מַחֲנוּנְינוּ לְּפָנֵיה, כִּי עַלֹּ רַחֲמֶיך הָרַבִּים. אֲלֹנְי שְׁמְעָה, אֲלֹנִי סְלֶחָה, אֲלֹנִי הַפְּעֵּיְרָה, נַעֲשֵׁה אַלֹ מְתָבִיר. לְּמַעַנְּהְ אֱלֹבִי, כִּי שִׁמְהְ נִקְרָא עַלֹּ עִירָךְ וַעַלֹּ עַמֵּף. The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own. Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

O Lord, hear our prayer, heed our pleading. Hearken to our cry; we are praying to thee, our King, our God. Let thy ear be attentive, thy eyes open, to the prayer of thy servants, thy people Israel. Listen thou from the heavens, thy dwelling-place, to their prayer and supplication, and uphold their cause; forgive thy people who have sinned against thee.

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.²

O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

The Lord said: "I pardon them as you have asked."3

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.⁴

¹Exodus 34:5-9. ²Psalms 103:13; 3:9; 46:12; 84:13; 20:10. ³Numbers 14:19-20. ⁴Daniel 9:18-19.

The ark is opened.

אַלֹהֵינוּ וָאלֹהֵי אַבוֹתֵינוּ סְלַח נֵא אֲשָׁמוֹת וּפִשְׁעֵי לְאָמֶּךּ, לַצֵוֹן בָּנֵיךּ בַּלֹ וַחֵרֵה זַעְמֶּךְּ. סְקַח נַא גִעוּכֶם וִיחִיוּ מִמָּקור עִמֶּןדּ, דַנֶּלֶיִדְ שָׂא וְתִנְּחֵם כְּנְאָמֶדְ. סָקַח נַא הַכַּל מוֹרִים וִעוֹזְבִים כָּרְשׁוּמֶּךְ, ַבַּעַוֹן וָפָשַׁע מִחַלֹּ לִּמַעַן שִׁמֶּךּ. סְלַח נָא זְדוֹנוֹת וּשְׁנָגוֹת לָבִרוּאֵי לִשְׁכֶּוֶדְ, חַטָּאֵימוֹ חַמָּא בִּוֹדִיבַת וִּשְׁמֶּךְ. סַלַח נָא טֶפֶשׁ טִפְּלוּת רִשְׁעֵי עַמֶּךּ, ַלַצַוֹן יִדִידֶיה יִבָּקשׁ וָאֵינֶנוּ בִּנָאָמֶה. סָלַח נָא בַחַשׁ כֹּרִעִים וּמִשְׁתַּחַוִים לְּעָמֶּךּ, לַקוּחֵיף כַּפָּר בִּטוּב טַעמֶּדְ. סְלַח נָא מִרִי מִיחַלֵּיך וּמִיחַבִידְ בִּעוֹלְּמֵךְ, לַּצְוֹן וָדָחִים מְחָה, וּבְנֵה אוּלָמֶךּ. סְלַח נָא סִלּוּפָם וְגוונָנִם בִּסְבַּת שָׁלּומֵךּ, אַבָדֶיף עַכַּם, וּכְבוֹשׁ בְּעִלּוּמֶף. סְכַּח נָא פֶּן יִעְנְשׁוּ מִמְּרוּמֶךּ, צאנְה שַׁכַּח, וְהִיא תְהַלְּתְה וְרומְמֶּהְ. קַלוֹנָם וַחַמוֹל עָלֵימוֹ מִמְרוֹמֵך, סַלַח נַא רחומיד תּשָּׁא מִלְּצוּרָם בִּחַרְמֵדְּ.

מלח נא אשמוח, alphabetically arranged, was written in the thirteenth century by Rabbi Meir of Rothenburg. More than a thousand of his responsa have been published, containing opinions on legal and religious questions addressed to him.

The ark is opened.

Our God and God of our fathers:

Forgive the errors and transgressions of thy people; Be not angry at the guilt of thy own children.

Forgive their contempt, let them draw life from thy source; Pardon thy faithful, relent as thou didst promise.

Forgive those who confess all their sins and repent; For thy name's sake pardon all sin and transgression.

Forgive thy people all the grave and light offenses; Cleanse their indiscretions through thy healing rain.

Forgive the mad evildoers among thy people; Let thy faithful be guiltless as thou didst promise.

Forgive the deceit of those who bow before thee; In thy gentle grace remit the sins of thy chosen.

Forgive the scorn of those who acclaim thy Oneness; Blot out the wrongs of the dispersed and build thy Temple.

Forgive their faults and shield them in thy booth of peace; Fully condone the lapses of thy worshipers.

Forgive them lest they be punished from thy heaven; Thy flock's iniquity forget, for thy fame's sake.

Forgive their disgrace, pity them from thy heaven; Pardon thy loved ones, let them not be entangled.

מודים ועוובים, "he who confesses and forsakes his wrongdoings wins mercy." Instead of הכל מודים, a suggestion has been made to read סלח הל מודים ("who confess their folly"), similar to the stanza beginning with שמש הל . This is based on the talmudic statement that nobody commits a transgression unless the spirit of folly, or madness, has entered into him (האין אדם עובר עברה אלא אם כן נכנסה בו רוח שטות) שובר עברה אלא אם כן נכנסה בו רוח שטות).

קָבַח נָא שֶׁמֶץ הַעְהְוּעַ הִעוּב רְחוּמֶּיךּ, דַּבְּלוֹן הְמִימֶיךּ הַעֲבֶר בְּוֹבֶלֹּ רַחֲמֶיךּ,

The ark is closed.

(page 95) . . . אַל מֶּלֶדְ

בַּאַבִּנוּ; שָׁמָּךְ הַנְּרָלְלְ נִשְׁמָּט עִמְּנוּ, בִּי לֹא נִצְּדֵּק לְּפְגֵּיךּ בְּלֹנוּ בְּעַלְנוּ בְּעַלְנוּ בִּיְעוֹנוּ, בְּלֹמְנוּ נִנְכְלְמְנוּ בִּעְוֹנְוּנוּ, אֱלֹבִינוּ, בְּלְמְנוּ נִנְכְלְמְנוּ בִּעְוֹנְוּנוּ, אֱלֹבִינוּ, בְּלְמְנוּ בִּעְוֹנְוּנוּ, אֱלֹבִינוּ, בְּלְמְנוּ בִּעְוֹנְוּנוּ, בְּעַלְמְנוּ בִּעְוֹנְוּנוּ, בְּעַלְמְנוּ בִּעְלוּנִוּ, בְּעַלְמְנוּ בְּעַלְמְנוּ בִּעְלוּנוּ בְּעַלְמְנוּ בִּיְעוֹנִוּ, בְּלִבְּיִנוּ, בְּעַמְרִיבּ, בְּמְשְׁפָּט עִמְּנוּ בִּעְלוּנוּ בְּעַתְ צְּרָה.

בְּרַחֵם אָב עַל בְּנִים בֵּן תְּרַחֵם יְיָ עְלֵּינוּ. לַיִּי חַיְשׁוּעָה; עַל עַפְּד. יְיָ צְּבָאוֹת, אַשְּׁרֵי אָדָם בֹּמֵחַ בְּדְּ. יְיָ הוֹשִׁיעָה; הַמֶּלֶּד יַעֲנֵנוּ בִיוֹם קָרָאֵנוּ. יַעֲנֵנוּ בִיוֹם קָרָאֵנוּ.

בּי לֹא עַל צִדְלְתִינוּ אֲנְחְנוּ מַפִּילִים תַּחֲנוּנְינוּ לְּפָנֵיךּ, בִּי עַל רַחָמֶיְדּ הָרַבִּים. אֲדֹנִי שְׁמָעָה, אֲדֹנִי סְלְחָה, אֲדֹנִי הַלְשִׁיבָה, וַעֲשֵׁה אַל תְּאָחַר, לְּמַעַנְּךּ אֱלֹחַי, בִּי שִׁמְדּ נִקְרָא עַל עִירְדּ וַעֵּל עַמֵּדָ.

The ark is opened.

אֶלּהָנוּ נִאלֹהֵי אֲבוֹתֵינוּ בָּךְ לְחַצְּדֵּק רַב צֶדֶק נַעֲנֵנּי סְלַחְחִּ בְּעָלֹ מְרַנֵּל וְנָם פַּנָּל סִפְּרוֹ, דוֹד שׁוֹאָג בִּקוֹל יָתָן קוֹל דְּבַרוֹ סְלַחְחִּ

אמנס כן was composed by Rabbi Yom Tov ben Isaac of York, England, who suffered martyrdom in 1190. He was a student of Rabbenu Jacob Tam, Rashi's grandson, and one of the prominent tosafists and liturgical poets. Dur-

Forgive the infamous conduct of thy loved ones; In thy boundless grace remove the sins of thy people.

The ark is closed.

Do not enter into judgment with us, for in thy sight no man alive is free from guilt. What are we to say to thee, Lord our God? What can we urge? How can we clear ourselves? Our God, we are ashamed of our deeds, we are abashed for our iniquities. Our God, we are ashamed to lift up our face to thee. We know that we have sinned, and there is none to stand up for us; let thy great name protect us in time of trouble.

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.

It is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.

The ark is opened.

Our God and God of our fathers:

Yes, it is true, an evil impulse controls us; Thou canst clear us, Merciful One, so answer us

I forgive.

Cast scorn on the informer, reject his report; Beloved God, make thy thundering word heard

I forgive.

ing the reign of Richard the Lionhearted, the Jews of York were besieged by a frenzied mob forcing them to submit to baptism. Rabbi Yom Tov, who is often mentioned with the epithet ""), riged the members of his community to kill themselves rather than fall into the hands of their enemies. Following his recommendation, they found refuge in death by deliberately destroying their own lives.

	הַס קַמָּגוֹר וְקַח סַנָּגוֹר מְקוֹמוֹ,
סָלַּוְחָתִּי.	וִיהִי יְיָ לְּמִשְׁעָן לוֹ לְּמַעַן נְאָָמוֹ
	וְבוּת אֶוְרָח גַם יִפְרַח לְּשׁוֹשַנְּה,
סָלַוְחָתִּי.	חַמָּא הַעֲבֵר וְקוֹלֹ הַנְבֵּר מִמְּעוֹנָה
	מוֹב וְסַקָּח מְחַלֹּ וּסְלַח אֲשֵׁמִים,
סָלַקְּחְתִּי.	יָה הַקְשֵׁב וְגַם הָשֵׁב מִמְּיְרוֹמִים
	בְאֵב תַּחֲבוֹשׁ וּבְצוּלֹ תִּכְבּוֹשׁ עֲוֹנִי,
סָלַקְתְתִּי.	קָּדְּ תְהָכָּה אֱמוֹר מִכְּה קְּמַעֲנִי
	מְחֵה כֶּשַׁע וְגַם רֲשַׁע בְּגֵי בְרִית,
סָלַקְחְתִּי.	נְהַג חַסְדֶּךּ בֵּן הוֹדֶךּ לִּשְׁאֵרִית
	ָסְכוֹת רַחֲשִׁי וְגַם לַּחֲשִׁי תִּרְצֶה,
סַלַּוְחָתִּי.	עָוֹן נוֹשֵא קְּמַעַנְּךְּ עֲשֵׂה וְתִפְּצֶה
	פָּנֵה לְּעֶלְבּוֹן מְקוֹם עָוֹן לְּהָשִּׁים,
סְלַּחְתִּי.	צַחַן הָסֵר וְגַם תְּבַשֵּׂר לְּבָךְ חוֹסִים
	קוֹלִי שְׁמַע וּרְאָה דְּמַע עֵינִי,
סָלַקְחָתִי.	ריב ריבי שְׁעֵה נִיבִי וַהֲשִׁיבֵנִי
	שֶׁמֶץ מַהֵר בְּעָב מַהֵר בְּנָאֱמֵר,
סְכַּוְחָתִּי.	הְמְחֶה בֶּשַׁע לְעַם נוֹשַׁע וְתֹאמֵר
	The ark is closed.
	(page 95) אַל מֶלֶדְ

Silence the accuser, let pleader take his place;	ri en en en
O Lord, lend our pleader thy support, and tell us	I for give.
Abraham's merit confer thou on his offspring;	
Remove all sin and loudly proclaim from heaven	$I\ for give.$
Gracious One, pardon and forgive all who transgress;	
O God, give heed, reply from thy celestial heights	$I\ for give.$
Heal my wound, deeply conceal my iniquity;	
Thy fame it is, on my behalf to say the word	$I\ for give.$
Blot out all evil from the midst of thy people;	
Show thy love and glory to the remnant and say	$I\ for give.$
Hear thou my prayer, accept my supplication;	
Forgiver of sin, for thy sake act and utter	$I\ for give.$
Look at our disgrace, count it as our punishment;	
Remit sin, and to those who trust in thee declare	$I\ for give.$
Listen to my voice and see the tears of my eyes;	
Champion my cause, regard my plea and answer me	$I\ for give.$
Cleanse every wrong speedily like a cloud that melts;	
Blot out the guilt of a delivered people and say	I forgive.
The ark is closed	

The ark is closed.

Zangwill's translation of this hymn was an attempt to preserve the meter, rhyme and alphabetical acrostic of the original Hebrew, at the expense of interpretative clarity and readability. For example:

Ay, 'tis thus	Evil us	hath in bond;
By thy grace	guilt efface	and respond "Forgiven!"
Ear in lieu Favoring,	give him who answer, King,	intercedes; when he pleads,
Tears, regret, Uplift trust	witness set from the dust	"Forgiven!" in sin's place; to thy face— "Forgiven!"

The ark is opened.

- בִּי הָנֵה בַּחְמֶּר בְּיַד הַיּוֹצֵר, בִּרְצוֹתוֹ מַרְחִיב וּבְרְצוֹתוֹ מְקַבֵּר,בִּי הָנֵה בַּחְמֶּר בִּינֹבר, לַבְּרִית הַבֵּט וְאַלֹּ תֵּפֶּן לַיְצֶר.
- בִּי הָנָּה בְּאֶבֶן בְּיַד הַמְּסַתֵּת, בְּרְצוֹתוֹ אוֹחֵז וּבִרְצוֹתוֹ מְכַתֵּת, בֵּן אֲנָחְנוּ בְּיָדְדְּ מְחַיֶּה וּמְמוֹחֵת, לַבְּרִית הַבֵּט וְאַלֹּ חֵבֶּן לַיֵּצֶר.
- בִּי הָנָּה בַּנַּרְעָן בְּיָד הָחְרָשׁ, בִּרְצוֹתוֹ דִּבֵּק לְּאוֹר וּבִּרְצוֹתוֹ בַּרַשׁ, בֵּן אֲנְחְנוּ בְּיָדְדְּ תּוֹמֵךְ עָנִי וָרָשׁ, לַבְּרִית הַבֵּט וְאַלֹּ הַפֵּן לַיָּצֵר.
- בִּי הָנֵּה בַּהֶנֶּה בְּיָד הַמַּלְּח, בִּרְצוֹתוֹ אוֹחֵז וּבִרְצוֹתוֹ שְׁלַּח, בֵּן אֲנָחְנוּ בְּיָדְדְּ אֵלֹ טוֹב וְסַלְּח, לַבְּרִית הַבֵּט וְאַלֹ תִּבֶּן לַיָּצֵר.
- בִּי הָנָּה בַּזְּכוּכִית בְּיֵד הַמְזַנָּג, בִּרְצוֹתוֹ חוֹנֵג וּבְרְצוֹתוֹ מְמוֹנֵג, בּן אָנְחְנוּ בְּיָדְהְ מִעֲבִיר זָדוֹן וְשׁוֹנֵג, לַבְּרִית הַבֵּּט וְאַלֹּ הַבָּן לַיֵּצֵר.
- בִּי הָנֵה בַּיְרִיעָה בְּיַד הָרוֹקִם, בִּרְצוֹתוֹ מְיַשֵּׁר וּבִרְצוֹתוֹ מְעַקּם, בֵּן אֲנַחְנוּ בְּיָדְדְּ אֵלֹ קַנֹּא וְנוֹקִם, לַבְּרִית הַבֵּט וְאַלֹ תֵבֶּן לַיֵצֵר.
- בִּי הָנֵּה כַּבֶּסֶף בְּיֵד הַצּוֹרֵף, בִּרְצוֹתוֹ מְסַנְסֵג וּבִרְצוֹתוֹ מְצָרֵף, בֵּן אֲנְחְנוּ בְּיָדְף מַמְצִיא לְּמְזוֹר תֶּרֶף, לַבְּרִית הַבֵּט וְאַלֹּ תַּבָּן לַיָּצֵר.

The ark is closed.

כי הנה כחמר, by an unknown author, is said to be a twelfth century composition based upon Jeremiah 18:6 (ביד היוצר) and Isaiah 64:7 מנחנ החמר ביד היוצר). Various handicrafts are compared and set side

The ark is opened:

As clay in the hand of the potter, Who expands or contracts it at will, So are we in thy hand, gracious God; Heed thy pact, heed not the accuser.

As stone in the hand of the mason, Who preserves or smashes it at will, So are we in thy hand, Source of life, Heed thy pact, heed not the accuser.

As iron in the hand of the welder, Who welds or detaches it at will, So are we in thy hand, Sustainer; Heed thy pact, heed not the accuser.

As helm in the hand of the seaman, Who handles or abandons it at will, So are we in thy hand, gracious God; Heed thy pact, heed not the accuser.

As glass in the hand of the glazier, Who shapes it or dissolves it at will, So are we in thy hand, great Forgiver; Heed thy pact, heed not the accuser.

As cloth in the hand of the draper, Who drapes it even or uneven at will, So are we in thy hand, O stern God; Heed thy pact, heed not the accuser.

As silver in the hand of the smith, Who makes it pure or impure at will, So are we in thy hand, healing God; Heed thy pact, heed not the accuser.

The ark is closed.

by side with the composite nature of man created by God. Instead of אורוו in the second stanza, it has been suggested to read ""("sharpens").

אָל מֶלֶּדְ יוֹשֶׁב עַל בָּפָא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוּת, מוֹחֵל אַל מֶלְבָּיר רָאשׁוֹן רָאשׁוֹן, מַרְבָּה מְחִילְה לְּחַשָּאִים, וּסְלִּיחָה לְּפוֹשְׁעִים, עוֹשֶׁה צְּדָקוֹת עִם כָּל בָּשֶׁר וְרְוּחַ; לֹא כְּרָעָתְם תִּנְמוֹל. אֵל, הוֹרִיתְ לְנוּ לוֹמַר שְׁלֹשׁ עֶשְׂרֵה; זְכָר־לְנוּ בִּיְים שְׁלֹשׁ עֶשְׂרֵה, בְּמוֹ שֶׁהוֹדְעְתְּ לֻּעָנִוֹ מִקְּרֶם, כְּמוֹ שֶׁבּתוּב: וַיְּרֶד יְיָ בָּעָנָן, וַיִּחְיַצֵּב עִמוֹ שֶׁם, וַיִּקְרָא בְשֵׁם יִיְ. שֶׁבֶּתוּב: וַיְּרֶד יְיָ בָּעָנָן, וַיִּחְיַצֵּב עִמוֹ שֶׁם, וַיִּקְרָא בְשֵׁם יִיְ. שָׁבָּענִן יִיִּקְרָא:

יְיָ יְיָ, אֵל רַחוּם וְחַנוּן, אֱרֶךְ אַפַּיִם, וְרַב חֶסֶר וֵאֱמֶת. נֹצֵר חֶסֶר לָאֲלֶפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַשְּאָה, וְנַקָּה. וְסְלַחְתְּ לַעֲוֹנְנוּ וּלִחַשָּאתֵנוּ וּנִחַלְּתְנוּ.

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מַלְבֵנוּ כִּי פָשְׁעְנוּ. בִּי אַתָּה, אֲדֹנִי, טוֹב וְסַלְּח וָרַב חֱסֶר לְּכָל קוֹרְאֵיךּ.

זְכֹר רַחֲמֶּיךְ יְיָ נַחֲסֶבֶיךּ, כִּי מֵעוֹלְם הַמְּה. אַל תּזְכָּר־לְּנוּ עֲוֹנוֹת רִאשׁוֹנִים, מַהֵּר יְקַבְּקוּנוּ רַחֲמֶיךָ כִּי דַלְּוֹנוּ מְאֹד. זְכִר יְיָ יְיָ בִּרְצוֹן עַמֶּךָ, פָּקְדְנוּ בִּישׁוּעָתֶךָּ, זְכֹר עֲדָרְתְּדְּ קְנְיִתְ מֶּבֶם, נָאַלְּתְּ שֵׁבֶּט נַחֲלְּתֶדָּ, הַר צִּיּוֹן זֶה שְׁכַנְּתָּ בּוֹ. זְכֹר יְיָ חָבַּת יְרוֹשִׁ אַהָּבִם, צִּיּוֹן אַל תִּשְׁכַּח לְּנָצַח. זְכֹר יִיְ לְּבְנֵי אֲדוֹם

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own. Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

O Lord, remember thy mercy and thy kindness; they are eternal.

Mind not our former iniquities; may thy compassion hasten
to our aid, for we are brought very low.

O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.²

O Lord, remember the love of Jerusalem; never forget the love of Zion.

credit of the children; 10) ושא עון forgiving iniquity, sins committed with premeditation; 11) אויים pardoning transgression, sins committed in a spirit of rebellion; 12) ווקה forgiving sins committed inadvertently; 13) ווקה acquiting the penitent.

¹Exodus 34:5-9. ²Psalms 25:6; 79:8; 106:4; 74:2.

אָת יוֹם יְרוּשָׁלְּיָם, הָאֹמְרִים עְרוּ עָרוּ עַר הַיְּסוֹד בְּהּ. אַתְּה קָאַרְרָהָם לְּיִצְּחָק וּלְיַעֲלְב, אַל הַשְּׁלְיִם, וְכָּל הָאָרֶץ הַלְּהָם לְאַבְּרָהָם לְּיִצְּחָק וּלְיַעֲלְב, שְׁלֹבְיִה וְשְׁבְּעִים, וְכָל הָאָרֶץ הַוֹּאת אֲשֶׁר אָמַרְהִי אָתִּן לְעַבְּבֶרִי הְשָׁלְיִם, וְכָל הָאָרֶץ הַוֹּאת אַשֶּׁר אָמַרְהָי אָתּוֹ לְזִרְעָכֶם כְּכוֹרְבֵי הַשְּׁלְיִם, וְכָל הָאָרֶץ הַוֹּאת הָשָׁעוֹ וָאָל חַשָּאתוֹ.

Reader and Congregation:

אַל נָא תָשֵׁת עָבִּינוּ חַפָּאת, אֲשֶׁר נוֹאַלְנוּ נַאֲשֶׁר חָטָאנוּ. חָטָאנוּ צוּרֵנוּ, סְלַח לָנוּ יוֹצְרֵנוּ. הַן יַעֲבִיר זָרוֹן לִּמְשׁוּנָה, כִּי לְּכָל הָעָם בִּשְׁנָנְה. חָטָאנוּ צוּרֵנוּ, סִלַח לָנוּ יוֹצְרֵנוּ.

אָבּוֹתֶיךּ אֲשֶׁר נִשְׁבַּע לָהָם. מוֹלֹ אֶת לְּבָבֵנוּ לְּאַהַרְהִּי אֶת בְּרִיתִי אַבְּרִתִּי אֲשֶׁר אָמֶרְתָּ: וְזָבַרְהִּי אֶתְּ בְּרִיתִ רִאשׁוֹנִים כַּאֲשֶׁר אָמֶרְתָּ: וְזָבַרְהִּי צְּמָרְהָם אָזְבֹּר, וְבָר־לְנוּ בְּרִית רִאשׁוֹנִים כַּאֲשֶׁר אָמֶרְתָּי לְּהָם בִּאֶבֶץ אֹנְבִיהָם לֹא מִצְרְים לְּבִיתִׁ אַבְּתִים לְבַלְתָם, לְּאָרְ הוֹצְאתִי אֹתְם מֵאֶבֶץ מְצְרְים לְּאָרִים לְאֹתְ בְּהִיוֹתְם בְּאֶבֶץ אֹנְבִיהָם לֹא מְצְלְתִּים לְּבַלֹּתְם, לְּהָבֵּר בְּרִיתִי אִהְם, כִּי אֲנִי יְיָ. עֲשֵׂה עִמְּנִי מְצְלְתִּים לְּבַלֹּתָם, לְהָבֵּר בְּרִיתִי אִהְם, כִּי אֲנִי יְיָ, אֲשֶׁה וֹלְאַרְהָי בְּהְיֹם לֹא בְּרִיתִי אָבְּחָם לִאְבְּיִים לֹא בְּרִיתִי אָבְּהָם לֹא בְּרִיתִי בְּוֹלְיהְ בְּבִיהְם לֹא בְּרִיתִי בְּלְבְבֵנִי לְּבִּבְּי אָלִי בְּבִּיתְּהִי בְּשְׁבִּת לְבָבְנִי לְבָּבְנִי לְבָּבְנִי לְבְּבְנִי לְבָּבְנִי לְבָּבְנִי לְבָּבְנִי לְבָּבְנִי לְבָּבְנִי לְבָּבְנִי לְבָבְנִי לְבְּבְּי בְּיִי אָלִי בְּבִּיתְּהְ בְּיִבְּיִים לְּבְבֵנִי לְבְּבְנִי לְבְּבְנִי לְבְּבְּים בְּיִבְּיִים לְבְּבְנִים לְּבְבֵנִי לְבְבְּבְנִי לְבְּבְנִים בְּלְּבִיתְים לְּבְבִּיתְ לְבְבֵּנִי לְבְּבְיים בְּבִּיתְים לְבְבֵּנִי לְבְּבְיים בְּיִים לְּבְבֵּיתְ לְבְבֵּנִי לְּבְבְּנִים בְּבִיים בְּבִּיתְ בְּבִּים בְּבִּיתְים לְבְבֵּים בְּבִּיים לְבְבֵּנִי בְּבִּים בְּבִּים בְּבִּיתְם לְבְבֵיתְים לְבְבֵּנִי בְּנִים בְּבִילְם בְּבִּים בְּבִּיתְים בְּבִּעְּיִים בְּבִּים בְּבִיים בְּבִיים בְּבִיים בְּבִּיים בְּבִיים בְּאָבְים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּיִים בְּבִיים בְּבְּיִים בְּבִים בְּבִּים בְּבִּים בְּבִּבְיתִים בְּבִּבְים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִיתְּים בְּבִים בְּבִּים בְּבְּים בְּבְּים בְּבִּים בְּבְּים בְּבִּים בְּבְּים בְּבִּים בְּבְּבְּים בְּבְּים בְּבְּים בְּבְּים בְּבְּים בְּבְּים בְּבִּים בְּבְּים בְּבְּים בְּבְּים בְּבְיבְים בְּבְּים בְּבְּים בְּבְּבְים בְּבְּבְים בְּבְּבְּים בְּבְּבְים בְּבְּבְּים בְּבְּים בְּבְּבְּים בְּבְּיִים בְּבְּבְיוּבְיּבְים בְּבְּבְּים בְּבְּבְּיִים בְּבְּבְּיִים בְּבְּבְּים בְּבְּבְים בְּבְּבְּיִים בְּבְּבְּים בְּבִּים בְּבְּבְּבְּבְּיִים בְּבְּים

את בריתי יעקב begins with the youngest patriarch and ends with the eldest to convey, Rashi explains, the idea that Jacob is worthy that Israel be redeemed for his merits; if they are inadequate, then the merits of Isaac will be added, and so on.

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now. Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly And for the sin that we have committed. We have sinned against thee, our God; Forgive us, O our Creator.

Regard wilful sin as error,
For all the people are at fault.

We have sinned against thee, our God;
Forgive us. O our Creator.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac

and Abraham; also the land will I remember."

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

¹Psalms 137:7; 102:14; Exodus 32:13; Deuteronomy 9:27; Numbers 12:11. ²Leviticus 26:42, 45, 44; Deuteronomy 4:31.

מְחֵה פְּשָׁעֵינוּ לְּמַעַּנְּדּ, פַּאֲשֶׁר אָמְרְתָּ: אָנֹכִי אָנֹכִי הוא מֹחָה פְשָׁעֵינוּ לְמַעַנִּי, וְחַמֹּאתֵיף לֹא אָנְבֹר. מְחַה פְשָׁעֵינוּ פְּשָׁעִינוּ לְמַעַנִּי, וְחַמֹּאתֵיף לֹא אָנְבֹר. מְחַה פְשָׁעֵינוּ פְּשָׁעִינוּ פְשָׁעִינוּ לְמַעַנוּ, וְחַמֹּאתֵיף לֹא אָנְבֹר. מְחַה פְשָׁעִינוּ פְּשָׁעִינוּ פְשָׁעִינוּ פְשָׁעִינוּ פְשְׁעִינוּ פְשְׁעִינוּ פְשְׁעִינוּ פְשְׁעִינוּ פְשְׁעִינוּ פִּיּחָה, יֹאמֵר יִי; אִם יִהְיוּ חֲטָאתֵיכֶם פַּשְׁנִוּ בְּשִּׁעֵיר, בְּמָה שְׁבָּתוּב: וְזְרַקְתִּי עַלִּיכֶם מִּיְם מְּחִבּי וְמָהַרְנוּ, בְּמָה שָׁבָּתוּב: נְזְרַקְתִּי עַלִיכֶם מִּיִם מְּחִבּי וְמָהַרְנוּ, בְּמָה שְׁבָּתוּב: בִּי מְהַלְים וְטְהַרְנוּ, בְּמָה שָׁבָּתוּב: בִּי מְהַלְּחָב, וְמַבְּרְנוּ, בְּמָה שָׁבָּתוּב: בִּי מִּחְלְנוּ שָׁבְּתוּב: בִּי מְמָה שָׁבְּתוּ בְּשֶׁלֶּתוּ בְּבִית הְפִּלְּתוּ שְׁכִּתוּ בְּבִית הְפִּלְּתוּ בְּשְׁלְתוּ בְּשְׁלְתוּ בְּבִּית הְפִּלְּתוּ בְּיִבְּים מְיִם מְּתִּיב בְּבִית הְפִּלְּתוּ שְׁלִיתוּ בְּבִית הְפִּבְּתוּ בְּבְיתוּ בְּבִית הְפִּלְּתוּ בְּשְׁתִיה, עוֹלוֹתְיהָם בְּבִּת לְּבְיתוּ בְּלְבְיתוּ בְּבְּתוּ בְּשְׁתִּוּ בְּבִית הְפִּלְּתוּ בְּבְּמִי בְּבִית הְפִּלְּתוּ בְּבִית וְמְבָּתוֹ בְּבִּית בְּבִית הְפִבְּית בְּבִית הְפִּלְּתוּ בְּבִית הְפְּלָּתוּ בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִית בְּבִית בְּבִית בְּבִּת בְּבִית בְּבִית בְּבִּית בְּבְּבִית בְּבִית בְּבִית בְּבִית בְּבִית בְּבִית בְּבִית בְּבִּית בְּבִּית בְּבִּית בְּבִּית בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִית בְּבִּית בְּבִית בְּבִית בְּבִּית בְּבִית בְּבִית בְּבִּית בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִית בְּבִית בְּבִית בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִּית בְּבִית בְּבִית בְּבִּבּית בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִּית בְּבִית בְּבִּית בְּבִית בְּבִית בְּבִּבּית בְּבִּבְית בְּבְּבְּית בְּבִית בְּבְּבִית בְּבִּת בְּבִית בְּבִית בְּבִּית בְּבִּבּית בְּבִּבְּית בְּבִּית בְּבְּבְּית בְּבִּית בְּבְּבִּית בְּבִּית בְּבִּית בְּבִּית בְּבְּית בְּית בְּבִּית בְּבְּבְּבְית בְּיבְּבְּית בְּבְּבְּית בְּיבְּבְּית בְּבִית בְּבְּבְית בְּבְּבְּבְּבְּית בְּבְּ

ומל ...אח לבבך has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."²

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."

¹Deuteronomy 30:6, 3, 4; 4:29. ²Isaiah 43:25; 44:22; 1:18. ³Ezekiel 36:25; Leviticus 16:30; Isaiah 56:7.

Reader and Congregation:

שָׁמַע קוֹבֻוּנוּ, יְיָ אֱלֹּהֵינוּ, חוּס וְרַחֵם עָלֵּינוּ, וְקַבֵּלֹ בְּרַחֲמִים וּבָרָצוֹן אֶת חִפְּלָּתֵנוּ.

הַשִּׁיבֵנוּ יִיָ אֵלֶּיף וְנְשְׁוּבָה, חַדֵּשׁ יָמֵינוּ בְּקֶּדֶם.

וְהָגִינוּ דִּאָזְינָה יְיָ, בִּינָה הַגִּיגֵנוּ. יִהְיוּ לְּרָצוֹן אִמְּרֵי פִינוּ הָהָגִיוֹן לִבֵּנוּ לְּפָגֵיף, יְיָ צוּרָנוּ וְגוֹאַלֻנוּי.

אַל תַּשְׁלִיבֵנוּ מִלְּפָנֵיךּ, וְרוּחַ קְרְשְׁדּ אַל תִּקַח מִמֶּנוּ.

אַל תַּשְׁלִּיבֵנוּ לְּצֵת זְקְנָה, בִּכְלוֹת בֹּחֵנוּ אַל תַעַזְבֵנוּ.

אַל תַעַזְבְנוּ, יִיָ אֱלֹבִינוּ, אַל תִּרְחַק מְמֶנוּ. עֲשֵׂה עִפְּנוּ אוֹת לְּשוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיֵבְשׁוּ, כִּי אַתָּה יִיְ עֲזַרְתְּנוּ וְנִחַמְתְנוּ. כִּי לְּךּ יִיָ הוֹחַלְנוּ, אַתָּה חַעֲנֵה, אֲרֹנֵי אֱלֹבִינוּ.

לָמִשׁן שִׁמְּדִּ יִיְּ, וְסְכַּחִתְּ לַעֲוֹנִי כִּי רַב הוֹאָת הִמְשׁנִּי, וְסְכַּחִתְּ לַעֲוֹנִי, כַּבְּתוּב בְּדִבְּרֵי קְרְשֵׁדִּ: מָצִּוֹמֶידִּ, הוֹרָנִי דְּרָכֶידִּ, הַטּ לִבְּנִי לְיִרְאָה אֶת שְׁמֶדִּ, וּמִוֹל מָצִּוֹמֶידִּ, הוֹרָנִי דְרָכֶידִּ, הַטּ לִבְנִי לְיִרְאָה אֶת שְׁמֶדִּ, וּמוֹל אֶל הַבְּנִי וְאַל הָפָרִיתְדּ אִקְנִי. כָּי הַבְּנִי לְיִרְאָה אֶת הְּמָבְיי אֱלֹבְוֹינִי וְאַלֹם הִיּאָ.

אָנוּ עַבְּדֶידּ, וְאַתָּה אֲבֹוֹתֵינוּ, סְלֵּח לְנוּ, מְחַלּ לְנוּ, כַּפֶּר־לְנוּ. בִּי אָנוּ עַמֶּדּ, וְאַתָּה אֱלֹתֵינוּ; אָנוּ בְנֵידּ, וְאַתָּה אָבִינוּ. אֵנוּ לְחָלֵּדִּ, וְאַתָּה חֶלְּקְנוּ.

שמע קולע is taken from the daily Shemoneh Esreh; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13;

Reader and Congregation:

Lord our God, hear our cry, spare us; Have mercy and accept our prayer. Turn us to thee, O Lord, Renew our days as of old. Give heed to our words, O Lord, Consider thou our meditation. May our words and our meditation Please thee, O Lord, our Protector. Cast us not away from thy presence, And take not thy holy spirit from us. Do not cast us off in our old age: When our strength fails, forsake us not. Forsake us not. Lord our God. And keep not far away from us. Show us a sign of favor despite our foes; Thou, O Lord, hast helped and comforted us. For thee, O Lord, we are waiting: Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not discard us in disgrace; do not break thy covenant with us. Bring us near to thy Torah; teach us thy commandments. Show us thy ways; incline our heart to revere thy name. Open our mind to loving thee, that we may return to thee sincerely and wholeheartedly. For the sake of thy great name pardon our iniquities, as it is written in thy Holy Scriptures: "O Lord, for the sake of thy name pardon my iniquity, for it is great."

Our God and God of our fathers,
Forgive us, pardon us, and clear us.
We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.

71:9; 38:22; 86:17; 38:16. The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

¹Psalm 25:11.

אָנוּ נַחֲלֶּתֶדּ, וְאַתָּה מִלְּבֵנוּ; אָנוּ צֹאנֶדּ, וְאַתָּה רוֹעֵנוּ. אָנוּ רַעְיָתֶדּ, וְאַתָּה רוֹבְנוּ; אָנוּ פִעֻּלֶּתֶדּ, וְאַתָּה יוֹצְרָנוּ. אָנוּ בַרְטֶדְ, וְאַתָּה רוֹבְנוּ; אָנוּ פֹאַלֶּתֶדּ, וְאַתָּה יוֹצְרָנוּ. אָנוּ נַחֲלֶּתֶדּ, וְאַתָּה נוֹפְרָנֵוּ; אָנוּ צֹאנֶדּ, וְאַתָּה רוֹעֵנוּ.

Reader:

אָנוּ עַזֵּי פָנִים, וְאַפָּה רַחוּם וְחַנּוּוּ; אָנוּ לְעָרָ וְאַפָּה אֶרֶךְ אַפֵּיִם; אָנוּ מְלֵאִי עָוֹן, וְאַפָּה מְלֵא רַחֲמִים; אָנוּ יָמִינוּ כְּצֵלֹּ עוֹבֵר, וִאַפָּה הוּא וּשְׁנוֹתֶיךְ לֹא יִהְמוּר.

אָבָל אַנַחָנוּ נַאַבוֹתֵינוּ חָטָאנוּ. לְפָנֵיְדּ, יְיָ אֱלֹתֵינוּ נַאַלֹתֵינוּ שָׁאֵין אָנוּ עַזִּי פָנִים וּלְשֵׁי עְרֶךּ לוֹמַר אֶבֶל אַנָחָנוּ נַאַלֹתֵינוּ שָאֵין אָנוּ עַזִּי פָנִים וּלְשֵׁי עְרֶךּ לוֹמַר אֱבֶל אַנָחָנוּ נַאַבוֹתֵינוּ, שָׁבוֹתֵינוּ, צַּדִּיקִים אָנְחְנוּ וְלֹא חְשָאנוּ.

Congregation and Reader:

אָשְׁמְנוּ, בָּגְדְנוּ, נְּזְלְנוּ, דִּבְּרְנוּ רְפִי; הָעֶנְוּנוּ, וְהִרְשִׁעְנוּ, זְּדְנוּ, חְבַּיְנוּ, כְּאָנוּ, עֻרָרְנוּ, עֻרְרְנוּ, נְאַצְנוּ, חַבְּיְנוּ, עֻרְרְנוּ, נָאַצְנוּ, חַבְּיְנוּ, עָרְרָנוּ, נִאַצְנוּ, שְׁחַרְנוּ, נִאַצְנוּ, שְׁחַרְנוּ, שִׁחְרְנוּ, מְשִׁעְנוּ, שְׁתְרֵנוּ, מִשְׁעִנוּ, שְׁתְרֵנוּ, מִשְׁעִנוּ, שִׁחְרְנוּ, מִשְׁעִנוּ, תִּעְהָעִנוּ,

סַרְנוּ מִמִּצְוֹתֶיְדְּ וּמִמִּשְׁבְּּמֶיְדְ הַפּוֹבִים, וְלֹא שְׁוָה לְּנוּ. וְאַהָה צַדִּיק עַלֹּ כָּלֹ הַבָּא עָלֵיִנוּ, כִּי אֱמֶת עָשְׂיתָ וַאַנְחָנוּ הִרְשְׁעָנוּ.

בי אנו עמך alludes to the expressions in Exodus 33:13; Deuteronomy 14:1; Leviticus 25:54; Ezekiel 34:31; Isaiah 5:7; Deuteronomy 9:29; Jeremiah 14:8; Isaiah 45:11; Exodus 19:5; Deuteronomy 4:7; Song of Songs 2:2; Deuteronomy 26:17-18.

תבוא לפניך תפלחנו and the phrase ואל תתעלם מחונתו are borrowed from Psalms 88:3; 55:2. The expression אבל אנחנו חטאנו is quoted in Yoma 87b as the essential part of the confession.

We are thy possession, and thou art our Destiny; We are thy flock, and thou art our Shepherd.

We are thy vineyard, and thou art our Keeper; We are thy work, and thou art our Creator.

We are thy faithful, and thou art our Beloved; We are thy chosen, and thou art our Friend.

We are thy subjects, and thou art our King; We are thy worshipers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to asy to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

אשמנו בודנו, an alphabetical acrostic in which every letter of the Hebrew alphabet is successively utilized, is first given in the ninth century Siddur of Amram Gaon. The round number of twenty-four expressions is reached by the threefold use of the last letter n.

ולא שוה לנו is borrowed from Job 33:27 ולא שוה לנו

פֿי יַרבּּט לָּטְלְּוֹחַ. רַשַּׁע וְחִישׁ אָנֵן מַחְשְׁבֹּחָיוּ, וְיָשֵׁב אָלֹ יְיָ וִירַחֲמָחוּ, וְאָלֹ אֱלֹה דַּרְפּוֹ, וְאִישׁ אָנֵן מַחְשְׁבֹחָיוּ, וְיָשֵׁב אָלֹ יְיָ וִירַחֲמָחוּ, וְאֶלֹ אֱלֹהְינּּ הַרְשַּׁע וְחִישׁ לָנוּ יָשַׁענּוּ, כַּבְּחִיּב עַלֹּ יְיָ וִירַחְמַקְרוּ, וְאֶלֹ אֱלֹהֹינּּ הָרְשְׁענוּ וּפְּשְׁעְנוּ, לָבֵן לֹא נוֹשְׁענוּ.

אֶלֹלֹהֵינוּ וֹאֹלֹהֵי אֲבוֹתֵינוּ, סְכַּח וּמְחַלֹּ לַּעֲוֹנוֹתִינוּ בְּיוֹם (הַשַּׁבָּת הַגָּה וּבְיוֹם) הַכּפּוּרִים הַגָּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַפֹּאתֵינוּ מִנְּנֶד עֵינֶיךּ, וְחַהֵּשׁ כִּלְּיוֹתֵינוּ לְּשְׁתַּעְבֶּר־לְּךּ, וְהַכְּנַע עָרְפֵנוּ לְשִׁהַב אֵלֶיךּ, וְחַהֵּשׁ כִּלְּיוֹתֵינוּ לְשְׁמֵּוֹר פָּקְדְיךּ; וּמוֹל יִי אֱלֹהֵיךּ בְּתוֹרְתָהָּ: וּמְלֹ יִי אֱלֹהֶיךָ בְּבָרְהָ, וְאֶת לְּבַב זַרְעָדְּ, לְאַהַבְה אֶת יִי אֱלֹהֶיף בְּכָלְדְ נַפְשָׁךְ לִמְעַן חַיֵּיף.

הַּזְּדוֹנוֹת וְהַשְּׁנָנוֹת אַתָּה מַבִּיר, הָרָצוֹן וְהָאְנֵס, הַגְּלֹוּיִם וְהַנְּסְּתְּרִים; לְּפְנֵיך הָם גְּלֹוּיִם וִידוֹעִים. מָה אָנוּ, מֶה חַיְּינוּ, מֶה חַיְּינוּ, מֶה בִּקְנוּ, מֵה צִּדְקְנוּ, מֵה יִשְׁעֵנוּ, מֵה בֹּחְנוּ, מָה גְּבוּרְתֵנוּ. מֵה נֹאמֵר לְּפְנֵיך, יְיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, הַלֹא כְּלֹ הַנִּבּוֹרִים בְּלְיִן לְּפְנֵיך, וְאִנְשֵׁי הַשֵּׁם כְּלֹא הְיוּ, וַחֲכָמִים בְּכְּלִי הַשְּׁבֵּל, כִּי רֹב מַעֲשֵׁיהֶם הְהוּ, וִימֵי הַבָּלְי חַיְּבֶּל, מִה נֹאמֵר לְּפְנֵיך; וּמוֹתַר הָאָדָם מִן הַבְּהַמְה אָיִן, כִּי הַכֹּלֹ הָבְלָי, מַה נֹאמֵר לְפְנֵיךְ יוֹשֵּב מְרוֹם, וּמַה נְּסַבְּר לְּפְנֵיךְ שׁוֹכֵן הְבָּלְּלוֹת אֲתָה יוֹדַעַ.

Reader:

שָׁמְדּ מֵעוֹכֶּם עוֹבֵר עַלּ פֶּשַׁע, שַׁוְעָתֵנוּ תַּאֲזִין בְּעָמְדְנוּ לְפָנֵיִד בִּחְפִּלָּה. תַּאֲבוֹר עַלֹּ פֶּשַׁע לְעַם שָׁבֵי פֶשַׁע, תִּמְחָה לְפָנֵיִד מִנֵּנֵר עִינֵידּ.

שמך מעולם conveys the idea expressed by Maimonides that the names of God occurring in the Bible are derived from his actions (Guide 1:61).

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."

Thou art aware of conscious and unconscious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Reader:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

¹Isaiah 55:7. ²Deuteronomy 30:6.

אַתָּה יוֹדֶעַ רְזֵי עוֹלֶם, וְהַעֲלוּמוֹת סִתְרֵי כָּלֹ חִי. אַתְּה חוֹפֵשׁ כָּלֹ חַדְרֵי בְשֶׁן, וּבוֹחֵן כְּלֶיוֹת וָלֵב. אֵין דְּבָר נָעְלְם מִמֶּדָ, וָאִין נִסְתָּר מִנֵּנִר עִינֵיךּ.

וּבְבֵן יְהִי רָצוֹן מִלְּפְנֵיף, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, שֶׁהְכַפֶּר־לָנוּ עַלֹּ כָּלֹ חַשׂאתִינוּ, וְתִסְלַח לָנוּ עַלֹּ כָּלֹ עֲוֹנוֹתִינוּ, וָתִמִחַלֹּ לָנוּ עַלֹּ כָּלֹ פְּשָׁעֵינוּ.

> אַכַ חַמָא שֵׁחָמָאנוּ לַּפָנֵיךּ בִּאְנֵס וּבְרָצוֹן, ּוָעַלֹּ חֵמָא שֶׁחָמָאנוּ לְּפָנֶיךָ בְּאִמּוּץ הַלֵּב. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךְ בִּבִלִּי דֻעַת, וַעַל חֵטָא שֵׁחָטָאנוּ לַּפְנֵיךּ בִּבִטוּי שְׂפָּתָיִם. עַל חַטָּא שֵׁחָטָאנוּ לַּבָּנֵיךְ בַּנָּלוּי וּבַסְּתֵר, וַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּנִלּוּי עֲרָיוֹת. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בְּדַבּוּר פָּה, וַעַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּדַעַת וּבְמִרְמָה. עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּהַרְהוֹר הַלֵּב, ּוְעַלֹּ חֵמָא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּהוֹנֵאַת רֵעַ. עַל חַמָא שֵׁחָטָאנוּ לְּפָנֵיךְ בִּוִדּוּי פָּה, ּוַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּוֹעִידַת זִנוּת. עַל חַמָּא שֶׁחָשָאנוּ לַּפָנֵיךְ בִּזָרוֹן וּבִשְׁנָנָה, ּוָעַלֹּ חַמְּא שֶׁחָטָאנוּ לְּפָנֶיךּ בְּזִלְזוּלֹ הוֹרִים וּמוֹרִים. עַל חַמָּא שֶׁחָטָאנוּ לְּפָנֵיף בִּחְזֵק יָר, ּוָעַל חַמָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בְּחַלּוּל הַשֵּׁם.

אתה יודע רוי עולם, quoted in the Talmud (Yoma 87b), is attributed to Rav, founder of the academy at Sura in the third century.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly,
And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,
And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,
And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,
And for the sin we committed against thee knowingly and
deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association. For the sin we committed in thy sight willfully or by mistake, And for the sin we committed against thee by contempt for parents or teachers.

For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name.

יורי הנדול אשמא, designated על חמא ("the long form of confession") in contrast to the shorter form אשמא, is a twofold alphabetical acrostic. In Maimonides' Mishneh Torah, אשמא appears in a single alphabetical acrostic. The whole range of human fallings and backslidings is unrolled in this "catalogue of sins." It has been suggested that the phrase הכפר שחד הסובר, found in no other source, is in place of an original reading הכפר ושחד ("by ransom and bribe"), since the word סובר is synonymous with האונה (compare I Samuel 12:3; Amos 5:12).

יַעַל חַטָא שֶׁחָטָאנוּ לְפָנֵיף בְּטָבְשׁוּת שָּׁבְּתִים. עַל חַטָא שֶׁחָטָאנוּ לְפָנֵיף בְּטָבְשׁוּת שָּׁבּתִים.

עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיף בְּנֵצֶר הָרָע,

ּוְעַלֹּ חֵמְא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּיוֹרְעִים וּבְלֹא יוֹרְעִים.

ּוָעַל בָּלֶּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לֻנוּ, מְחַל לֻנוּ, בַּבֶּּר־לֻנוּ.

עַל חֵמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּכַפַּת שְׁחַר,

יַעַל תַמָא שֶׁחָטָאנוּ לְּפָנֵיף בְּכַחַשׁ וּבְכָזָב.

עַל חֵמָא שֶׁחָמָאנוּ לְּפָנֵיף בִּלְשׁוֹן הָרָע, וְעַלֹּ חֵמָא שֶׁחָמָאנוּ לְפָנֵיף בְּלָצוֹן.

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּמַשֶּׂא וּבְמַהָּן, עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּמַשָּׁא וּבְמַהָּן,

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיףּ בְּנַשֶּׁף וּבְמַרְבִּית, וָעַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיףּ בִּנִטִּיַת נָּרוֹן.

עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיף בְּשִׂקוּר עָיֵן, יַעַל חַמָא שֶׁחָמָאנוּ לְפָנֵיף בְּשִׂיחַ שִּׁפְתוֹתֵינוּ.

על הַשְּא שֶׁחָשָאנוּ לְּפְנֵיף בְּעֵינִים רָמוֹת, יַעַל הַשְא שֶׁחָשָאנוּ לְפְנֵיף בְּעֵינִים רָמוֹת,

ּוְעַלַ כָּלֶּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, כַּפֶּר־לְנוּ.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּפְרְיַקַת עֹלֹ,

וְעַלֹּ חֵמָא שֶׁחְמָאנוּ לְפְנֵיךּ בִּפְלִּילוּת. על חמא שחמאנוּ לפניה בצדים רע.

ּוְעַל חַמְא שֶׁחָמָאנוּ לְּפְנֵיךְ בְּצְרוּת עָיִן. עַל חַמְא שֶׁחָמָאנוּ לְפְנֵיךְ בִּצְרוּת עָיִן.

ַנְעַל הַמָּא שֶׁחְמָאנוּ לְּפָנֵיף בְּקַשִּׁיוּת עְׁרֶף. עַל הַמְא שֶׁחְמָאנוּ לְפָנֵיף בְּקַשִּׁיוּת לְעָף. For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery, And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

י קלות ראש is generally used in the sense of irreverence and frivolity. Rabbi Akiba is quoted in the Ethics of the Fathers to the effect that irreverence and frivolity lead a man on to lewdness (שחוק וקלות ראש מרגילים את האדם לערות).

עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בְּרִיצֵת רַגְלַיִם לְּהָרַע, וַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּרְכִילוּת.

> וֹתַלַ חֵמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּשְׂנְאַת חָנָּם. עַל חֵמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּשְׁרָוּעַת שְׁוֹא,

ַעַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּתְשִּׁוּמֶת־יָר, יַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בְּתְשִׁוּמֶת־יָר,

וְעַלֹ כָּכָּם, אֱלְּוֹהֵ סְלִּיחוֹת, סְלֵח לְנֵוּ, מְחַלֹ לְנוּ, בַּפֶּּר־לְנוּ. וְעַלֹ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלְה. וְעַל חֲשָׂאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַשָּאת.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קְרְבָּן עוֹלֶּה וְיוֹרֵר.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיְּבִים עֲלֵיהֶם אָשֶׁם וַדַּאִי וְאָשֶׁם תְּלֹוּי. וַעַלֹּ חֲטָאִים שֵׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדוּת.

ועל חַטָּאִים שֵׁאָנוּ חַיָּבִים עַלֵּיהֵם מַלְּקוּת אַרְבָּעִים.

ְעַלַ חֲשָׂאִים שֶׁאָנוּ חַיָּבִים עַלֵּיהֶם מִיתָה בִּירֵי שְׁמָיִם.

ּוְעַלֹּ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעֲרִירִי.

ְּעַל קַטְאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבֵּע מִיתוֹת בֵּית דִּין, סְקִילֶּה שְׁרַפָּה, הֶרֶג וְחָנֶק. עַל מִצְנַת עֲשֵׁה וְעַל מִצְנַת לֹא חַצְשָׁה, בִּין שֶׁיֵשׁ בְּה קוּם עֲשֵׂה, וּבֵין שֶׁאֵין בְּה קוּם עֲשֵׂה, אֶת הַנְּלֹוּיִם לְנוּ וְאָת שָׁאִינָם נְּלוּיִם לְנוּ. אֶת הַנְּלְוּיִם לְנוּ בְּבָר בְּפְנֵיך הֵם נְּלוּיִם וִידוּעִים, בַּדְּבָר שֶׁנֶאֲמֵר: הַנִּסְתְּרֹת לַיִּי לְפְנֵיך הֵם נְּלוּיִם וִידוּעִים, בַּדְּבָר שֶׁנֶאֲמֵר: הַנִּסְתְּרֹת לַיִּי הַתּוֹרָה הַזֹּאת.

עולה ויורד, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing. For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred. For the sin we committed in thy sight by breach of trust. And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."

אשם חלוי, a conditional guilt-offering, brought by one in doubt whether he committed a transgression; on realizing later that he did transgress he would bring a sin-offering. אשם וראי was brought for the undoubted commission of certain offenses, such as misappropriation of private or sacred property, after the full restoration of the stolen article or its equivalent; see Leviticus 5:21-25.

וף literally denotes rise and act and is closely connected with the talmudic expression לאו שניתק לעשה, a negative law transformed into a positive law, that is, the transgressor must repair the damage sustained through his violation of a negative law such as "you shall not steal."

Deuteronomy 29:28.

וְאַתָּה רַחוּם מְקַבֶּל שָׁבִים; וְעַלֹ הַתְּשׁוּבָה מֵרֹאשׁ הִבְּטַחְתְּנוּ, וְעַלֹ הַתְּשׁוּבָה עֵינֵינוּ מְיַחֲלוֹת לָךְּ.

וְדָנִד עַבְדְּדְּ אָמַר לְּפָנֵיף: שְׁנִיאוֹת מִי יָבִין, מִנְּסְתָּרוֹת נַקְנִי, נַקְנִי יְבְיִּבְ שְׁמֵינִי, וְשְׁהַרְנוּ מִכְּלֹ שְׁמְאוֹתֵיכֶם וּמִבְּלֹ עֲלֵינוּ מַנְים מְהוֹרִים וְשְהַרְנוּ, בַּכְּתוּב עַלֹּ יַד נְבִיאֶדְ: וְזָרַקְתִּי עֲלֵינוּ מַנְים מְהוֹרִים וִשְׁהַרְנוּ, בַּכְּתוּב עַלֹּ יֻדְ נְבִיאֶדְ: וְזָרַקְתִּי עַלֵּינוּ מַנְים מְהוֹרִים וּמְבָּלֹ עֻמְאוֹתֵיכֶם וּמִבְּלֹ נִי עָבֹּר שָׁמְהַר אָתָבַם וּמִבְּלֹ עָּבְּהֹיבִם אַשַהֵר אָתָבַם.

דְנִיאֵל אִישׁ חֲמוּדוֹת שָׁנַע לְּפָנֶיף: הַמֵּה אֱלֹהֵי אָזְגְּךּ וּשְׁמְע, בְּיַהְאָל אִישׁ חֲמוּדוֹת שָׁנַע לְפָנֶיף: הַמֵּה אֱלֹהֵי אָזְגְּךּ וּשְׁמְע, בְּיַחְמוּנְינוּ לְפָנֵיף, אֲדֹנִי סְלָּחְה, אֲדֹנִי הַקְשִׁיבָה, בִּי לֹא עַל צִדְקוֹתִינוּ אֲנְחְנוּ מַפִּילִים תַּחֲנוּנְינוּ לְּפָנֵיף, כִּי עַל בִים, הַּבְּנוּינְינוּ לְפָנֵיף, כִּי עַל עִירְדְּ הָאָחַר, לְּמַעַנְּךְּ אֱלֹהֵי, כִּי שִׁמְדְּ נִקְלָיא עַל עִירְדְּ נִעְשׁה אַל הְאָחַר, לְּמַעַנְּךְּ אֱלֹהֵי, כִּי שִׁמְדְּ נִקְלָיא עַל עִירְדְּ וַעַל עַמֶּף.

עֶזְרָא הַסּוֹפֵר אָמַר לְּפָנֵיף: אֱלֹהֵי, בְּשְׁתִּי וְנִכְלַמְתִּי לְּהָרִים, אֱלֹהֵי, פָּנֵי אֵלֶּיף; כִּי עֲוֹנֹתִינוּ רָבוּ לְמַעְלָה רֹאשׁ, וְאַשְּׁמְתֵנוּ נְרְלָה עַר לַשְּׁמְיִם. וְאַתָּה אֱלְוֹהַ סְלִּיחוֹת, חַנּוּן וְרַחוּם, אֶרֶף אַפִּים וְרַב חֱסֶר, וְלֹא עֲזַבְתָּם. Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

David thy servant said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless." Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you." 2

Micah thy servant said to thee: "Who is a God like thee? Thou dost forgive iniquity and pass over transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered or recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."

Daniel, the greatly beloved, cried to thee: "My God, incline thy ear and hear; open thy eyes and see our ruins and the city which is called by thy name. It is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."

Ezra the Scribe said to thee: "My God, I am ashamed; I blush to lift up my face to thee, my God; our iniquities have risen higher than our heads and our guilt has reached the skies. Yet thou art a God ready to pardon, gracious and merciful, slow to anger and rich in kindness; thou hast not forsaken them."

^{1&}lt;sup>2</sup>Psalm 19:13; Ezekiel 36:25. ³⁴ Micah 7:18-20. ⁵Daniel 9:18-19. ⁶Ezra 9:6. ⁷Nehemiah 9:17.

אַל תַעַזְבְנוּ אָבִינוּ, וְאַל תִּשְּׁשֵׁנוּ בּוֹרְאֵנוּ, וְאַל תַּעַזְבְנוּ יוֹצְרְנוּ, וְאַל תַּשְׁבֵּנוּ בְּחָפֹאתינוּ. וְלַאֶּם דְיָי, יְבָקִשׁ אָתְ עִוֹן יִשְּׁרָאֵל הַזְּנִוּ, בְּיָבְיּתְ עָבְּיְ יִיְי, יְבָקִשׁ אֶת עֵוֹן יִשְּׁרָאֵל בַּיְמִים הָבָת הַהָּרִא, נְאָם יְיָ, יְבָקשׁ אֶת עֵוֹן יִשְּׁרָאֵל בַּיְמִיּר. עַקְּי, יְבָקשׁ אֶת עֵוֹן יִשְּׁרָאֵל בַּיְמִיּר. עַמְּאֵר. בִּי אָכְּלֵּח הַאָּאָר. בִּי אָכְּלְּתְּה, וְלָא תַּנְּאָאָר. בִּי אָכְּלֵח בַּאָשֶׁר אַלְּיִבְּיוּ, יְבָּקשׁ אֶת וְנַחַלְּתְּהּ, רְעַבִי טוּבְהּ, צְמָאֵי חַפְּאָר, יִבְיים וְהַפְּלִיחוֹת.

עַשֵּׁה לְּמַעַן אוֹהָבֶּיף שׁוֹכְנֵי עָפָּר. עֲשֵׁה לְּמַעַן אַבְּרָהְם יִּצְּחָק וִיִצֻּלְּב. עֲשֵׁה לְּמַעַן משֶׁה וְאַהֲרֹן. עֲשֵׁה לְּמַעַן דְּוֹד וּשְׁכֹּמה. עֲשֵׂה לְּמַעַן יִרוּשְׁלֵּיִם עִיר קְּרְשֶׁה. עֲשֵׁה לְּמַעַן צִּיוֹן מִשְׁכַּן כְּבוֹדֶף. עֲשֵׂה לְּמַעַן שׁוֹמְמוֹת הֵיכָּלֶף. עֲשֵׂה לְּמַעַן הַריּטוּת מִוְבְּחֶה. עֲשֵׂה לְּמַעַן יִּבוֹ עֲבָּדִידְּ הַשְּׁפוּה. עֲשֵׂה לְּמַעַן הַרוּנִים עַלֹּ שֵׁם קָרְשֶׁה. עֲשֵׂה לְּמַעַן שְבוּחִים עַלֹּ יִחוּרֶךָ. עֲשֵׂה

אל רחום אל introduces an alphabetical acrostic containing the petition for Israel's deliverance for the sake of God's truth, covenant, glory, Torah. . . This is followed by my, another alphabetical acrostic. מי שענה is quoted in the Mishnah (Ta'anith 2:4). The whole section is considered as part of the old, prepayyetanic selihah literature.

Forsake us not, our Father; abandon us not, our Creator; relinquish us not, our Maker; consume us not on account of our sins. Confirm, Lord our God, thy promise transmitted to us by thy prophet Jeremiah, as it is written: "In those days, at that time, says the Lord, no guilt shall be discovered in Israel, nor any sin detected within Judah, for I pardon those whom I leave as a remnant." Thy own people hunger for thy goodness, thirst for thy kindness, and long for thy deliverance. May they learn to know that mercy and forgiveness belong to the Lord our God.

Thou art a merciful God; thou art a gracious God. We belong to thee, O Lord; act for thy name's sake.

Act for the sake of thy truth and thy covenant; Act for the sake of thy greatness and majesty.

Act for the sake of thy Torah and thy glory; Act for the sake of thy assurance and thy fame.

Act for the sake of thy kindness and thy goodness; Act for the sake of thy Oneness and thy renown.

Act for the sake of thy precepts and thy kingship; Act for the sake of thy eternal mystery.

Act for the sake of thy might and thy excellence; Act for the sake of thy justice and holiness.

Act for the sake of thy own merciful Presence; Act for the sake of thy great and glorious name.

Act for the sake of thy friends who rest in the dust; Act for the sake of Abraham, Isaac and Jacob.

Act for the sake of both Moses and Aaron; Act for the sake of both David and Solomon.

Act for the sake of thy holy Jerusalem; Act for the sake of Zion thy habitation.

Act for the sake of thy Temple's desolation; Act for the sake of thy altar that was destroyed.

Act for the sake of the spilt blood of thy servants; Act for the sake of those slain for thy holy name.

Jeremiah 50:20.

לְּמַעַן בָּאֵי בָאֵשׁ וּבַמִּים עַל קְרוּשׁ שְׁמֶךּ. עֲשֵׂה לְּמַעַן תִּינֹקוֹת שֶׁלֹּ בִּית רַבְּן. עֲשֵׂה לְּמַעַן יוֹנְקִי שְׁרִים שֶׁלֹּא חְטָאוּ. עֲשֵׁה לְּמַעַן וְמוּלֵי חָלָב שֶׁלֹא פָשְׁעוּ. עֲשֵׂה לְמַעַן יְתוֹמִים וְאַלְּטָנוֹת. עֲשֵׂה לִמַעַנָּר אָם לֹא לִמַעַנִנּוּ. עֲשֵׂה לִמַעַנַּר וְהוֹשִׁיעֵנוּ.

שְׁנֵנוּ יְיָ שֻׁנֵנוּ שֲׁנֵנוּ שֲׁנֵנוּ שְׁנֵנוּ שְׁנֵנוּ שְׁנֵנוּ שְׁנֵנוּ שִׁנְנוּ שְׁנֵנוּ שִׁנְנוּ שְׁנֵנוּ שִׁנְנוּ שְׁנֵנוּ שִׁנְנוּ שְׁנֵנוּ שִׁנְנוּ שִׁנְנוּ שְׁנֵנוּ שִׁנְנוּ שִּׁנְנוּ שִּׁנְנוּ שִּׁנְנוּ שִׁנְנוּ שִּׁנְנוּ שִׁנְנוּ שִּנְנוּ שִּנְנוּ שִּׁנְנוּ שִּׁנְוּ שִּנְנוּ שִּנְנוּ שִּנְנוּ שִּׁנְנוּ שִּנְנוּ שִּנְנוּ שִּנְנוּ שִּנְנוּ שִּנְנוּ שִּנְנוּ שִּׁנְנוּ שִּׁנְנוּ שִּׁנְם שִׁנְנוּ שִּׁנְם שִּנְנוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּנְנוּ שִּׁנִוּ שִּנְנוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּנְנוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּׁנִוּ שִּנְנוּ שִּנְנוּ שִּׁנְנוּ שִּׁנְנוּ שִּׁנְנוּ שִּׁנִנוּ שִּנְנוּ שִּׁנְּנוּ שִּנְנוּ שִּבְּנוּ שִּנְנוּ שִּנְנוּ שִּבְּנוּ שִּבְּנוּ שִּבְּנוּ שִּבְּנוּ שִּבְּנוּ שִּנְּנוּ שִּנְנוּ שְּנְנוּ שִּנְנוּ שְּנְנוּ שְּנְנוּ שְּנְנוּ שְּנְנוּ שְּנְנוּ שְּנְנְּנִי שְׁנְנוּ שְּנְנוּ שְּׁנְנוּ שְּנְנוּ שְּנְנוּי שְּנְנוּי שְּנְנוּי שְּבְנִ

באי באש is based on the expression באינ באש וכמים (Psalm 66:12), signifying extreme dangers. Water and fire are metaphorically applied to serious perils in Isaiah 43:2 ("I will be with you when you pass through waters, no rivers shall overflow you; when you pass through fire, you shall not be scorched. no flames shall burn you").

אמען באי באש and the immediately preceding two lines are identical with those included in the prayer אבינו מלכנו. The same applies to the last two lines of this passage, which happen likewise to be found toward the end of אבינו מלכנו.

מחר יצחק. the object of Isaac's reverence, is a phrase borrowed from Genesis 31:42, 53. The phrase אביר יעקב, the Mighty One of Jacob, is repeatedly found in the Bible.

Act for the sake of those slaughtered for thy Oneness; Act for the sake of those who sanctified thy name.

Act for the sake of the young, blameless school children; Act for the sake of the infants who have not sinned.

Act for the sake of bereaved orphans and widows; Act for thy own sake, if not for ours, and save us.

> Answer us, O Lord, answer us; Answer us, our God, answer us.

Answer us, our Father, our Creator, our Redeemer, answer us.

Answer us, our Guardian, O faithful God, answer us. Answer us, thou who art ever kind, pure and just, answer us.

Answer us, thou who art eternal and beneficent, answer us. Answer us, thou who knowest our impulse, answer us.

Answer us, thou who dost suppress anger, answer us. Answer us, thou who art robed in righteousness, answer us.

Answer us, supreme King of kings, revered and exalted, answer us. Answer us, thou who dost pardon at a time of grace, answer us.

Answer us, thou who dost deliver and save, answer us. Answer us, thou who art upright and just, answer us.

Answer us, thou who art near all who call to thee, answer us. Answer us, thou who art merciful and gracious, answer us.

Answer us, thou who hearest the needy, answer us. Answer us, thou who sustainest the faithful, answer us.

Answer us, God of Abraham and Isaac and Jacob, answer us.

Answer us, thou Refuge of our mothers, answer us.

Answer us, thou who didst help the tribes, answer us.

Answer us, thou who art slow to anger, answer us.

Answer us, thou who art easy to reconcile, answer us.

Answer us at a time of distress, answer us.

Answer us, Father of orphans, answer us. Answer us, Champion of widows, answer us.

הוא יִעַנִנוּ.	מִי שֶׁעָנָה לְּאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה
הוא יַעַנָנוּ.	מִי שֶׁעְנָה לְּיִצְחָק בְּנוֹ בְּשֶׁנֶעֲקַר עַלֹ נַבֵּי הַמִּזְבְּחַ
הוא ישננו.	מִי שֶׁעָנָה לְּיַעֲלִב בְּבֵית אָל
הוא ישבנו.	מִי שֶׁעָנָה לְּיוֹסֵף בְּבֵית הָאֲסוּרִים
הוא יַעֲנֵנוּ.	מִי שֶׁעְנָה לַאֲבוֹתִינוּ עַלֹּ יַם סוּף
הוא יַעַנָנוּ.	מִי שֶׁעָנָה לְּמשֶׁה בְּחוֹרֵב
הוא יַעַנָנוּ.	מִי שֶׁעָנָה לְּאַהֲרֹן בְּמַחְתָּה
הוא יַעַנְנוּ.	מִי שֶׁעֶנָה לְפִנְחָס בְּקוּמוֹ מִתּוֹדְ הָעֵרָה
הוא יַעַנָנוּ.	מִי שֶׁעָנָה לִּיהוֹשֻֻעַ בַּנִּלְּנָל
הוא יַעַנְנוּ.	מִי שֶׁעָנָה לִּשְׁמוּאֵל בַּמִּצְפָּה
-הוא יַעֲנָנוּ	מִי שֶׁעָנָה לְּדָוִד וּשְׁלֹמֹה בְּנוֹ בִּירוּשְׁלְּיִם
הוא יַעֲנָנוּ.	מִי שֶׁעָנָה לְאֵלֹּיֶהוּ בְּהַר הַבַּּרְמֶלֹ
הוא יַעַנְנוּ.	מִי שֶׁעַנָה לֻּאֱלִּישָׁע בִּירִיחוֹ
-הוא יַעַנְנוּ	מִי שֶׁעָנָה לְּיוֹנָה בִּמְעֵי הַרָּנָה
-הוא יַעֲנָנוּ	מִי שֶׁעָנָה לְּחִזְּקֵיֶהוּ בְּחַלְּיוֹ
-הוא יְעַנְנוּ	מִי שֶׁעָנָה לַּחֲנַנְיָה מִישְׁאֵלֹ וַעֲזַרְיָה בְּתוֹךְ בִּבְשׁׁן הָאֵשׁ
הוא יַעַנְנוּ.	מִי שֶׁעָנָה לְּדָנִיאֵלֹ בְּגוֹב הָאֲרָיוֹת
הוא יִעֲנֵנוּ.	מִי שֶׁעָנָה לְּמֶרְדְּכֵי וְאֶסְתֵּר בְּשׁוּשֵׁן הַבִּירָה
הוא יַעֲנָנוּ.	מִי שֶׁעָנָה לְּעֶזְרָא בַּגּוֹלָה
	מִי שֶׁעָנָה לְּכָל הַצַּדִּיקִים וְהַחֲסִידִים
הוא יעננו.	וְהַתְּמִימִים וְהַיִּשֶׁרִים

רְחַמָּנָא דְעָנֵי לַעַנֵּיִי עַנְיָנָא. רַחֲמָנָא דְעָנֵי לְּמַכִּיכֵי רוּחָא עַנְיָנָא. רַחֲמָנָא דְעָנֵי לִּחְבִירֵי לָבָּא עַנְיָנָא. רַחֲמָנָא עַנְינָא, רַחֲמָנָא חוּס, רַחֲמָנָא פָּרָק, רַחֲמָנָא שׁזָּב, רַחֲמָנָא רַחֵם עַלְּן, הַשְׁתָּא בַּעַנָּלָא וּבִּוֹמֵן קָרִיב. May he who answered Abraham our father on Mount Moriah,
His son Isaac bound on the altar,
Jacob in Bethel and Joseph in prison,
Answer us.

May he who answered our forefathers at the Red Sea,

Moses at Horeb, Aaron with censer,

And Phinehas when he rose from the people,

Answer us.

May he who answered Joshua in Gilgal, Samuel in Mizpah,
David and his son Solomon in Jerusalem,
Elijah on Carmel, and Elisha in Jericho,
Answer us.

May he who answered Jonah in the fish, Hezekiah in his illness, Hananiah, Mishael, Azariah in the furnace, And Daniel in the lions' den,

Answer us.

May he who answered Mordecai and Esther in Shushan the castle,

Ezra in the captivity, and all saintly men,

The faithful and the upright.

Answer us.

Merciful God, who dost answer the humble, the contrite and broken-hearted, answer us. Merciful God, have pity on us and save us now, speedily and soon.

אהרן במחחה alludes to the incense offered by Aaron to ward off the plague that broke out after the rebellion of Korah.

the first encampment of the Israelites after crossing the Jordan, and their headquarters during the conquest of Canaan.

שמואל במצפה alludes to I Samuel 7:9-14, describing Israel's victory over the Philistines.

אליהו בהר הכרמל refers to Elijah's desperate struggle against Baal worship, related in I Kings 18:21-46. Elisha healed with salt the water of the spring at Jericho (II Kings 2:20-22).

The ark is opened.

On Sabbath omit:

אָבִינוּ מַלְּבֵנוּ, חָטָאנוּ לְּפָנֵידְּ.

אָבִינוּ מַלְּבֵּנוּ, אֵין לָנוּ מֶלֵדְ אֶלָּא אָתָה.

אָבִינוּ מַלְבֵנוּ, עֲשֵׁה עִמְנוּ לְמַעַן שְׁמֶךּ.

אָבִינוּ מַלְּבֵנוּ, חַדֵּשׁ עָבֵּינוּ שָׁנָה מוֹבָה.

אָבִינוּ מַלְּבֵנוּ, בַּמֵּל מַעָלֵינוּ כָּלֹ נְזֵרוֹת קְשׁוֹת.

אָבִינוּ מַלְּבֵנוּ, בַּמֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ.

אָבִינוּ מַלְּבֵנוּ, הָפֵּר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מַלְּבֵנוּ, כַּצֵּה כָּל צַר וּמַשְּׂטִין מִעְלֵּינוּ.

אָבִינוּ מַלְּבֵנוּ, סְתוֹם פִּיוֹת מַשְּׂטִינֵינוּ וּמְקַמְּיְרֵנוּוּ.

אָבִינוּ מַלְּבֵנוּ, כַּצֵּה דֶבֶר וְחֶרֶב וְרָעָב, וּשְׁבִי וּמַשְׁחִית וְעַוֹן וּשְׁמֵּר, מִבָּנִי בִרִיתָדּ.

אָבִינוּ מַלְבֵנוּ, מְנַע מַגִּפָה מִנַּחַלְּתֶדּ.

אָבִינוּ מַלְבֵנוּ, סְלַח וּמְחַלֹּ לְּכֶלֹ עֲוֹנוֹתֵינוּ.

אָבִינוּ מַלְּבֵנוּ, מְחָה וְהַעֲבֵר פְּשֶׁעֵינוּ וְחַמֹּאתֵינוּ מְנֵּגְד עֵינֵידְּ. אָבִינוּ מַלְּבֵנוּ, מְחוֹק בְּרַחֲמֵידְּ הַרַבִּים כַּל שִׁטְרִי חוֹבוֹתֵינוּ.

Responsively

אָבִינוּ מַלְּבֵנוּ, הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵּמָה לְּפְנֵיף.

אָבִינוּ מַלְּבֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּןדּ.

אָבִינוּ מַלְּבֵנוּ, קְרַע רְעַ נְזַר דִּינְנוּ.

אָבִינוּ מַלְבֵּנוּ, זָבְרֵנוּ בְּזִבְּרוֹן טוֹב לְּפָנֵיף.

אָבִינוּ מַלְּבֵנוּ, בְּתְבֵנוּ בְּמֻבֶּר חַיִּים טוֹבִים.

אביע מלכנו is mentioned in the Talmud (Ta'anith 25b) as the prayer of Rabbi Akiba on a fast day. In the ninth century Siddur of Rav Amram Gaon there are only twenty-five verses of Avinu Malkenu. In the course of time the

The ark is opened. On Sabbath omit:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no king except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

Our Father, our King, renew for us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Responsively

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, inscribe us in the book of a happy life.

number has been increased on account of disaster and persecution. Since this prayer directly refers to a long series of human failings and troubles, it is omitted on Sabbath when one ought not to be sad but cheerful.

אָבִינוּ מַלְּבֵנוּ, כָּחְבֵנוּ בְּמֵפֶר וְאֻלְּה וִישׁוּעָה.

אָבִינוּ מַלְּבֵנוּ, כָּחְבֵנוּ בְּמַפֶּר פַּרְנָסָה וְכַלְּכְּלָה.

אָבִינוּ מַלְּבֵנוּ, בְּחָבֵנוּ בְּסֵפֶר זְכִיּוֹת.

אָבִינוּ מַלְּבֵנוּ, בְּתְבֵנוּ בְּסֵבֶּר סְלִּיחָה וּמְחִילְה.

אָבִינוּ מַלְּבֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקְרוֹב.

אָבִינוּ מַלְּבֵנוּ, הָרֵם מֶּרֶן יִשְׂרָאֵל עַמֶּדְּ.

אָבִינוּ מַלְּבֵנוּ, הָרֵם בֶּרֶן מְשִׁיחֶדְּ.

אָבִינוּ מַלְּבֵנוּ, מַלֵּא יָדֵינוּ מִבּרְבוֹתֶיף.

אָבִינוּ מַלְּבֵנוּ, מַלֵּא אֲסְמֵינוּ שָּׂבִע.

אָבִינוּ מַלְּבֵנוּ, שְׁמַע קוֹבֵוֹנוּ, חוּס וְרַחֵם עָבִּינוּ.

אָבְינוּ מַלְּבֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת הְפִּלְּתֵנוּ.

אָבִינוּ מַלְּבֵנוּ, פְּתַח שַׁצְרֵי שָׁמַיִם לִּתְפִּלְּתֵנוּ.

אָבִינוּ מַלְּבֵנוּ, נָא אַלֿ תְּשִׁיבֵנוּ רֵילָם מִלְּפָנֵידּ.

אָבְינוּ מַלְּבֵנוּ, זְבוֹר בִּי עָבְּר אֲנֵחְנוּ.

אָבְינוּ מַלְּבֶנוּ, הְהֵא הַשְּׁעָה הַוֹּאת שְׁעַת רַחֲמִים

ּוֹתֵת רָצוֹן מִלְּפְנֵיִיף.

אָבִינוּ מַלְּבֵנוּ, חֲמוֹל עָבֵינוּ וְעַל עוֹלְבֵינוּ וְטַבְּנוּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׁה לְּמַעַן הֲרוּגִים עַלֹּ שֵׁם קְּרְשֶׁךְּ.

מקרו...שם קדשף and the next two verses refer to martyrdom in the cause of religion. Kiddush ha-Shem ("sanctification of God's name") has always been the highest standard of Jewish ethics. The Akedah, the attempted self-sacrifice of Isaac, is read on Rosh Hashanah as an example of martyrdom which Isaac offered to all his descendants. In the course of time, the term Kiddush ha-Shem

Our Father, our King, inscribe us in the book of redemption and salvation.

Our Father, our King, inscribe us in the book of maintenance and sustenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

assumed a wide meaning. Every act of humanity and generosity is considered in the Talmud as an act of sanctifying God's name. The deep feeling of responsibility for his people has inspired the Jew to show by noble deeds his allegiance to the God of his fathers. אָבִינוּ מַלְבֵנוּ, עֲשֵׂה לְּמַעֵן מְבוּחִים עַלֹּ יִחוּדֶדְּ.

אָבִינוּ מַלְּבֵנוּ, נְעֲשֵׁה לְּמַעַן בָּאֵי בְאֵשׁ וּבַמַּיִם עַל אָדּוּשׁ שְּׁמֶּדְּ. אָבִינוּ מַלְּבֵנוּ, נִקוֹם נִקמַת דֵּם עַבָּדֵיף הַשָּׁפוּדְּ.

יָּהָ אָ בּייִנוּ מַלְּבֵּנוּ, עֲשֵׁה לְּמַעַנְהְ אָם לֹא לְמַעֲנְנוּ. אָבִינוּ מַלְבֵנוּ, עֲשֵׂה לְמַעַנִּהְ אָם לֹא לְמַעֲנְנוּ.

אָבְינוּ מַלְּבֵּנוּ, עֲשֵׂה לְּמַעַנְּךְּ וְהוֹשִׁיעֵנוּ. אָבִינוּ מַלְבֵּנוּ, עֲשֵׂה לְּמַעַנְךְּ וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְּבֵנוּ, עַשֵּׁה לְּמַעַן רַחַמֶּיךּ הָרַבִּים.

אָבִינוּ מַלְבְּנוּ, עֲשָׁה לְּמַעו שִׁמְדּ הַנְּרוֹל הַנְּבּוֹר וְהַנּוֹרָא שַּׁנְקָרָא עָלֵינוּ.

יָחֶסֶר וָהוֹשִׁיעֵנוּ, פִּי אֵין בָּנוּ מַעֲשִׁים; עֲשֵׁה עִמְנוּ צְּרָקְה וָחֶסֶר וָהוֹשִׁיעֵנוּ.

The ark is closed. תהלים כד

Responsively

לְּדָוִר מִזְמֵוֹר. לַיִּי הָאָבֶץ וּמְלַוֹאָה. תֵּבֵל וְיְשְׁבֵי בָה.

בִּי הוּא עַל יַמִּים יְסָרָה, וְעַל נְהָרוֹת יְכוֹנְנְנָהָ. מִי יַעַלֶּה בְּהַר יָיָ, וּמִי יָקוּם בִּמְקוֹם קָּרְשׁוֹ.

נָקִי כַפָּיִם וּבַר לֵּבָב, אֲשֶׁר לֹא נָשָׂא לַשְׁוְא נַפְּשִׁי

וְלֹא נִשְׁבַע לְמִרְמָה.

יִשָּׁא בְּרָכָה מֵאֵת יִיְ, וּצְּדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.

זֶה דּוֹר דּרְשָׁיוּ, מְבַּקְשֵׁי פָּנֵיְדּ, יַעֲלְב, סֶּלְּה. שָׁאוּ שְׁעָרִים רָאשִׁיכֶם, וְהִנְּשָׁאוּ פִּתְחֵי עוֹלֶם,

וְיָבוֹא מֶלֶדְ הַכְּבוֹד.

מִי זֶה מֶלֶּדְ הַבָּבוֹר, יְיָ עִזּוּז וְגַבּוֹר, יְיָ נְבּוֹר מִלְּחָמָה.

מָּי הוּא זֶה מֶלֶּדְ הַבְּבוֹר, יְיְ צְּבָאוֹת הוּא מֶלֶדְ הַבְּבוֹר. מֶלְּה. מִי הוּא זֶה מֶלֶדְ הַבְּבוֹר, יְיִ צְּבָאוֹת הוּא מֶלֶדְ הַבְּבוֹר, מֶלְה. Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

The ark is closed.

Psalm 24

Responsively

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants.

For it is he who has founded it upon the seas, and established it on the floods.

Who may ascend the Lord's mountain?

Who may stand within his holy place?

He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully.

He will receive a blessing from the Lord, and justice from his saving God.

Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob.

Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in.

Who, then is the glorious King? The Lord strong and mighty, the Lord strong in battle.

Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in.

Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Reader:

יִתְנַדֵּד ְ וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֻלְּמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּיף מַלְּכוּתֵה, וְיַצְמַח פָּרְקָנֵה וִיקְרֵב מְשִׁיחַה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְּכָּלֹ בֵּית יִשְּׂרָאֵלֿ, בַּעֲנְּלְא וּבִוְמַן קְרִיב, וּאָמִרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַך לְּעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַדּ וְיִשְׁתַבַּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדּר, וְיִתְעַבֶּׁה וְיִתְהַלֵּלֹ שְׁמֵה דְּקְדְשָׁא, בְּרִידְ הוּא, לְּעֵלָּא לְּעֵלָּא מָבָּלֹ בִּרְכָתָא וְשִׁירָתָא, אַשְׁבְּחָתָא וְנְחֲמָתָא, דַּאֲמִירָן בְּעָלְּמָא, וֹאִמְרוּ אָמֵן.

תִּקַקַבַּלֹּ צְלּוֹתְהוֹן וּבְעוּתְהוֹן דְּכָלֹ בֵּית יִשְׂרָאֵלֹ גְּלֶדֶם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וָאָמָרוּ אָמֵן.

יְהֵא שְׁלְּמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים מוֹבִים, עֲלֵּינוּ וְעַלֹּ כָּלֹ יִשְׂרָאָלֹּ, וְאִמְרוּ אָמֵן.

עשֶׂה שֶׁלּוֹם בִּמְרוֹמָיו, הוּא יִנְעַשֶּׁה שְׁלּוֹם עָלֵּינוּ וְעַלֹּ כְּלֹּ יִשְׂרָאֵלֹ, וְאִמְרוּ אָמֵן.

עָלֵינוּ לְּשַׁבְּחַ לַאָּרוֹן הַכּּל, לָחֵת נְּּרָלֶּה לְּיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשֶׂנוּ כְּמִשְׁבְּחוֹת הָאָרְמִה; שֶׁלֹּא עָשֶׂנוּ כְּמִשְׁבְּחוֹת הָאָרְמָה; שֶׁלֹּא עָשֶׂנוּ כְּמִשְׁבְּחוֹת הָאָרְמָה; שֶׁלֹּא שָׁם חֻלְּקְנוּ בְּהָבוֹ מְלָבִי הַמְּלְכִים, הַאָּרוֹשׁ בְּרוּךְ וּמִשְׁתַּחִים וּמוֹרִים לִּבְּנִי מֶלֶבְ מַלְּבִי הַמְּלְכִים, הַקְּרוֹשׁ בְּרוּךְ הִמְשְׁמִיִם וּמוֹרִים לִּבְּנִי מְלֹּבְי הַמְּלְבִים, וּמִשְׁבַ יְבְרוֹ בַשְּׁמַיִם וְיוֹסֵר אָבֶץ, וּמוֹשַׁב יְבְּרוֹ בַּשְּׁמַיִם הוֹא אֲדֹבוֹ מְלוֹמִה שָׁלִים מְוֹלִם. הוּא אֱלֹהֵינוּ, אֵין עוֹד; מִמְעַלֿ, וּשְׁכִינַת עָזּוֹ בְּנְבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else;

הַאֶּכֶת מַלְּבֵנוּ, אֶפֶּס זוּלְתוֹ, בַּכָּתוּב בְּתוֹרָתוּ: וְיָדַעְתְּ הַיּוֹם וַהַשֵּׁבֹתָ אֶל לְּבָבֶךּ, בִּי יְיָ הוּא הָאֱלֹהִים בַּשְּׁמֵיִם מִּמִּשְׁלֹּ וְעַלֹּ הָאָרֵץ מִתְּחַת, אֵין עוֹד.

וְעַל כֵּן נְבַנָּה לְּדָּ, יָיְ אֱלֹתֵינוּ, לִּרְאוֹת מְהַרָה בְּתִּפְּאֶרֶת עֻזֶּדְּ, וְעַל כֵּן נְבַנָּה לְּדָּ, יִיְ אֱלֹתִינוּ, לִּרְאוֹת מְהַרָה בְּתִּפְּאֶרֶת עֻזֶּדְּ, עִוֹלְם בְּמַלְּכוּת שַׁדִּי, וְכָל בְּנֵי בְשָׁר יִקְרְאוּ בִשְׁמֶךְ, לְּהַפְּנוֹת עִבְּלֹי, וְבְלֵּיךְ בְּשָׁלֵיךְ, יְיְ אֱלֹתִינוֹ, יִכְּרְעוּ אֲלֶיךְ בָּלֹי וֹשְׁבֵי תֵבֵל, כִּי לְּדְּעוּ בְּלֹ וִשְׁבֵי תֵבֵל, כִּי לְּדְּעוּ בְּלֹ וִשְׁבֵי תֵבֵל, כִּי לְּדְעוּ בְּלְּלוּ בְּלֶכוֹת שֶׁלְּדְּ יִבְּרְעוּ וְיִבְּבְעוֹךְ בְּלְּכוֹת שֶׁלְּדְ יִבְּרְעוּ וְיִבְּלְנוֹת עְלֹכְבוֹר שְׁמִדְ יְבֶר יִתְנוֹי, וִיְבְלְעוּ בְּלְבוֹית שֵּלְּדְּ הִיא, וְלְבְבוֹר שְּמְדְ יִבְּלְתוּ בְּבְבוֹר, בַּבְּתוּב בְּתוֹרְתֶּדְּ: יְיְ יִמְלֹדְּ וְּבְבוֹר, וְנְבְיִם וְעִבְּיל בְּבְבוֹר, וְבְּבְבוֹר בְּתוֹרְתֶּדְּ: יְיְ יִמְלֹדְ בְּבְבוֹר, וְבְּבְבוֹר בְּתוֹיךְ בְּלְבוֹ הְאָבֵין וְבְּלְבוֹ הְבִּוֹךְ וְבְּלְבוֹית שְׁלְּבְּ הִאָּבְיץ, וְבְּבְבוֹר, וְבְּבְבוֹר, וְבְּבְבוֹר בְּתְוֹיךְ בְּבְבוֹר בְּתְוֹיךְ בְּבְבוֹר וְבְּבְבוֹר וְבְּנְבְיוֹךְ וְבְּבְבוֹר וְבְּבְבוֹר וְבְּבְבוֹר וְבְּבְבוֹר וְבְּבְבוֹר וְבְּבְבוֹר וְבְּבְבוֹר וְבְבוֹיך וְבְּבְבוֹר וְיִבְּבְיבוֹר וְבְּבְבוֹר וְבְּבְבוֹר וְבְּבְבוֹיך וְבְּבְבוֹר וְבְבוֹים בְּבוֹב בְּבְבוֹר וְבְּבְבוֹיך וְבְּבְבְּיִים בְּבוֹב בְּתוֹב בְּתוֹלְבְבְבוֹים בְּבוֹב בְּבְבוֹר וְבְּלִים וְעָר. Pacader וְבְּבְיבוֹים בְּבוֹב בְּבְבוֹר שְׁבִין בְּבְבוֹים בְּבוֹב בְּבוֹב בְּבִיבוֹים בְּבוּב בּבוּת שְׁבִיים בְבוֹים בְּבוֹב בְּבוֹים בְּבוֹב בְּבְבוֹים בְּבִיבוֹים בְּבוּבְבְיבוֹים בְּבִים בְּבִיבְיים בְּבְיבוֹים בְּבִיבְיִים בְּבִים בְּבִים בְּבְּבְבוֹים בְּבִיבְיִים בְּבְבוֹים בְּבְבוֹים בְּבְבוֹים בְּבְבוֹים בְּבְיבוֹים בְּבְבּבוֹים בְּבְבּבוֹים בְּבְּבְבוֹב בְיוֹים בְּבוֹים בְּבוֹב בְּבְבוֹים בְּבוֹב בְּבְבוֹים בְּבוֹים בְּבְיבוֹים בְּבְבּבוֹים בְּבְּבוֹים בְּבְיבוֹים בְּבְּבוּב בְּבוֹית בְּבְּבְיוֹב בְּבוּב בְּבְבוֹית בְּבְּבְיבוֹים בְּבְיבְּבְּבוּים בְּבְּבוֹית בְּבִיים בְּבְּבוֹים בְּבְּבוֹים בְּבְּבְּבְּיוֹים בְּבִיים בְּבוֹים בְּיִים בְּיִים בְּבּבוֹיוֹם בְּיִים בְּבְּבְיוֹם בְּיִים בְּיוֹם בְּבְּבְּבְּבְּבְּבְּבְּיוֹבְיוֹים בְּבְּב

MOURNERS' KADDISH

יִתְגַדֵּל וְיִתְּקַדֵּשׁ שְׁמֵה רַבָּא בְּעָּלְמָא דִי בְרָא כִּרְעוּתֵה; וְנִילְלִידְּ מַלְּכוּתֵה, וְיַצְמַח בֻּרְקָנֵה וִיקְרָב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלְא וְבִּזְמַן קְרִיב, וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלְא וְבִּזְמַן קְרִיב,

יָהֵא שְׁמֵה רַבָּא מְבָרַהְ לְּעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַדְּ וְיִשְׁתַבַּח, וְיִתְבְּחָתָא וְנָחֲמָתָא, דַּאָמִירָן בְּעְלְּמָא, וְיִתְבּרַר, מִכָּלֹ בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנָחֲמָתָא, דַּאָמִירָן בְּעְלְּמָא, מִכָּלֹ בִּרְכָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנָחֲמָתָא, דַּאָמִירָן בְּעְלְּמָא, וְאִמֶרוּ אָמֵן. truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever." And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹Deuteronomy 4:39. ²Exodus 15:18. ³Zechariah 14:9.

יְהֵא שְׁלֶּמֶא רַבָּא מָן שְׁמַיָּא, וְחַיִּים מוֹבִים, עֲלֵּינוּ וְעַלֹּ כְּלֹ יִשְׂרָאֵלֹ, וְאָמָרוּ אָמֵן.

עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֻינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלֹּ, וָאָמִרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פִּתְאֹם, וּמִשׁאַת רְשָׁעִים כִּי תָבֹא. עֲצוּ עֵצָה וְתֻפָּר, דַּבְּרוּ דָבָר וְלֹא יָקוּם, כִּי עִמְנוּ אֵלֿ. וְעַד זְּקְנָה אָנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֹּלֹ; אֲנִי עָשְׂיתִי וַאֲנִי אֶשְׂא, וַאֲנִי אָסְבֹּלֹ וַאֲמַלֵּט.

תהלים כז

לַבָּוִר. יִנָ אוֹרִי וִיִשִׁעִי, מִמִּי אִירָא; יִנַ מַעוֹז חַיַּי, מִמִּי אֵפְחַר. בַּקרֹב עָלַי מָרַעִים לֵּאֵבֹל אָת בִּשָּׁרִי, צַרַי וְאֹנְבֵי לִּי, הַמָּה בָּשְׁלוּ וְנָפָּלוּ. אָם תַּחֲנֶה עָלֵי מַחֲנֶה, לֹא יִירָא לְּבִּי; אָם תָּקוּם עָלַי מִלְּחָמָה, בִּוֹאת אֲנִי בוֹמֵחַ. אַחַת שָׁאַלְתִּי מֵאָת יִיָ, אוֹתָה אָבַקּשׁ: שָׁבְתִּי בְּבֵית יָיָ כָּלֹ יְמֵי חַיַּי, לַּחֲזוֹת בְּנְעַם יִיָ, וּלְּבַקּר בְּהֵיכָלוֹ. כִּי יִצְפָּנֵנִי בְּסָבֹּה בִּיוֹם רָעָה, יַסִתְרַנִי בִּסֵתֵר אָהָלוֹ; בְּצוּר יִרוֹמְמֵנִי. וִעַהָּה יָרוּם רֹאשִׁי עַלֹּ אֹיִבֵי סִבִיבוֹתֵי, וְאֵזְבִּחָה בָאָהֶלוֹ זִבְחֵי תִרוּעָה; אָשִׁירָה וַאַזַמִּרָה לַּיִי. שָׁמַע, יִי, קוֹלִּי אָקרָא, וַחָנֵנִי וַעַנֵנִי. לַדְּ אָמַר לִבִּי, בַּקּשׁוּ פָנַי; אֶת פַּנֵידּ, יִיָּ, אָבַקשׁ. אַלֿ תַסְתֵר בְּנֵיךּ מִמֶּנִי, אַלֹּ תַט בְּאַך עַבְדֶּךּ, עַזְרָתִי הָיִיהָ; אַל תִּטְשֵנִי וִאַל תַעַזְבֵנִי, אֵלֹהֵי יִשְׁעִי. כִּי אַבִי וְאִמִּי עָזָבְוּנִי, וַנִי יַאַסְבֵּנִי. הוֹרֵנִי יָיָ דַּרְכֶּדְ, וּנְחֵנִי בְּאְרַח מִישׁוֹר, לְּכַּוְעַן שַׁרָרָי. אַלֹ תִּתְּנֵנִי בְּנֶבֶשׁ צָרָי, כִּי קָמוּ בִי עֵבִי שֵׁקַר וִיפֵּחַ חָמָס. לוֹלֵא הָאֶמֶוְתִּי לְּרָאוֹת בְּטוּב יְיָ בְּאֶרֶץ חַיִּים. Reader לּוֹלֵא הָאֶמֶוְתִּי לְּרָאוֹת בְּטוּב יְיָ חַנַק וְנַאֲמֶץ לַּבֶּדּ, וְקוַה אֶל יִיָּ.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.

Psalm 27

A psalm of David. The Lord is my light and aid: whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh-my enemies and my foes-it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me: I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall vet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

בְּשֶׁרֶם בְּלֹּ יְצִיר נִבְרָא. אֲזִי מֶלֶּדְ שְׁמוֹ נִקְרָא. יְבִדּוֹ יִמְלֹּדְ נוֹרָא. יְבוּא יִדְנֶה בְּתִפְּאָרָה. יְבוּר חֶבְלִּי בְּעֵת צְּרָה. יְצוּר חֶבְלִּי בְּעֵת צְּרָה. מְנֶת בּוֹסִי בְּיוֹם אֶקְרָא. בְּעֵת אִישֵׁן וְאָעִירָה. בְּעֵת אִישַׁן וְאָעִירָה. אָרוֹן עוֹכֶּם אֲשֶׁר מְלֵּדְּ לְּעֵת נַעֲשָּׁה בְחֶפְצוֹ כֹּלּ וְאַחֲרִי בִּכְלּוֹת הַכֹּלּ וְהוּא הָיָה וְהוּא הֹנֶה וְהוּא אֶלָי וְחֵי גֹּאֲלִי וְהוּא אָלִי וְחֵי גֹּאֲלִי וְהוּא נִפִי וּמְנוֹס לִי וְהוּא נִפִי וּמְנוֹס לִי וְתִם רוּחִי גַּוְיָתִי

מיר הַּיְחוּד and שִׁיר הַכְּבוֹד, pages 209-235

אדון עולם treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. In his famous hymn Kether Malkhuth, which is appended to the Sephardic liturgy for the evening service of Yom Kippur, Ibn Gabirol addresses God in terms which bear traces of the theme of Adon Olam. He writes:

לְּךְּ בְּרְוּאֵי מִצְּלָה וּמָשֶׁה זָעִידוּ, כִּי הֵמָּה וֹאבֵדוּ וְאַתָּה תַעֲמֹד. לְּךְ הַנְּבוּרָה אֲשֶׁר בְּסוֹדָה נִלְאוּ רַעִּיוֹנְינּי לַצְמֹד, כִּי עָצְמְהָ מָמֵנּי מְאֹד... לְּךְּ הַשֵּׁם הַנְּצְלֶם מִמְּתַי חָכְמָה, וְהַבְּּם הַסּוֹבֶל הָעוֹלְם עַל בְּלִימָה, וְהַוְּלֶעֶת לְהוֹצִיא לָאוֹר כְּל תַּצְלוּמָה... לְךְּ הַסּוֹדוֹת אֲשֶׁר לֹא יִכְּילֵם שֵּלֵיוֹם בִּלְיוֹת... אֲשֶׁר לֹא יִשְׁלֵט עֲלִיהָם בִּלְּיוֹן... לְּהְ הַמְּיוֹ הַבְּעוֹר לֹא יִשְׁלֵט עֲלִיהָם בִּלְּיוֹן... לְהַהָּ בִּל הֹנָה, אֲשֶׁר לֹא יִשְׁלֵט עֲלִיהָם בִּלְּיוֹן... לְהְהָּבְּיוֹ הַבְּעוֹר אַמְרְנוּ בְּצִלוֹ נְחָיָה... אַמָּה אֶחָד, וְלְשׁנִם לְּהְ הִּכְּוֹי וְהַמָּנוּי הַבְּעוֹי לִבְיִילָם הַּנְּיִלְיהִי, לְא לְאַר (לֹא כְנִּי. אַמָּה אֶחָד, וְלְשׁנִם לְךְ הַבְּיוֹ לְשִׁנִּי, לֵא לְאַר רְלֹא כְנִי. אַמָּה אֶחָד, וְלְשׁנִם לְךְ חֹקְנִי אֶשְּה הָנְיוֹנִי, עַל בֵּן אָמֶרְהִי אֶשְּׁמְלָה דְרָכֵי מַחֲטוֹא בִּלְשׁוֹנִי... אַמָּה נִמְצָא חֹק וּלְא רְאוֹת עֵיִן, וְלֹא יִשְּלֵם בְּךְּ אֵיִרְ וְלָמָה וְאָיִןן... אַמָּה וְמְצֵא, וְלֹא רִאוֹת עִין וֹן לֹא רְאוֹת עָיִן, וְלֹא יִשְׁלֵט בְּךְּ אֵיִרְ וְלָמָה וְאָדִוּן. אַמָּה הִאָּא, הָיִוֹנִן לֹא רְאוֹת עָּיִן, וְלֹא יִשְׁלֵט בְּךְּ אֵיִיךְ וְלָמָה וְאָיִן... אַמָּה וְאָר... אַמָּה וּמְצֵא, הְעוֹנִין וְלֹא רְאוֹת עְּיִבְּיוֹ בְּיִילִם בְּרָּאוֹים בְּרְּעִנִיוֹי. בְּיִבְּים בְּבִּלִים בְּרְ אִינִין וְלֹא יִשְׁלֵם בְּרְ אִינִין וְלָא רִישִׁינִן וְלִילְם בְּלָּים הְּבִּיִים בְּבְּלִים בְּיִבְּים בְּיִבְּים בְּבִיים בְּלְּבִיים בְּיִבְּיִים בְּבִים בְּעִבְּיוֹ בְּיִים בְּי בְּמָּה הִיבְּיוּ בִּים בְּיִבְים בְּבִיים בְּבִּים בְּיִבְים בְּיִבְים בְּיִים בְּיוֹנִינִי בִּיְיִיבְייִים בְּיִים בְּיִים בְּיִים בְּיִיבְים בְּיִים בְּעִים בְּיִים בְּיִבְיוֹם בְּיבְּים בְּיִבְּיוֹים בְּים בְּבְּיוֹם בְּיִים בְּיִים בְּיִילְ בְּיִים בְּיִים בְּבְּיוֹם בְּיוֹים בְּיוֹם בְּיְים בְּיוֹם בְּחָבְּים בְּיִים בְּבְּיוֹם בְּיִים בְּיִים בְּיִים בְּבְּיוֹם בְּיִבְּיוֹים בְּיִים בְּחָבְים בְּיִים בְּבְּיוֹם בְּיִים בְּיִים בְּיִים בְּבְּיִים בְּיִים

ADON OLAM

He is the eternal Lord who reigned Before any being was created. At the time when all was made by his will. He was at once acknowledged as King. And at the end, when all shall cease to be, The revered God alone shall still be King. He was, he is, and he shall be In glorious eternity. He is One, and there is no other To compare to him, to place beside him. He is without beginning, without end; Power and dominion belong to him. He is my God, my living Redeemer, My stronghold in times of distress. He is my guide and my refuge, My share of bliss the day I call. To him I entrust my spirit When I sleep and when I wake. As long as my soul is with my body The Lord is with me: I am not afraid.

Hymn of Oneness and Hymn of Glory, pages 210-236

וּרְפֶּרֶם הֵיוֹת כָּל זְּפָן הָיָת, וּבְּלִי מָקוֹם חָנִיתְ... אַתָּה חַי, וְלֹא מִזְּפֵן קָבְּוּצַ, וְלֹא מַצַּת יְרְיּצַ... אַתָּה חַי, וְלֹא מְּמָן קָבְּוּצַ, וְלֹא מַצַּת יְרְיּצַ... אַתָּה חַי, וְלֹא כְּחַיֵּי אָדֶם לַהֶבֶּל דָּמָה, וְסוֹפּוֹ עֲשׁ וְרְמָּה. אַתָּה חַי, וְהַפַּּצְּיצַ לְּחִי לְעוֹלְם... אַתָּה אֵלְוֹה, וְכָל הַבְּרוּאִים עֵדִיף... וְלָבְּל הַבְּלִיךְ הַבְּלְעָדִיף, כִּי כַנְעֵת כְּלֶּם לְהַנִּיעַ עָדִיף, אֲבֶל חַם לְּלִיבְר הָבְּלֶבְיר הָם כְּפִּקְתִים, הַהוֹלְכִים דְּרָךְ וְכוֹחִים. לֹא מָרוּ עָבְירִיף הַם כְּפִּקְתִים, הַהוֹלְכִים דְּרָךְ וְכוֹחִים. לֹא מָרוּ עָבְירִיף, עַד בּוֹאָם לַחֲצֵר בִּית הַמֶּלֶּךְ... אַהָּה חָכָם, וְקַדְּמוֹן לְכָל קַבְּיִם הַשְּבֹּי הַיְבְּלְּבִייף, וְלֹא קַנִים, הַמָּלֶּךְ... אַהָּה חָכָם, וְקַדְמוֹן לְכָל קַבְּים הַיְּבֹּי הִיּבְּלְעָדִיף, וְלֹא קַנִים, הַכְּמָלְ הַהְיִם בְּיבְּלְעָדִיף, וְלֹא קַנִיתָ חָכְמָה מִּוּלְתֶּף... אַהְה חָכָם, וְקַדְמוֹן לְּכָל בִּרְתִּן וּשְׂמֹאל מִן הַדְּבָּרָף, עַד בּוֹאָם לַחֲצֵר בִּית הַמֶּלֶבְה מִוּלְתָּה בִּילְעָדִיף, וְלֹא קַנִיתְ חָכְמָה מִזּּלְתָף...

BROTHERHOOD

Have we not all one Father? Has not one God created us? Then why do we break faith with one another?

How good and pleasant it is for brethren to live in harmony! It is here that the Lord has given his blessing of life eternal.

You have been told, O man, what is good; What does the Lord require of you?

To do justice, to love kindness, And to walk humbly with your God.

How beautiful upon the mountains are the feet of a herald Who brings good news of peace, tidings of relief.

In after days it shall be that the Lord's house Shall rise, towering over every mountain.

To it shall all the nations stream, And many people will go and exclaim:

Come, let us go to the Lord's mountain, To the house of the God of Jacob,

That he may instruct us in his ways, And that we may walk in his paths.

> They will beat their swords into plowshares, And their spears into pruning-hooks.

Nation will not lift up sword against nation, No longer shall men learn to fight.

Then the wolf will lodge with the lamb, And the leopard will lie down with the kid.

None shall injure, none shall kill, For the land shall be full of the knowledge of the Lord.¹

From the Bible.

RULES OF CONDUCT

The world is based on three principles: Torah, worship, and kindliness.

Let your house be wide open to all; Treat the poor as members of your own family.

Get yourself a companion, And judge all men favorably.

Keep aloof from a bad neighbor, And do not associate with an evil man.

Be of the disciples of Aaron, Loving peace and pursuing peace.

Be one who loves his fellow men,
And draws them near to the Torah.

Say little but do much, And receive all men cheerfully.

Be careful to do a minor *mitzvah* Just as well as a major one.

Do God's will as you would do your own will; Sacrifice your will for the sake of his will.

Let your friend's honor be as dear to you as your own, And do not be easily provoked to anger.

Know whence you came, whither you are going, And before whom you are to give a strict account. Give to God of his own,

For you and yours are his.

One who is liked by men is liked by God; One who is not liked by men is not liked by God.

Who is wise? He who learns from every man. Who is strong? He who subdues his evil impulse.

Who is rich? He who is content with his lot.
Who is honored? He who honors his fellow men.¹

¹From the Ethics of the Fathers.

TORAH

My God, guard my tongue from evil, And my lips from speaking falsehood.

Open my heart to thy Torah, That I may follow thy commands.

Make study of thy Torah pleasant To thy people, the house of Israel,

That we and our descendants may all Know thy name and learn thy Torah.

Torah is likened to water, To wine, oil, honey, and milk.

> As water is free for all, So is Torah free for all.

As water brings life to the world, So Torah brings life to the world.

As water refreshes the spirit of man, So Torah refreshes the spirit of man.

As water cleanses the body, So Torah cleanses the mind.

> As wine improves with age, So Torah improves with age.

As wine cheers man's heart, So Torah cheers man's heart.

> As ointment comforts head and body, So Torah comforts head and body.

As honey and milk are sweet, So the words of Torah are sweet.

Greater is the study of Torah, Than the restoration of the Temple.¹

¹ From midrashic literature.

TRAINING

Children are a gift of the Lord: Offspring is a reward from him.

Grandchildren are the crown of old men. And fathers are the pride of their children.

Train a child in the way he is to go, And he will never leave it even when he is old.

Let your father and mother be happy; Let your mother thrill with joy.

A sensible son is a joy to his father, But a foolish son is a grief to his mother.

Listen, my son, to your father's instructions; Reject not your mother's teachings.

Above all things get wisdom:

At any cost get knowledge.

Bend your ear, hear the words of the wise: Apply your mind to understand them.

He who does not increase his knowledge, decreases it; He who does not study deserves to die.

Do not say, "When I shall have leisure I shall study," For you may never have leisure.

The more Torah study, the more life; The more schooling, the more wisdom.

Give yourself to studying the Torah, For it does not come to you by inheritance.

If one learns when he is young, to what is he like? To ink written on clean, fresh paper.

If one learns when he is old, to what is he like? To ink written on blotted, used paper.

If you lack knowledge, what have you acquired? If you acquired knowledge, what do you lack?1

Book of Proverbs, Pirké Avoth and, Midrash.

פַּתַח אֶלְיֵהוּ וְאָמַר: רְבּוֹן עַלְּמִין, אַנִּתִּ הוּא חַד וְלַא בְחַשְׁבָּן. אָנָתָ הוא עָלַאָה עַל כָּל עִלָּאִין, סְתִימָא עַל כָּל סְתִימִין; לֵית מַחֲשַבָּה תִפִּיסָא בַדְּ כִּלָל. אַנִתְּ הוּא דְאַפַּקתִּ עֲשֵׁר תִקוּנִין, וקרינו להון עשר ספירן, לאַנהַנא בהון עלמין סתימין דּלַא אתולין ועלמין דאתולין, ובחון אתבסיאת מבני ושא. ואַנת הוא דקשר לון ומַיַחָד לון. ובנין דאַנַתּ מִלְנַאוּ, כַּל מַן דְאַכְּרָשׁ חַר מון חַבַרָה מַאָּלֵין עַשַּׁר סְפִירַן, אָתְחַשֵּׁב לֶה בְּאָלוּ אַפְּרָשׁ בָּהָ. וִאָלֵין עֲשַׂרְ סְפִירִין, אִנּוּן אָזְלִין בִּסְרָרָן, חַד אַרִיהְּ וְחַר וַחַר בַּינוֹנִי. וָאַנָתִּ הוּא דְאַנָהֵג לוֹן וַלֵּית מַן דְאַנָהֵג לַדְּ, לָא לְעֵלֵא וּלָא לְחַתָּא וּלָא מְכָּל סְטִרָא. לְבוּשִׁין תַּקּוּת לוֹן רַמַנֵּיָהוּ פַּרָחִין נִשְׁמַתִין לְבָנֵי נַשַא. וְכַמַּה גוּפִין תַקּנַת לוֹן רָאָתָקרִיאוּ גוּפִין לְנַבֵּי לְבוּשִׁין דְּמָבַסְיָן עֲלֵיהוֹן, וְאָתִקרִיאוּ בָּתָקוּנַא דַא: חֵסֶר דְּרוֹעַא יָמִינַא; נְבוּרַה דְּרוֹעַא שְּׁמַאלָא; תָּפָאָרֶת נּוּפַא; נַצַח וָהוֹד תָּרֵין שׁוֹקִין; יְסוֹד סִיּוּמַא דְגוּפַא, אות בָּרִית לָרָשׁ; מַלְכוּת פָּה, תּוֹרַה שָׁבִּעַל פָּה קַרִינַן לַהּ; חַבְמַה מוֹחָא, אִיהִי מַחֲשָׁבָה מִלְּנֵאו; בִּינַה לְבַּא, וּבַה הַלֵּב מבין; ועל אַלִין תָרין בּתִיב הַנְּסְתַרוֹת לַיַי אַלהֵינוּ; בַּתַר עַלְיוֹן אִיהוּ בֶּתָר מַלְבוּת, וַעֲלֵה אָתִּמַר מַנִּיד מֵרֵאשִׁית אַחַרִית, וָאִיהוּ קַרַקַפָּתָא דָתִפְּלֵי, מָלְנֵאו אִיהוּ יוּד הָא וַאו הָא דָאִיהוּ אָרַח אַצִילוּת. וִאִיהוּ שַׁקִיוּ דְאִילַנַא בִּדְרַעוֹהִי וְעַנְפּוֹהִי, כִּמַיַּא רָאַשָּׁקֵי לִאִילָנָא וִאָתַרַבֵּי בְּהַהוּא שַׁקִיוּ.

חקוני והר an Aramaic collection of additions to the Zohar on the first section of the Book of Genesis, bears a close resemblance to the original work and deals mainly with the problem of creation. In this passage, the first of the seventy additions, the doctrine of the Ten Sefiroth is defined. According to this doctrine, all that exists has been produced as successive emanations from the Supreme Being; hence, all finite creatures are an essential portion of the Author of the universe. The Ten Sefiroth are divided into three groups

רָבּוֹן הָעוֹלֶלָמִים, אַנִּתִּ הוּא עִלֵּת הָעִלּוֹת וָסִבַּת הַסִּבּוֹת, רַאַשַקי לָאִילָנָא בָּהַהוֹא נִבִיעוּ. וְהַהוֹא נִבִיעוּ אִיהוּ בְּנָשְׁמַתַא לָגוּפַא, דָאָיהִי חַיִּים לְגוּפַא. וּבַדְּ לֻית דְמִיוֹן וַלֵּית דיוּקנא ַדְלָּגַאוֹ וּלְּבַר. וּבְרַאת שָׁמַיֵּא וָאַרְעַא, שָׁמִשַׁא וִסְהַרָא וִכוֹכְבַיַא וּמַזַלַיַא. וּבְאַרְעַא אִילְנִין וּרְשָׁאִין, וְגִּנָּתָא רָעֲרָן, וְעִשִּׁבִּין וְחֵינָן, וְעוֹפִין וְנוּנִין, וּבְנֵי נַשַּׁא רָאָשָׁתִמוֹרֵע בָּהוֹן עָלַּאִין, וָאֵיךָּ יִתְנָהַגוּון בָּהוֹן עַלַּאִין וְתַחַאָין, וָאֵיךְ אִשְׁתִמוֹרָעַן מֵעְלַּאֵי וְחַתַּאִי, וְלֵּית דְיַרַע בַּךְ בִּלַל. וּבַר מָנַרְ לֵית יִחוּרֵא בִּעְלַאֵי וְתַתָּאִי, וְאַנְתִּ אִשְׁתִמוֹרֵע אַרוֹן עַלֿ בְּלָּצָא. וְכָלֹ סִפִּירִין, בָּלֹ חַד אִית לֵּיה שֵׁם יְדֵיעַ וּבְהוֹן אָתִקּרִיאוּ מַלְאַבַיָּא; וְאַנִתְ לֵּית לַדְ שֵׁם יִדִיעַ, דְאַנִתְ הוּא מְמַלֵּא כַל שמהן, ואנת הוא שלימו דכלהו. ובד אנת תסתלק מנהון, אִשַּׁתָאַרוּ כִּלְּהוּ שָׁמָהָן כָּגוּפַא בְּלַא נִשְׁמַתַא. אַנַת חַבִּים ולא בַּחַבְמַה יִדִיעַא, אַנְתִּ הוּא מֵבִין וַלֶּא מִבִּינָה יִדִיעַא. לֵּית לַדְּ אַתַר יִדיעַא, אַלַּא לָאִשָּׁתִמוֹדְעָא תַּקפָּדְ וְחֵילֶדְ לְּבְנֵי נְשָׁא, וּלַאַחוַאַה לוֹן אֵידָ אָתְנָהָג עַלְּמָא בְּרִינָא וּבְרַחַמֵּי, דָאָנוּן צֵדֶק וּמִשְׁפַּט, כִּפָם עוֹבָדֵיהוֹן דְבִנֵי נַשַא. דִין אָיהוּ גִבוּרַה; מִשְׁפַּט עמורא דאָמצעיתא; צדק מַלְכוּתַא קַרִישַׁא; מאזני צדק תַּרֵין סַמָבֵי קשׁוֹט; הַין צֵדֶק אוֹת בָּרִית. כֹּלֵא לְאַחַזאַה אֵיךּ אָתְנָהָג עַלְמַא. אַבַל לַאו דָאִית לַדְּ צַרֶק יִרִיעַא דָאִיהוּ דִין, וַלַאו מִשַּפַט יִדִיעַא דָאָיהוּ רַחֲמֵי, וַלַאו מִכַּל אָלֵּין מְדּוֹת בַּלַל. בַרוּד יִי לְעוֹלַם, אַמֵּן וָאָמֵן.

which form the world of thought, the world of soul, and the world of material things, respectively. These triads are united like links to the first Sefirah which emanated from the light of the infinite God, the En Sof. The Ten Sefiroth were all combined in the Adam Kadmon, the heavenly, primordial man, after whose prototype earthly man is formed.

מְשׁוֹךְ עַבְּרָךְ אֶל רְצוֹנֶךָ; יִשְׁתַּחֲנָה אֶל מוּל הַדְּרֶך; מִנְּפֶת צוּף וְכָל מְעַם. נַפְשִׁי חוֹלַת אַהַבְתֶּדְ; בְּהַרְאוֹת לֶה נְעַם זִיוֶךּ; וָהָיְתָה לָה שִּׁמְחַת עוֹלֶם. וְחִוּסָה נָא עַל בֵּן אֲהוּבֶּךּ; פִי זֶה כַּפָּה נִכְסֹף נִכְסַפְּתִּי לִרְאוֹת בְּחִפְאֶרֵת עָזֶּד; חְוּסָה נָּא וְאַל תִּתְעַלְם. עָלַי אֶת סָבַת שְׁלוֹמֶךּ; ַנְגִילָה וְנִשְׂמְחָה בָּד; וְחָנֵנוּ כִּימֵי עוֹלֶם.

יַ דיד נְפֶשׁ אָב הְרַחֲמָן יָרוּץ עַבְּדָּדְ בְּמוֹ אַיָּל קּעָרַב לוֹ יְדִידוּתֶּדְּ הַ דוּר נָאָה זִיו הָעוֹלְם אָנָא אֵל נָא רָפָא נָא לְה אָז שַּׁלִםזִּל וֹלִלְרַפָּא וָ תִיק יָהֶמוּ נָא רַחֲמֶיךּ אַכֶּה חָמְרָה לִבִּי, הַ גָּלֵה נָא וּפְרוֹשׁ חֲבִיבִי קָאִיר אֶרֶץ מִכְּבוֹדֶךְּ

מַהַר אָהוּב כִּי בָא מוֹעֵד

בָּרָכוֹת הַשַּׁחַר

Upon entering the synagogue:

מַה פָּבוּ אֹהֶלֶיף יַעֲלֹב, מִשְׁבְּנֹתֶיף יִשְׂרָאֵל. וַאֲנִי בְּרֹב חַסְרַדּ אָבֹא בִיתֶדּ, אֶשְׁחַחֲנֶה אֶל הִיכַל קַרְשְׁדּ בְּיַרְאָתֶדּ. יְיָ, אָהַבְתִּי מְעוֹן בִּיתֶדּ, וּמְקוֹם מִשְׁבַּן בְּבוֹדֶדָּ. וַאֲנִי אֶשְׁתַּחֲוָה וְאֶבְרֶעָה, אֶבְרְכָה לִפְנִי יְיָ עשִׁי. וַאֲנִי חִפּלֶחִי לְּךּ, יְיָ, עֵת רְצוֹן; ָאֶלֹהִים, בְּרָב־חַסְדֶּף, עֲנָנִי בָּאֲמֶת יִשְׁעֶף.

Before putting on the tallith:

בַּרְבִי נַבְּשִׁי אֶת יָיָ; יָיָ אֱלֹבִי, נָּדְלְתָּ מְאֹד, הוֹד וְהָדָר לָבָשְׁתָ. לָטֶה אוֹר בַּשַּׂלְמָה, נוֹטֶה שְׁמַיִם בַּיְרִיעָה. O dearly beloved, merciful Father, Lead on thy servant unto thy favor; As swiftly as a hart thy servant runs, That he may bow before thy majesty; Thy love to him is sweeter than honey. Glorious One, thou who art the world's light, My soul is love-sick, pining for thy love;

Glorious One, thou who art the world's light, My soul is love-sick, pining for thy love; I beseech thee, O God, restore her health; By displaying thy sweet splendor to her, She will rally with everlasting joy.

Faithful One, have mercy on thy dear child; For ever so long have I been yearning To behold thy glorious majesty; These things, only these, does my heart desire; Have pity, hide not from my entreaty.

Reveal thyself, my dearly beloved; Spread over me thy canopy of peace; Shed light upon the earth with thy splendor, That we may exult and rejoice in thee; Hasten, Loved One, show us grace as of yore.

PRELIMINARY MORNING SERVICE

Upon entering the synagogue:

How goodly are your tents, O Jacob, your habitations, O Israel! By thy abundant grace I enter thy house; I worship before thy holy shrine with reverence. O Lord, I love thy abode, the place where thy glory dwells. I will worship and bow down; I will bend the knee before the Lord my Maker. I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

Before putting on the tallith:

Bless the Lord, O my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain.²

¹ Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14. ² Psalm 104:1-2.

לְשֵׁם יְחוּד אֶךְשֶׁא בְּרִיךְ הוּא וּשְׁכְנְתֵּה. בְּדְחִילוּ וּרְחִימוּ, לְיַחֵד שֵׁם יִ״ה בו״ה בְּיחוּדְא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל הְּרָינוּ מְּחִיבוּ, מְּחְעַמֵּף נִשְׁמְתִי וּרְמֵ״ח אֵכְרֵי וּשְׁסְ״ה מִּחְעַמֵּף בַּאוֹר הַצִּיצִת. בֵּן תִּחְעַמֵּף נִשְׁמְתִי וּרְמֵּשׁ שֶׁצְּנִי מִחְכַּשֶּׁ מִּחְבַּשׁ לְּעוֹלְם הַבָּא, בְּנֵן עֵבֶּן. וְעַל יְדִי מִצְּת בְּינְּת בְּעוֹלְם הַבָּא, בְּנֵן עֵבֶן. וְעַל יְדִי מִצְּת בְּינְת צִיצִּת הִּנְּצֵל נַפְשִׁי, לְעוֹלְם הַבָּא, בְּנֵן עֵבֶן. וְעַל יְדִי מִצְּוֹת צִיצִּת הִנְּצְל נַפְשִׁי, נְחִלּיה וְהַשְּלִיוּ יְרָחַף. וּחְבּּצְּיוֹ וְתַחַף. וּחְבּעּלְיוֹ יְרָחַף. וּחְבּעְּיִם וְצִינִים, בְּנְשֶׁי יְעִיר מְנִוֹ הַחִיצוֹנִים. וְהַשַּּלִיוֹ יְרָחַף. וּחְבּעְּיִם בְּנְשִּי יְעִיר מִנוֹ הַחָּבוֹי בְּנְשִׁי יְנִים בְּהָבּיוֹ בְּנְשְׁיִ וְבִיתְּה, וְבִנְּבְּוֹי מְבְּנִשְׁיִ הְנִיבְיוֹ בְּנְשִׁי וְנִיתְיִי וְנִבְּיִוֹ מְבְּיִוֹי וְרָחָף. וּהְשִּׁלְתִי הְנִבְּיוֹ בְּבְּשִׁי בְּנְבְּיוֹ בְּבְּעִי וְבִּבְּיוֹ בְּבְּבִיוֹ בְּנְבְּשִׁי בְּבְּבוֹי בְּנְבִיי וְבִיּבְיוֹ בְּנִבְּיוֹ וְרָחָר. וְבְּבְּיוֹ בְּבְּבִיי וְבִּבְּיוֹ בְּבְּבוֹי בְּנְבִיי וְבִּבְּיוֹ בְּבְּבִיוֹ הְבְּאוֹים בְּבְּיוֹ בְּבְּבְּיוֹ בְּבְּבוֹי בְּבְּתוֹ בְּרִי וְבִּבְּיוֹ בְּבְּשִׁי בְּבִים בְּבְּבְיוֹ וְבְּבְּבוֹי בְּנְשִׁי וְבְיִבְּיוֹ וְבְנִיוֹת בְּבִייִם הְבְּבְּבוֹי בְּבְּבִי וְבִיּבְּבוֹי בְּבְּבִיי וְבִיבְיוֹבְיוֹ בְּבְּבוֹי בְּבְּבוֹיי בְּאוֹנִי בְּבִיי וְבִינִים בְּבִּיים בְּבִּיים בְּבִּיים בְּבִייִים בְּבִּיים בְּבִּבְּיוֹ בְּבְּבִיי וְבִּייִבְים בְּבִּיים בְּיִים בְּבִּבְּיִים בְּבִּיים בְּיִבְּיִים בְּבִיים בְּבִּייִים בְּבִּייִים בְּבִּיים בְּבִייִים בְּבִּיים בְּבִּיים בְּבִּיים בְּבִיים בְּיִבְּיִים בְּבִּים בְּבִיים בְּבִּיים בְּבִיים בְּבִיים בְּבִיים בְּבִּיים בְּבִיים בְּיִים בְּבִיים בְּבִּים בְּבְּיוֹם בְּבְּיִים בְּבִּים בְּבְּיִים בְּבִּים בְּבִיים בְּיִים בְּבִּיים בְּבְּבְּיוּים בְּבְּיִים בְּבְּבְּיוֹם בְּבְּבְיוֹם בְּבְּבְּיוֹ בְּבְּיִים בְּבְּבְּיוֹ בְבְּבְיוֹם בְּבְּבְּיוֹ בְּבְּבְיוֹ בְּבְּיִים בְּבְּבְּים בְּבְּיים בְּבְּיִים בְּבְיוֹם בְּבְּבְבְּוְבְיוֹים בְּבְּבְיוּי בְּבְב

When putting on the tallith:

בְּרוּף אַחָּה, יָיָ אֱלֹחֵינוּ, מֶלֶף הָעוֹלֶם, אֲשֶׁר קִּדְּשְׁנוּ בְּמִצְוֹתִיוּ וָצְוֵנוּ לְהִתְעַמֵּף בַּצִּיצָת.

תהלים לו, ח-יא

מַה יָּקָר חַסְּדָּהּ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל בְּנֶפֶיףּ יֶחֲסְיוּן. יִרְוֹיֻן מִבְּשֶׁוֹ בִּיתֶהּ, וְנְחַל עֲדָנֵיהּ תַשְׁמִם. כִּי עִמְּהְ מְקוֹר חַיִּים, בָּאוֹרְהּ נִרְאָה אוֹר. מְשׁהַ חַסְּדָּה לְיֹרְעֵיהּ, וְצִרְקָתְהְּ לִיִשְׁרֵי לֵב.

> אָרוֹן עוֹלֶם אֲשֶׁר מֶלֵהְ בְּשֶׁרֵם בָּל יְצִיר נִבְּרָא. לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל אֲזֵי מֶלֶהְ שְׁמוֹ נִקְרָא. וְאַחֲבִי בִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלוֹךְ נוֹרָא.

אדון עולם treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the

In the name of the Holy One, blessed be he, and his divine presence. With reverence and love, in complete unity with all Israel, I am enwrapping myself in the fringed garment. Likewise, may my soul and body be enveloped in the light of the tsitsith precept which alludes to the six hundred and thirteen precepts. As I cover myself with a tallith in this world, may I deserve to be robed in a dignified garment and a beautiful tallith in the world to come, in Paradise. By virtue of the tsitsith precept, may my soul and prayer escape the dangers of the profane. May the tallith symbolically spread its sheltering wings over them, "like an eagle that stirs its nestlings, fluttering over its young." May my observing the precept of tsitsith be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Psalm 36:8-11

How precious is thy kindness, O God! The children of men take refuge in the shadow of thy wings. They have their fill of the choice food of thy house, and thou givest them to drink of thy stream of delights. For with thee is the fountain of life; by thy light do we see light. Extend thy love to those who know thee, and thy truth to the upright in heart.

ADON OLAM

He is the eternal Lord who reigned Before any being was created. At the time when all was made by his will, He was at once acknowledged as King. And at the end, when all shall cease to be, The revered God alone shall still be King.

morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

¹ Deuteronomy 32:11.

וָהוּא יָהָיָה בְּתִפְאַרַה. והוא הנה והוא הנה לְהַמִּשִׁיל לוֹ לְהַחָבִּירֵה. וָהוּא אֵחָר וָאֵין שׁנִי בָּלִי רֵאשִׁית בָּלִי תַבְלִית ולו הַעֹז וְהַמִּשִּׁרָה. וָהוּא אֵלִי וְחֵי נֹאֲלִי וצור חַבְלִי בְּעֵת צַרַה. וָהוּא נִפִּי וּמֵנוֹס לִי מנת כּוֹסִי בִּיוֹם אֵקרַא. בִּעֵת אִישַׁן וִאָּעִירָה. בַּיָדוֹ אַפִּקִיד רוּחִי יי לי ולא אירא. וִעָם רוּחִי גָּוִיַּתִי יִנְדַל אֱלֹהִים חֵי וִישְׁתַּבַּח נִמְצַא וָאֵין עֵת אֶל מִצִיאוּתוֹ. נִעְלָם וָגַם אֵין סוֹף לְאַחָדוּתוֹ. אָחַר וָאָין יַחִיר כִּיִחוּרוֹ לא נַעַרוֹךָ אָלָיו קרָשָּׁתוֹ. אין לו דמות הגוף ואינו גוף ראשון וָאָין רֵאשִׁית לְרֵאשִׁיתוֹ. קַרמוֹן לָכָל דָּבָר אֲשֵׁר וִבְרַא הַנּוֹ אַרוֹן עוֹלֶם וְכָל נוֹצֶר יוֹרָה נְדְלַתוֹ וּמַלְבוּתוֹ. אַנִשֵּׁי סִנְלַתוֹ וָתִפְאַרִתּוֹ. שַׁפַע נְבוּאָתוֹ נְתָנוֹ אֵל

אי is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fourteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading וכל עוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. הוא יו is used here in the sense of יוםר, יוםר, (see Job 12:7-8; Psalm 145:6-12). In Erubin 65a, יומלל staken as the equivalent of ליידי is taken as the equivalent of ליידי is taken.

לא קם בִּישָׁרָאָל בִּמשָׁה עוֹד

תּוֹרַת אֱמֶת נַתַן לְעַמּוֹ אָל

נַבִיא וּמַבִּיט אָת תִּמוּנָתוֹ.

עַל יַד נִבִיאוֹ נָאָמֵן בֵּיתוֹ.

The Jewish philosophy of Moses Maimonides (1135–1204), summed up in this poem, consists of the following principles: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is

He was, he is, and he shall be In glorious eternity.

He is One, and there is no other

To compare to him, to place beside him.

He is without beginning, without end;

Power and dominion belong to him.

He is my God, my living Redeemer,

My stronghold in times of distress.

He is my guide and my refuge,

My share of bliss the day I call.

To him I entrust my spirit

When I sleep and when I wake.

As long as my soul is with my body

The Lord is with me; I am not afraid.

YIGDAL

- Exalted and praised be the living God!
 He exists; his existence transcends time.
- He is One—there is no oneness like his;
 He's unknowable—his Oneness is endless.
- He has no semblance—he is bodiless; Beyond comparison is his holiness.
- He preceded all that was created;
 The First he is though he never began.
- He is the eternal Lord; every creature Must declare his greatness and his kingship.
- His abundant prophecy he granted
 To the men of his choice and his glory.
- Never has there arisen in Israel
 A prophet like Moses beholding God's image.
- The Torah of truth God gave to his people Through his prophet, his own faithful servant.

immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

ותבות הלבבות is taken from חובות הלבבות, chapter 6. אנשי מעולתו נתמארתו compare Exodus 19:5: Isajah 46:13. די ביתו

אנסי סטלתו ותמארתו compare Exodus 19:5; Isaiah 46:13. נאמן ביתו see Numbers 12:7.

לא יַחַלִּיף הָאָל וְלֹא יָמִיר בְּתוֹ לְעוֹלְמִים לְזוּלְתוֹ. צוֹפֶה וְיוֹדֶעַ סְתָרִינוּ מַבִּים לְסוֹף דְּבֶר בְּקַדְמְתוֹ. יִשְׁלַח לְּקִץ יָמִין מְשִׁיחֵנוּ לִפְדּוֹת מְחַבֵּי קִץ יְשׁוּעְתוֹ. מָתִים יְחַיֶּה אֵל בְּלב חַסְדּוֹ בְּרוּךְ עֲדֵי עֵד שִׁם הְּהַלְּתוֹ.

מסכת ברכות יא, א; ס, ב

נְצְנֵנוּ עַל נִמִילַת יָדֵיִם. נָצְנֵנוּ עַל נִמִילַת יָדֵיִם.

בְּרוּהְ אַתָּה, יְיָ אֱלֹחֵינוּ, מֶלֶהְ הָעוֹלֶם, אֲשֶׁר יָצֵר אֶת הָאָדֶם בְּחָבְמָה, וּבָרָא בוֹ נְּקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. נְּלוּי וְיָדְוּעַ לִּפְנִי כִּפָּא כְבוֹדֶדְּ, שָׁאִם יִפְּתָחַ אֶחָד מֵהֶם אוֹ יִפְתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֵידְּ. בְּרוּהְ אַתָּה, יְיָ, רוֹפֵּא כְל בָשֶׂר וּמֵפְלִיא לַעֲשׁוֹת.

בְרוּף אַתָּה, יְיָ אֱלֹחֵינוּ, מֶלֶף הָעוֹלֶם, אֲשֶׁר קִּרְשֶׁנוּ בְּמִצְוֹתְיוּ וִצְנֵּנוּ לַעַסוֹק בִּדְבָרֵי תוֹרָה.

וְהַעֲבֶרֶבּדָגָא, יְיָ אֱלֹבֵינוּ, אֶת דִּבְרֵי תוֹרָתֶךּ בְּפְינוּ, וּבְפִּי יַשְּׂרָאֵל, כָּלֶנוּ יוֹדְעֵי שְׁמֶךּ וְלוֹמְרֵי תוֹרָתֶךּ לִשְׁמָה. בְּרוּף אַתְּה, יִישְּׁרָאֵל, כָּלֶנוּ יוֹדְעֵי שְׁמֶךּ וְלוֹמְרֵי תוֹרָתֶךּ לִשְׁמָה. בְּרוּף אַתְּה, יִי, הַמְּלַמֵּר תוֹרָה לְעַמוֹ יִשְׂרָאֵל.

מסד... איש חסד is taken from Proverbs 11:17, and דשע רע from Isaiah 3:11. The Book of Daniel ends with the phrase לקץ הימין.

In the Siddur of the Spanish-Portuguese Jews a fourteenth line is added to Yigdal, which reads: אֵלָה שִׁלשׁ עֵשֶׁרָה לְעָקָרִים, הָנָּם יְסוֹד דַּת אֵל וְתוֹרָתוֹ

- 9. God will never replace, nor ever change His eternal Law for any other law.
- He inspects, he knows all our secret thoughts;
 He foresees the end of things at their birth.
- He rewards the godly man for his deeds;
 He repays the evil man for his evil.
- At time's end he will send our Messiah
 To save all who wait for his final help.
- God, in his great mercy, will revive the dead;
 Blessed be his glorious name forever.

Talmud Berakhoth 11a: 60b

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, Lord our God, King of the universe, who hast formed man in wisdom, and created in him a system of ducts and tubes. It is well known before thy glorious throne that if but one of these be opened, or if one of those be closed, it would be impossible to exist in thy presence. Blessed art thou, O Lord, who healest all creatures and doest wonders.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to study the Torah.

Lord our God, make the words of thy Torah pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our descendants and the descendants of thy people, the house of Israel, may all know thy name and study thy Torah for its own sake. Blessed art thou, O Lord, who teachest the Torah to thy people Israel.

בודך אתה... אשר קדשנו is an abrupt transition from the second person singular to the third person. Such transitions occur frequently in biblical poetry (compare Psalm 104:1-7; Isaiah 23:16; 47:8; 54:1; Jeremiah 49:4; Micah 1:2). The phrase הי אווי ברוך אתה ה' abrowed from Psalm 119:12, while מלך העולם is taken from Jeremiah 10:10.

The expression נטילת ידים (literally, "uplifting the hands") is derived

בְּרוּף אַתָּה, יְיָ אֱלֹחֵינוּ, כֶּוֶלֶף הָעוֹלֶם, אֲשֶׁר בְּחַר בְּנוּ מִבְּל הָעַמִּים, וְנָחַן לְנוּ אֶת חּוֹרָתוֹ. בְּרוּף אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

במדבר ו, כד-כו

יָבֶרֶכְה יָיָ וִישְׁמְרֶה. יָאֵר יִיָ פְּנֶיו אֵלֶיְה וִיחֻנֶּהְ. יִשְׂא יִי פְּנִיו אֵלֶיה, וָיָשִׁם לָה שָׁלוֹם.

פאה א, משנה א; מסכת שבת קכז, א

אֵלוּ דְבָּרִים שֶׁאֵין לֶהֶם שִׁעוּר: הַפֵּאָה, וְהַבְּכּוּרִים, וְהָרֵאִיוֹן,
וּנְמִילוּת חֲסָרִים, וְתַלְמוּד תּוֹרָה. אֵלוּ דְבָרִים שֶׁאָדָם אוֹבֵל
בּרוֹתֵיהֶם בְּעוֹלְם הַנֶּה וְהַקֶּבֶן כַּיְמֶת לוֹ לְעוֹלְם הַבְּא, וְאֵלוּ
שַׁחַרִית וְעַרְבִית, וְהַכְּנָסַת אוֹרְחִים, וְהַשְּׁבְּמַת בֵּית הַמִּדְרָשׁ
בַּלְה, וְהַלְנֵית הַמֵּת, וְעִיּוּן חְּפִּלְה, וַהַבְּאַת שְׁלוֹם בֵּין אָדְם
בַּלְה, וְהַלְנֵית הַמֵּת, וְעִיּוּן חְפִּלְה, וַהַבְּאַת שְׁלוֹם בֵּין אָדְם
בַּלְה, וְהַלְמוּד תּוֹרָה בְּנֵבֶר בְּלֶם.

מסכת ברכות ס, ב

אֶלהַי, נְשָׁמָה שָׁנְּחַתְּ בִּי שְׁהוֹרָה הִיא. אַתְּה בְּרָאתָה, אַתְּה לְשָׁלְהִי, נְשְׁמָה נְשָׁמְוֹת. בְּרוּך אַתְּה בְּקּרְבִּי, וְאַתְּה נְשַׁמְּרָה בְּקֹרְבִּי, וְאַתְּה עָשִׁמְּרָה בְּקֹרְבִּי, וְאַתְּה שָׁהְנִּשְׁה בְּלְבְּוֹן שָׁהַנְּשְׁמִה בְּלְבִין נֵאלֹהֵי אֲבוֹתֵי, רְבּוֹן בְּל בְּמְּעָה מִוֹנֶה אֲבוֹתֵי, רְבּוֹן בְּל בְּמְּעָה בְּיִלְבִי מִוֹנֶה אֲבוֹתֵי, רְבּוֹן בְּל בְּמְּעָהוֹת. בְּרוּך אֵתְה, יִיְ, הַמַּחֲזִיר נְשָׁמוֹת לְבָּנִים מָתִים. לִבְּנִים מֶתִים.

from the custom of lifting up one's hands immediately after washing them as a symbol of purification. The Targum renders שאו ידיכם (Psalm 134:2) by שלו ידיכון.

מאה part of the crop which the owner was required to leave for the benefit of the poor (Leviticus 23:22). According to tradition, the minimum was one-sixtieth of the harvest (Mishnah Peah 1:2).

the earliest gathered fruits of the season brought to the Temple.

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples and given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

Numbers 6:24-26

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

Mishnah Peah 1:1; Talmud Shabbath 127a

These are the things for which no limit is prescribed: the corner of the field, the first-fruits, the pilgrimage offerings, the practice of kindness, and the study of the Torah. These are the things the fruits of which a man enjoys in this world, while the principal remains for him in the hereafter, namely: honoring father and mother, practice of kindness, early attendance at the schoolhouse morning and evening, hospitality to strangers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between fellow men; but the study of the Torah excels them all.

Talmud Berakhoth 60b

My God, the soul which thou hast placed within me is pure. Thou hast created it; thou hast formed it; thou hast breathed it into me. Thou preservest it within me; thou wilt take it from me, and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, O Lord, who restorest the souls to the dead.

ראין The nature and value of the offering which all male Israelites were required to present at the Temple is not defined in Deuteronomy 16:16-17.

מילוח חסדים There is no fixed limit to personal service and charity to all men. Gemiluth hasadim includes every kind of help.

הורה ולמנד חורה is one of the duties to which there is no prescribed limit. We are to engage in Torah study at all times. The readings from the Bible and the Talmud which form part of the morning service are meant to enable every Jew to have a daily share in the study of the Torah.

בֶּרוּדְ אַתָּה, יְיָ אֱלֹהֵינוּ, כֶּלְכֶּדְ הָעוֹלְם, אֲשֶׁר נָחַן לַשֶּׁבְנִי בִינָה לִהַבְחִין בִּין יוֹם וּבִין לָיִלָה.

> בָּרוּף אַתָּה, יָיָ אֱלֹהֵינוּ, כֶּוְלֶף הָעוֹלֶם, שֶׁלֹא עֲשַׂנִי גוֹי. בַּרוּף אַתַּה, יִיָ אֵלֹהֵינוּ, כֶּוְלֶף הָעוֹלֶם, שֵׁלֹא עֲשַׂנִי עְבֶּר.

Women say:

Men say:

בָּרוּדְ אַּמָּה, יְיָ אֱלֹהֵינוּ, מֶלֶדְ בְּרוּדְ אַמָּה, יִיְ אֱלֹהֵינוּ, מֶלֶדְ הַעוֹלֶם, שֵׁלֵא עַשֵּׂנִי אִשָּׁה. הָעוֹלֶם, שֵׁעַשַׂנִי בִּרְצוֹנוֹ.

> בּרוּה אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶה הָעוֹלֶם, פּוֹקְחַ עִוְרִים. בָּרוּה אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶה הָעוֹלֶם, מַתִּיר אֲסוּרִים. בָּרוּה אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶה הָעוֹלֶם, מַתִּיר אֲסוּרִים. בָּרוּה אַתָּה, יִי אֱלֹהֵינוּ, מֶלֶה הַעוֹלֶם, מַתִּיר אֲסוּרִים.

בְּרוּדְ אַתָּה, יָיָ אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, רוֹלֵע הָאֶרֶץ עַל הַפְּיִם. בְּרוּדְ אַתָּה, יִיָ אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, שֻׁעֲשָׁה לִי כָּל צְּרְכִּי. בְּרוּדְ אַתָּה, יִיְ אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, שֶׁעֲשָׁה לִי כָּל צְּרְכִּי. בְּרוּדְ אַתָּה, יִיְ אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, עוֹמֵר יִשְּׂרְאֵל בִּנְבוּרָה. בְּרוּדְ אַתָּה, יִיְ אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, עוֹמֵר יִשְׂרָאֵל בְּתִבּיְרָה. בְּרוּדְ אַתָּה, יִיְ אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, בּנוֹמֵן לַיְּעֵךְ בִּלְ

בְּרוּךְ אַתְּה, יְיָ אֱלֹבִינוּ, מֶלֶךְ הָעוֹלֶם, הַמַּעֲבִיר שֵׁנָה מֵעֵינֵי וּתִנוּמָה מֵעַפִּעַפָּי.

מלא עשני אשה and the following two blessings are taken from Menahoth 43b. Men thank God for the privilege of performing many precepts which are incumbent only on male Israelites.

ירצוני is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

is not derived from the Talmud but is found in Mahzor

Blessed art thou, Lord our God, King of the universe, who hast given the cock intelligence to distinguish between day and night.

Blessed art thou, Lord our God, King of the universe, who hast not made me a heathen.

Blessed art thou, Lord our God, King of the universe, who hast not made me a slave.

Men sau:

Blessed art thou, Lord our God, King of the universe, who hast not made me a woman.

Women say:

Blessed art thou, Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, Lord our God, King of the universe, who clothest the naked.

Blessed art thou, Lord our God, King of the universe, who settest the captives free.

Blessed art thou, Lord our God, King of the universe, who raisest up those who are bowed down.

Blessed art thou, Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, Lord our God, King of the universe, who guidest the steps of man.

Blessed art thou, Lord our God, King of the universe, who hast provided for all my needs.

Blessed art thou, Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, Lord our God, King of the universe, who removest sleep from my eyes and slumber from ray eyelids.

Vitry, the liturgical work which was compiled in the eleventh century by Rabbi Simhah of Vitry, France, a pupil of Rashi.

ויהי רצון מלְּפְנֵיף, יְיָ אֱלֹהֵנוּ וֵאלֹהֵי אֲבוֹתֵינּוּ, שֶׁתַּרְנִּילֵנוּ בְּתוֹּךְ אֶלְהַיִם מוֹבִים בְּתוּךְ אֲלַהְנוּ וְאַלֹהֵי בְּתוּךְ אֲלַהְיוֹ מוֹבִים. בְּתוּךְ אָלְהִי וְבְּבְּקְנוּ בְּמִצְּיֹתִיךְ וְמִלְּהִי נִשְּׁיוֹוּ וְלְאָלִיבִי בְּיוֹןּ וְלְאָלִיבִי בְּעִּיוֹןּ וְלְאַלִיבִי בְּעִינִּוּ לְהַשְּׁתַעְבֶּר רְע; וְבַבְּקְנוּ בְּמִצְיֹתִיךְ וְמִלְּהְ לְתֵּוֹ וְלְאַלִיבִי בְּעִינִוּ לְהַשְּׁתַעְבֶּר רְע; וְבַבְּקְנוּ בְּמִצְיֹר וְם לְחֵן וּלְחֶפֶר רְע; וְבַבְּקְנוּ בְּיִבְיִּר לְדְּ אֶת יִצְרָם רְע וּמֵחְבֵּר רְע; וְבַבְּקְנוּ בְּיִבְיִּר לְדָּ. הַמוֹים בּנִינִיף בּיִבְיּה וֹם לְתַנִּים לְעַפּוּ וְשְׁרָאֵל. Reader הַבְּילוּ הְיִבְּיִם לְעַמּוּ וִשְׁרָאֵל.

יְהִי רְצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹהֵי וֵאלֹהֵי אֲבוֹתַי, שֶׁתַּצִּילֵנִי הַיּוֹם וּבְּכָל יוֹם מֵעַזִּי פָנִים וּמֵעַזּוּת פָּנִים, מֵאָדְם רָע, מִיְצֶּר רְע, מְשָׁבִּוֹת, מְשָׁבֵּי רָע, מְשָׁבִּרוּת, מֵשְּבִּי רָע, מְשָׁבָּרוּת, מֵשְּבִּי רָע, מִמְּלְשִׁינוּת, מֵשְּבִי רָע, מִמְּלְשִׁינוּת, מֵשְבִיוֹת, מֵשְבִית, מִשְּבִית מָמִיתָה מָשְׁבִּי רָעים וּמִשְּׁטְן הַפַּשְׁחִית, מִבִּין מְשָׁבִית, מִבְּין קְשָׁבּי, מִיּנִי שָׁבִי שְׁבִּין שְׁבִיים וְמִשְּׁטְן הַפַּשְׁחִית, מִבִּין קְשָׁבִינוֹ בָּן־בְּרִית וּבִין שָׁצִינוֹ בָּן־בְּרִית, וּמִדְּינָה שָׁל נֵּיהָנֹם.

אָל־הֵינוּ וַאַל־הֵי אֲבוֹתֵינוּ, זָבְרָנוּ בְּזִבְּרוֹן טוֹב לְפָנֵיהּ, וּפְּקְרְנוּ בִּפְּקְרֵּת הַשִּׁמִי הְשָׁבִי קְנִישְׁרָאֵל עֲבְרֵיהּ, יְיָ אֶל הֵינוּ, אַהַבַּת הַקּרְמוֹנִים, אַבְרָהָם יִצְּחֶק וַיִּשְׁרָאֵל עֲבְרֵיהּ, אֶת הַבְּּרִית הַמּוֹרִיָּה, וְאָת הְשַׁבִּרְה שֶׁעָקר אֶת יִצְחֶק בְּנוֹ עַל נַּבֵּי הַמִּזְבְּחָ, הַמּוֹרִיָּה, וְאָת הְשַׁקַרָה שֶׁעָקר אֶת יִצְחֶק בְּנוֹ עַל נַבֵּי הַמִּזְבְּחָ, בַּבְּתוֹּב בְּתוֹרָתָה:

בראשית כב, א-יט

נְיָהִי אַחַר הַדְּבָרִים הָאֵלֶה, וְהָאֵלֹהִים נְסָּה אֶת אַבְּרָהָם. נַּיְאמֶר אַלְיו: אַבְרָהָם, נַיְּאמֶר הָנָּנִי. נַיְּאמֶר: קח נָא אֶת בִּנְדְּ,

In the Talmud, the first יהי רצון is phrased in the singular (שתרנילני... ודבקני)

May it be thy will, Lord our God and God of our fathers, to make us familiar with thy Torah, and to cause us to adhere to thy precepts. Lead us not into sin, transgression, iniquity, temptation, or disgrace; let not the evil impulse have power over us; keep us far from an evil man and a bad companion; make us cling to the good impulse and to good deeds, and bend our will to submit to thee. Grant us today, and every day, grace, favor and mercy, both in thy sight and in the sight of all men, and bestow loving-kindness on us. Blessed art thou, O Lord, who bestowest loving-kindness on thy people Israel.

May it be thy will, Lord my God and God of my fathers, to deliver me today, and every day, from impudent men and insolence, from an evil man and an evil impulse, from a bad companion and a bad neighbor, and from meeting with any evil; from an evil eye and an evil tongue, from slander and false testimony, from human hatred and wanton charges, from violent death and severe disease, from an evil fate and a destructive adversary, from an oppressive lawsuit and a hard opponent, be he a man of the covenant or not, and from punishment in the hereafter.

Our God and God of our fathers, remember us favorably and visit us with mercy and salvation from the eternal high heavens. Remember in our favor, Lord our God, the love of our ancestors Abraham, Isaac and Israel thy servants. Remember the covenant, the kindness, and the oath which thou didst swear to our father Abraham on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Torah:

Genesis 22:1-19

And it came to pass after these things that God put Abraham to the test, and said to him: "Abraham"; and he answered: "Here I am." Then he said: "Take your son, your only son, Isaac, whom

while the second יהי ויהי is reported in singular and plural (Berakhoth 16b; 60b; Shabbath 30b).

מסה את אברהם Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and the greatest of the trials he had to face, to prove that he was worthy of being the founder of the Jewish people. This narrative portrays also the faith and obedience of Isaac.

אָת יִחִירְדּ, אֲשֶׁר אָהַבְּהָ, אֶת יִצְחָק, וְלֶדְ לְדּ אֶל אֶרֶץ הַמֹּרְיָה, וָהַעֲבֶּהוּ שָׁם לְעֹלָה עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵבֶּיהְ. נַיַּשְׁבֵּם אַבְרָהָם בַּבְּבֶּקר, וַיַּחֲבשׁ אֶת חֲמֹרוֹ, וַיַּקַּח אֶת שְׁנִי וְעָרָיו אִתּוֹ וְאָת יִצְחָק בְּנוֹ; וַיְבַקַע עֲצֵי עֹלָה, ווְּקָם וַיִּלֶּךְ אֶל הַמָּּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים. בַּיּוֹם הַשְּׁלִישִׁי, וַיִּשָּׂא אַבְרָהָם אֶת עִינָיו וַיַּרְא אָת הַמָּקוֹם מֵרָחֹק. וַיְּאמֶר אַבְּרָהָם אֶל נְעָרָיו: שְׁבוּ לָבֶם פֹּה עם הַחַמוֹר, וַאֲנִי וִהַנְּעַר גַלְּכָה עַר כֹּה, וִנְשְׁתַּחַוָה וְנָשְׁוּבָה אָלֵיכֶם. וַיַּקַּח אַבְרָהָם אֶח עֲצֵי הָעֹלֶה וַיֶּשֶׂם עַל יִצְחָק בְּנוֹ, וַיָּאַה בַּיָרוֹ אֶת הָאֵשׁ וְאָת הַמַּאֲבֶלֶת, וַיִּלְכוּ שְׁנִיהֶם יַחְדָּוּ. וַיְּאמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו, וַיְּאמֶר: אָבִי, וַיְּאמֶר הְנֶנִי בְנִי; וַיָּאמֶר: הָנָּה הָאֵשׁ וְהָעַצִּים, וְאַיֵּה הַשֶּׂה לְעֹלֶה. וַיִּאמֶר אַבְרָהָם: אָלהִים יִרְאָה לּוֹ הַשֶּׁה לְעֹלָה, בְּנִי; וַיֵּלְבוּ שְׁנִיהֶם יַחְדָּוּ. וַיְּבְאוּ אָל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים, וַיָּבֶן שָׁם אַבְרָהָם אֶת הַמִּזְבֵּחַ, וַיַּעֲרֹדִּ אֶת הָעֵצִים, וַיַּעֲלִּד אֶת יִצְחָק בְּנוֹ, וַיֶּשֶׂם אֹתוֹ עַל הַמִּזְבֶּחַ מִּמַעַל לָעֵצִים. נַיִּשְׁלַח אַבְרָהָם אֶת יְדוֹ נַיַּקַּח אֶת הַמַּאֲכֶּלֶת לִשְׁחֹט אֶת בְּנוֹ. וַיִּקְרָא אַלְיו מַלְאַדְ יְיָ מִן הַשְּׁמַיִם, וַיָּאמֶר: אַבְרָהָם, אַבְרָהָם, וַיִּאמֶר הִנְּנִי. וַיְּאמֶר: אַל תִּשְׁלַח יָרְהַ אֶל הַנְּעַר וְאַל תַּעַשׁ לוֹ מְאָוּמָה, כִּי עַהָּה יָרַעִתִּי כִּי יָרֵא אֱלֹהִים אַתָּה, וָלֹא חָשַׂבְתָּ אֶת בִּנְדּ אֶת יְחִידְדּ מִמֶּנִי. וַיִּשְׂא אַבְרָהָם אֶת עִינָיו וַיַּרָא וְהִנָּה אַיִל, אַחַר, נָאֱחַז בַּסְבַךְּ בְּקַרְנָיו; וַיָּלֶדְ אַבְרָהָם וַיָּקַח אֶת הָאַיִל, וַיַּעֲלֵהוּ לְעֹלֶה תַּחַת בִּנוֹ. וַיִּקְרָא אַבְרָהָם שֵׁם הַפָּקוֹם הַהוּא: יְיָ יִרְאֶה, אֲשֶׁר יֵאָמֵר הַיּוֹם: בְּהַר יְיָ ַיָּאמֶר: וַיִּקְרָא מַלְאַדְ יָיָ אֶל אַבְרָהָם שִׁנִית מָן הַשָּׁמֶיִם. וַיְּאמֶר: בִּי נִשְׁבַּעְתִּי, נָאָם יִיָּ, כִּי יְעַן אֲשֶׁר עָשִׂיְתְ אֶת הַדְּבָר הַזָּה, וְלֹא חָשַׂכִּתָּ אֵת בִּנְדּ, אֶת יְחִידֶדּ. כִּי בָרֵדְ אֲבָרֵכִדּ, וַהַרְבָּה אַרְבֵּה

you love; go to the land of Moriah and offer him there as a burnt-offering on one of the mountains that I will tell you." So Abraham rose early in the morning, saddled his ass, and took with him his two servants and his son Isaac; he cut wood for the burnt-offering and started for the place about which God had told him.

On the third day Abraham looked up and saw the place at a distance. Then Abraham said to his servants: "You stay here with the ass while I and the boy go yonder; we will worship and come back to you." So Abraham took the wood for the burnt-offering and laid it on his son Isaac, while he took in his hand the fire and the knife; and the two of them went off together.

Then Isaac spoke to Abraham his father and said: "My father": and he answered: "Here I am, my son." And he said: "Here are the fire and the wood, but where is the lamb for a burnt-offering?" Abraham answered: "God will provide himself with the lamb for a burnt-offering, my son," So the two of them went on together. They came to the place of which God had told him, and Abraham built the altar there, arranged the wood, bound his son Isaac and laid him on the altar on top of the wood. Then Abraham put out his hand and took the knife to slay his son. But the angel of the Lord called to him from the heavens: "Abraham, Abraham," and he answered: "Here I am." He said: "Do not lay your hand on the boy, and do nothing to him; for I know now that you revere God, seeing that you have not refused me your son, your only son." Then Abraham looked up and saw behind him a ram caught in the thicket by its horns; so Abraham went and took the ram, and offered it as a burnt-offering instead of his son. Abraham called the name of that place Adonai-yireh, as it is said to this day: "The mount where the Lord reveals himself."

The angel of the Lord called to Abraham a second time from the heavens, and said: "By myself I swear," says the Lord, "that since you have done this, since you have not withheld your son, your only son, I will indeed bless you, and will surely make your אָת זַרְעַדּ בְּכוֹכְבֵי הַשָּׁמַוִם, וְכַחוֹל אֲשֶׁר עַל שְּבַּת הַיָּם, וְיַרֵשׁ זַרְעַדּ אֵת שַׁעַר אִיבָיו. וְהִחְבָּרְכוּ בְזַרְעַדּ כֹּל גּוֹיֵי הָאָרֵץ, עֵקְב אָשֶׁר שְׁמַעְהָ בִּלְלִי. וַיִּשָּׁב אַבְרָהָם אֶל נְעָרָיו, וַיְּקְמוּ וַיִּלְכוּ יַחְדְּוּ אָל בָּאֵר שְׁבַע; נַיִּשָּׁב אַבְרָהָם בִּבְאֵר שְׁבַע.

רבונו של עוֹלָם, כְּמוֹ שַׁכְּבַשׁ אַבְרָהָם אָבִינוּ אֶת רַחֲמָיו לַעֲשׂוֹת רָצוֹנִךְ בְּלֵבֶב שָׁלֵם, בֵּן יִכְבִּשׁוּ רַחֲכֶּיִרְ אֶת בַּעַסְדּ מַעָבֹינוּ; וִינְּלוּ רַחֲמֶיף עַל מִדוֹתֶיף וִתִתְנַהֵג עִפְוָנוּ, יִיָ אֱלֹהֵינוּ, בָּמָדַת הַחֶּסֶד וּבְמִדַּת הָרַחֲמִים. וּבְמוּבְדָּ הַנֶּדוֹל, יָשׁוּב חֲרוֹן אַפָּד מַעַמְד וּמֵעִירָדּ, וּמֵאַרִצִד וּמִנַחַלֶּתֶדָּ. וַקַיֵּם־לָנוּ, יָיָ אָלֹהֵינוּ, אֶת הַדְּבָר שֶׁהִבְּשַחְתָנוּ בְּתוֹרָתֶדְּ, עַל יְדֵי מֹשֶׁה עַבְדֶּדְ, בָּאָמוּר: וָזָבַרִתִּי אֵת בִּרִיתִי יַצֵקוֹב, וִאַף אֵת בְּרִיתִי יִצְחָק, וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְבֹּר, וְהָאָבֶץ אֶזְבֹּר. וְנָאֱמַר: וְאַף נַּם זֹאת, בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם, לֹא מְאַסְתִּים וְלֹא ּנְעַלְתִּים לְכַלֹּתָם, לְהָפֵּר בְּרִיּתִי אִתָּם; כִּי אֲנִי יְיָ אֱלֹהֵיהֶם. וְנָאֲמַר: וְזָכַרְתִּי לְהֶם בְּרִית רָאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מָאֶרֵץ מִצְרַיִם לְעִינֵי הַגּוֹיִם, לְהָיוֹת לֶהֶם לֵאלֹהִים, אֲנִי יְיָּ. וָנָאָמַר: וְשָׁב יִי אָלֹהֶיף אֶת שְׁבוּתְדּ וְרְחֲמֶדּ; וְשָׁב וְקבֶּצְדּ מִכְּל הָעַמִּים אֲשֶׁר הָפִיצְה יָיָ אֱלֹהֶיה שֶׁמָּה. אָם יִהִיה נְדַחַה בִּקְצֵה הַשְּׁמָיִם, מִשָּׁם יְקַבֶּצְּדּ יְיָ אֱלֹקֶיִדּ, וּמִשָּׁם יִקְּחֶדְּ. וְנָאֱמַר: נָהָבִיאָד יִי אֱלֹהֶיד אֶל הָאָרֵץ אֲשֶׁר יָרְשׁוּ אֲבֹתֶידּ, וִירְשְׁתָה; וְהֵישִבְּדּ וְהַרְבָּדּ מִאֲבֹתֶיף. וְנָאֱמֵר עַל יְדֵי וְבִיאֶדְ: יִיָ חָנֵנוּ, לְדָּ קוּינוּ, הֵָיֵה זְרֹעָם לַבְּקָרִים, אַף יְשׁוּעָחֵנוּ בְּעֵת צָרָה. וָנָאָמַר: וְעֵת צָרָה הִיא לְיַעֲלְב, וּמִפֶּנְה יִנְשֵׁעַ. וְנָאֶמַר: בְּכָל צֶרֶתָם לוֹ צֶר, וּמַלְאַךְּ פָּנָיו הוֹשִׁיעָם, בִּאַהַבָּתוֹ וּבְחֵמְלַתוֹ הוּא

descendants as numerous as the stars in the sky or as the sands on the seashore; your descendants shall possess the cities of their enemies, and through your descendants shall all the nations of the earth be blessed—because you have obeyed my voice." Abraham then returned to his servants, and they started together for Beersheba, for Abraham dwelt in Beersheba.

Master of the world! Even as Abraham our father held back his compassion in order to do thy will with loyal heart, so may thy mercy hold back thy anger from us; let thy compassion prevail over thy acts of retaliation. Lord our God, deal with us kindly and mercifully; in thy great goodness, may thy fierce wrath turn away from thy people, thy city, thy land, and thy heritage. Fulfill, Lord our God, what thou hast promised in thy Torah through Moses thy servant, as it is written: "I will remember my covenant with Jacob; also my covenant with Isaac and my covenant with Abraham will I remember; and I will remember the land."

And it is written: "Yet even so, when they are in the land of their enemies, I will not reject them, I will not abhor them so as to destroy them and break my covenant with them, for I am the Lord their God. In their favor, I will remember my covenant with their forefathers whom I brought out of the land of Egypt in the sight of the nations, that I might be their God; I am the Lord."²

And it is written: "Then the Lord your God will restore your fortunes and have compassion on you, gathering you again out of all the peoples where the Lord your God has scattered you. Even if you are dispersed in the uttermost parts of the world, from where the Lord your God will gather and fetch you." The Lord your God will bring you into the land which your fathers possessed, and you shall possess it; he will make you more prosperous and numerous than your fathers."

And it is written by thy prophets: "O Lord, be gracious to us; we wait for thee. Be our strong arm every morning, our deliverance in time of distress." "This is the time of distress for Jacob, but he shall be saved from it. "In all their affliction he was afflicted, and his angel saved them; in his love and pity he rescued them;

¹⁻² Leviticus 26:44-45. 3-1 Deuteronomy 30:3-5. 5-6 Isaiah 33:2

גְּאָלֶם; וַיְנַשְּׁאֵם וַיְנַשְּׁאֵם כָּל יְמֵי עוֹלֶם. וְנָאֲמַר: מִי אֵל כְּמוֹדְּ, נֹשֵׁא עֲוֹן וְעוֹבֵר עַל כָּשַׁע, לִשְׁאֵרִית וַחַלְתוֹ; לֹא הָחֲזִיק לְעַד אַפּוֹ, כִּי חָפֵץ חֲפֶד הוּא. יָשׁיּב יְרַחֲמֵנוּ, יִכְבּשׁ עֲוֹנוֹתֵינוּ; וְשָׁבְּלִיה בְּמְצְלוֹת יָם, כָּל חַמֹּאתֶם. תְּמֵן אֲמֶח לְיַעֵּלֹב, חֶפֶּר לְאַבְּרָחָם, אֲשֶׁר נִשְּׁבְּעְתָּ לַאֲבוֹתֵינוּ מְיִמֵּי קְּדֶם. וְנָאֲמַר: וַתְשְׁלִיף בִּיְאַלֶּרֹ, עִוֹלוֹתִיהֶם לְאַבְּרִיתְם אֶל הַר קְּרְשִׁי, וְשִּׁמַחְתִּינוּ מְיִמִּי הְּפִּלְּתִי, עוֹלוֹתִיהֶם וְנָבְיִאוֹן עַל מִוְבְּחִי, נְשִׁמַחִינוּ בִּיתִי בִּית מְּפִּלְּהִי, עוֹלוֹתִיהֶם הָּבְּיִם. בִּיתִי בִּית מְּפִלְּה יִקְרָא לְכְל הָעַמִים.

לְעוֹלֶם יְהֵא אֶדֶם יְרֵא שָׁמַיִם בַּפֵּתֶר וּבַנָּלוּי, וּמוֹדֶה עַל הָאֵמֶת, וְדוֹבֵר אֲמֶת בִּלְבָבוֹ, וְיַשְׁבֵּם וִיֹאמֵר:

רְבּוֹן כָּל הָעוֹלְמִים, וַאֲדוֹנֵי הָאֲדוֹנִים, לֹא עַל צִּדְקוֹתִינּוּ אֲנַהְנוּ מַפִּילִים חַּחֲנוּנְינּוּ לְפָנֶיף, כִּי עַל רַחַמֶּיף הָרַבִּים. מָה אָנִוּ, מָה חַיִּינוּ, מָה חַסְּדְנוּ, מַה צִּדְקנוּ, מַה יְשׁיעָתֵנּוּ, מַה בֹּלְיוּ, יְיָ אֱלֹחֵינוּ וַאלֹחֵי בַּמָּה נְּאַבוֹתִינוּ, חֲלֹא כָּל הַנִּבּוֹרִים בְּאַיִן לְפְנֵיף, וְאַנְשִׁי הַשֵּׁם בְּלֹא אֲבוֹתִינוּ, חֲלֹא כָּל הַנִּבּוֹרִים בְּאַיִן לְפְנֵיף, וְאַנְשֵׁי הַשֵּׁם בְּלֹא הָיִנוּ, וַחָלֹא כָּל הַנִּבּוֹרִים בְּאַיִן לְפְנֵיף; וּמוֹתַר הָאָרָם מִן הָנִי הַשְּבָּל, כִּי הַשְּבָּל הְבָּל, הַבְּל לְבָּנֶיף; וּמוֹתַר הָאָרָם מִן הַבְּל. הַבְּל.

לְבַר הַנְּשָׁמָה הַמְּהוֹרָה, שֶׁהִיא עֲתִידָה לִמֵּן דִּין וְחָשְׁבּוֹן לִפְנֵי כִּפֵּא כְבוֹדֶף. וְכָל הַנּוֹיִם כְּאַיִן נָנְדֶּף, שֶׁנָּאֲמֵר: הֵן נּוֹיִם בָּמֵר מִדְּלִי, וּרָשֲחַק מֹאזְנִים נְחְשֶׁבוּ; הֵן אִיִּים כַּדַּק יִּטוֹל.

אמא dynamo onwards forms an impressive setting for the Shema, the acknowledgment of the unity of God. During the reign of Yezdejerd II (fifth century) it was made unlawful for the Babylonian Jews to recite the Shema as being a challenge to the Zoroastrian religion. Special government officials

he lifted them and carried them all through the days of old." "Who is a God like thee? Thou forgivest iniquity aud passest over transgression in the survivors of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise to our fathers from of old." "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."

Man should ever be God-fearing in private as well as in public. He should acknowledge the truth, and speak the truth in his heart. Let him rise early and say:

Master of all worlds! It is not on account of our own righteousness that we offer our supplications before thee, but on account of thy great compassion. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath. Man is not far above beast, for all is vanity.

Except the pure soul, which is destined to give a strict account before thy glorious throne. Before thee all the nations are as nothing, as it is written: "The nations are a mere drop in the bucket, no more than dust upon the scales! Behold, the isles are like the flying dust."

were posted in the synagogues to watch the services. The rabbis of the time impressed upon the people the duty of reciting at least the first verse of Shema privately, in their homes, before proceeding to the synagogue for the morning service. יהא is an exhortation to the effect that Judaism must be practised in secrecy (בסתר) during religious persecution. The additional word is not found in early texts.

¹⁻² Jeremiah 30:7; Isaiah 63:9; Micah 7:18-20. Isaiah 56:7. Isaiah 40:15.

שָׁשָּׁמַחָּתָּ בּוֹ, קַבְאֹתָ אֶת שְׁמוֹ יִשְׂרָאֵל וִישָׁרַרָּהַ אֹתַרְדְּ שֶׁנְשְׁבַּעְתְּ לּוֹ בְּהַר הַמֹּרִיָּה, זֵרע יִצְּחָק יְחִירוֹ שֻׁנְּשֻׁקַרְתָּ אוֹתוֹ, וּמִשְּׁמְחָהְדּ עֲדַת יַעֲלָב בִּנְדְּ בְּכוֹרֶךָּ, שָׁמֵאֹ יַשְׁרֵוֹ שֶׁנְשָׁבְּתְרּ שֵׁל וַבָּ הַמִּוְבָּחַרְּ עֲבַרת יַעֲלָב בִּנְדְּ בְּכוֹרֶךָּ, שָׁמֵוֹ יִשְׂרָאֵל וִישֻׁרוֹן.

יְלְפָיכָה יְאֲנְחְנוּ חַיָּבִים לְהוֹדוֹת לְדּ וּלְשַׁבֵּחַדּ וּלְפָּאֶרְדּ, מְה טּוֹב הַלְבָנוּ וּמַה נְּעִים וּמַעֲרִיבִים בְּבָתֵי יְרָשְׁתֵנוּ. אַשְּׁרְינוּ, מַה טּוֹב הַלְּבָנוּ וּמַה נְּעִים וּמַעֲרִיבִים בְּבָתֵי כְנִסִיוֹת וּבְבָתֵי מִדְּרְשׁוֹת וּמְיַחָדִים שִׁמְדְּ בְּכָל יוֹם תָּמִיד וְאוֹמְרִים פַּעֲמַוִם בְּאַהְרָשׁוֹת וּמְיַחָדִים שִׁמְדְּ בְּכָל יוֹם תָּמִיד וְאוֹמְרִים פַּעֲמַוִם בְּאַהְרָשׁוֹת

דברים ו, ד-ט

יָם שָׁמַע, יִשְּׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶּחָר. בָּרוּף שֵׁם בְּבוֹר מַלְבוּתוֹ לְעוֹלָם וָעֶר.

לְטִשְׁפֹת בֵּין עִינְיף. וּכְתַבְּתָם עַל מְזָוֹת בִּיתֶדְ וּבִשְׁעֲרִיף. מְאֹנִת בַּיתֶדְ וּבְשְׁעֲרִיף. מְאֹנִת בַּיתֶדְ וּבְשְׁעֲרִיף. וְבְשִׁרְתִּם לְאוֹת עַל יְרָדְּ, וְהָיוּ לְבָבֶרְ וִבְּשְׁרְתִּם לְאוֹת עַל יְרָדְּ, וְהָיוּ לְבָבֶרְתְּ וְבִּיתְּהְ, וְבְּעָבְרְתִּם בְּאוֹת עַל יְרָדְּ, וְהָיוּ לְבָבֶרְתְּ וְבְּעָבְרְתִּם לְאוֹת עַל יְרָדְּ, וְהָיוּ בְּבֶרְתִּים לְאוֹת עַל יְרָדְּ, וְהָיוּ לְבָבֶרְתִּם בְּשִׁרְתִּם בְּאוֹת בִּיתֶדְ וּבְּעָבְרִים הָאֵלֶה, אֲשֶׁר אָנֹבִי וְבְּבִּלְתְּיִּים, וְאָהַבְּתְּ וִבְּעָבְרִים הָאֵלֶה, אֲשֶׁר אָנֹבְירְהָ וּבְּבֶּלְתְּיִים בְּאָבְיִים בְּאַבְּיִים בְּאַבְּיִים בְּעָבְיִים בְּאַבְּיִים בְּאַבְיִים בְּאַבְּיִים בְּאַבְיִּים בְּעִבְּיִים בְּאַבְיִים בְּשִׁרְיִים בְּאָבְיִים בְּעִבְּיִים בְּעִבְּיִם בְּעִבְּיִבְּיִים בְּאַבְיִים בְּעִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיִבְּיִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּיִבְּיִבְּיִים בְּעִבְּיִם בְּעִיבְיִים בְּעִבְּיִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיבְּיִּים בְּעִבְּיִים בְּעִבְּיִבְּיִים בְּעִבְּיבְּיִים בְּעִבְּיִּבְּיִים בְּיִבְּבְּיִים בְּבִּיבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּיִים בְּיִבְּיִים בְּעִבְּיִים בְּעִבְּיִים בְּיִבְּיִים בְּיִים בְּעִּיבְּיִים בְּיִבְּיִים בְּיִיבְּיִים בְּיִּבְיִים בְּיִבְּיִים בְּיִּים בְּיִיבְיִים בְּיִבְּיִּים בְּיִים בְּיִבְיבְּיִים בְּיִבְּיִבְיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִים בְּיִבְיבְייִים בְּיִבְּיבְיִים בְּיִבְיבְייִים בְּיבְּיבְיבְייִים בְּיבְּבְיבְייִּבְיבְייִים בְּיבְּבְיבְיים בְּיבְּיבְּיבְּיבְיבְיבְּיבְיבְּיבְיבְייִים בְּיבְּיבְיבְּיבְּיבְיבְּיבְי

אַתָּה הוּא עַד שָׁלֹא נִבְּרָא הָעוֹלְם, אַתְּה הוּא מִשֶּׁנְּבְרָא הָעוֹלְם, אַתָּה הוּא בְּעוֹלְם הַיָּה וְאַתָּה הוּא לְעוֹלְם הַבָּא. קַהֵּשׁ אָת שִׁמְּהְ עַל מַקְּדִּישֵׁי שְׁמֶּךְ, וְקַהֵּשׁ אֶת שִׁמְּהְ בְּעוֹלְמֶךְה Reader וּבִישׁוּעָתָדְ, מַלְּבֵנוּ, חָּרִים וְתַנְבִּיהַ קַרְנֵנוּ לְמַעְלָה, הוֹשִׁיעֵנוּ בְּקָרוֹב לֻמַעַן שְׁמֶּהְ. בָּרוּדְ הַמְּקַהֵשׁ שְׁמוֹ, בְּרַבִּים.

קדש את שמך-ברבים God manifests his divine power to the entire world by delivering those who suffer martyrdom for his sake (Ezekiel 36:23; 39:7).

However, we are thy people, thy people of the covenant, the children of Abraham thy friend, to whom thou didst make a promise on Mount Moriah; we are the descendants of his only son Isaac, who was bound on the altar; we are the community of Jacob thy first-born, whom thou didst name Israel and Jeshurun because of thy love for him and thy delight in him.

Therefore, it is our duty to give thanks to thee, to praise and glorify thee, to bless and hallow thy name, and to offer many thanksgivings to thee. Happy are we! How good is our destiny, how pleasant our lot, how beautiful our heritage! Happy are we when morning and evening we gather in the synagogues and houses of learning, forever acclaiming thy Oneness and eagerly proclaiming twice every day:

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Thou wast the same before the world was created; thou hast been the same since the world has been created; thou art the same in this world, and thou wilt be the same in the world to come. Reveal thy holiness to those who sanctify thy name; manifest thy holiness throughout thy world. Through thy deliverance, our King, mayest thou cause our strength to rise and be exalted. Save us speedily for the sake of thy name. Blessed art thou, who sanctifiest thy name in the presence of all men.

אַתָּה הוּא, יִיְ אֵלֹהִינוּ, בַּשְּׁמִיִם וּבְאָרֵץ וּבִשְׁמִי הַשְּׁמִים הָּאָרֵץ וּבִשְׁמִי הַשְּׁמִים הָּאָרֵץ וּבִשְׁמִי הַשְּׁמִים הָּאָרֵץ וּבִשְׁמִי הַשְּׁמִים הַּאָרֵץ וּבִשְׁמִי הַשְּׁמִים הַּאָרֵץ וּבִשְׁמִי הַנְּם בְּעִבְּיוֹ וְאַלְהִים אַן בַּתַּחְתוּנִים, שֵׁיאמַר לְדְּ מַאְרָבָּע כַּנְפוֹת לְּבֵּדְּה, עֶלְיוֹנִים אוֹ בַתַּחְתוּנִים, שֵׁיאמַר לְדְּ מַח הַּאָרָץ, אָתְרָין לְכֹל מַמְלְכוֹת הָאָרֵץ. אַמָּה עִּמְיּה בְּטְּה הַשְּׁמִים הַּיְּבְע בְּנְפוֹת לְּנֵיךְ אָבְיִינוּ שָׁבְּשְׁמִים, חֵי וְלָבֶים עְּבָּין עְמָיה בְּבָּת הַּבְּעְרִץ, אָת הַּיָּב, וְלָּא עְּלִינוּן וְלָכִּל מַמְלְכוֹת הָאָרֵץ, אַשְׁה עִּמְוֹּנוּ צְּדְלָּה וְמָח הַבְּעָבוּר שְׁמִּד הַנְּבְלְיתְ שָׁמִי וְלָבְּת בְּבָּע בְּנְפוֹת הַבְּעָבוּר שְׁמְד הַנְּרוֹל שָׁנִּקְרָם חִי וְלָבְּת בְּלְנוֹי וְלָפֶּת בְּלְנוֹי בְּשְׁתִי בְּבְּע בְּנְבוֹית לְנֵילְ בְּעִבְּין בְּבְּע בְּנְבוֹית לְּנִי בְּעְבְּיר בְּבְל עַמֵּי הְאָרֶב, בְּבְּע בְּנְבוֹית לְּבָּים לְנִילְנוֹי, בְּשְׁבִיי בְּשְׁבִיי בְּאָבְיוֹי בְּשְׁמִיים אוֹ וְלְתְּהַלְּם בְּלְנוֹין לְכִל מַמְלְּכְרָת בְּלְּבְין בְּבְּיוֹת לְּנִייְ בְּבְּעוֹת לְּבְּיִים אוֹ בְּתְּבְיה בְּבְּלוֹים וְלְנִיה בְּבְּע בְּנִים וְלְנִים אוֹ בְּתְּבְּים לְנִים וְלְנִית בְּבְּבוֹית בְּבְּיִים לְּנִים בְּיִבְּים וְלְּבִים בְּבְּבוֹית בְּבְּיִים בְּבְּבוּת בְּבְּבוֹית בְּבְּיוֹת בְּבְּיִים לְּבִים לְעִבְּים וְלְתְּבִים לְעִבְּים בְּעִבְּיוֹים בְּיִי בְּבְּיִים לְּעִבְּיוֹ בְּבְּיִם בְּבְּבִים בְּבְּעִים וְנִיבְּבָם בְּעִבְּיוֹי בְּיִבְּיוֹם בְּיִי בְּבְּיִים בְּיִיבְים בְּיִבְיוֹי בְּבְּיִים בְּבְּיִים בְּיִבְים בְּבְּבְיוֹי בְּבְּיִים בְּבְּבְּי בְּבְּיִבְיוֹי בְּבְים בְּבְּבְּיוֹם בְּבְּיִי בְּבְּיִים בְּבְּבְיי בְּבְיוֹים בְּבְּבְיי בְּבְיי בְּבְיי בְּבְּיי בְּבְיי בְּבְיוֹים בְּבְּבְיי בְּבְיוֹיוּים בְּבְּבְי בְּבְיוֹבְיי בְּבְּבְיי בְּבְּבְיוֹי בְּבְיוּבְיי בְּבְיוֹב בְּבְיוֹם בְּבְּבִיי בְּבְּבְיוֹי בְּבְּיוֹבְיי בְּבְיוֹים בְּבְּבְיי בְּבְיוֹבְיי בְּבְיוֹבְיי בְבְּבְיוֹם בְּבְּבְיי בְּבְּבְיוֹבוּי בְּבְייוֹי בְּבְּבְיי בְּבְּבְיי בְּבְיוֹבוּי בְּבְּבְיי בְּבְּבְיוֹי בְּבְּיוֹבְיי בְּבְּבְיוֹבְיי בְּבְּבְּב

שמות ל, יז-כא

נַיְדַבֵּר יְיָ אֶל משֶׁה לֵאמֹר: וְעֲשִׂיתָ כִּיוֹר נְחְשֶׁת, וְכַנּוֹ נְחְשֶׁת, לְרָחְצָה. וְנָתַהָּ אֹתוֹ בִּין אְהֶל מוֹעֵד וּבִין הַמִּזְבָּחַ. וְנָתַהָּ שְׁמָּה מָיִם. וְרָחֲצוּ אַהָרֹן וּבָנִיו מִמָּנוּ אֶת יִדִיהֶם וְאָת רַגְּלֵיהֶם. בְּבֹאָם אֶל אְהֶל אֹהֶל מוֹעֵד יִרְחֲצוּ מִיִם וְלֹא יָמֻתוּ; אוֹ בְנִשְׁהָם אֶל הַמִּזְבָּחַ לְשָׁרת, לְהַקִּמִיר אִשֶּׁה לַיִי. וְרָחֲצוּ יְדִיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ; וְהָחֲצוּ יְדִיהֶם וְרָאֲלִיהֶם וְלֹא יְמֻתוּ; וְהָחֲצוּ יְדִיהֶם וְרָאְלִיהָם וְלֹא יָמֻתוּ; וְהָחֲצוּ יְדִיהֶם וְלֹא יָמֻתוּ; בְּיִבְּיתָם חָקִּ–עוֹלָם, לוֹ וּלְזַרְעוֹ לְדֹרֹתָם.

רובר ... ועשית כתר According to the Talmud, God said: "Whenever they recite the order of sacrifices, I will deem it as if they offered them before me and I will forgive them all their sins" (Ta'anith 27b). The sacrificial system symbolized self-surrender and devotion to the will of God. The peace-offering with its communion-feast showed the idea of fellowship. It served to keep alive the sense of dependence on God for the natural blessings of life, while

Thou, Lord our God, art in heaven and on earth and in the highest heavens. Truly, thou art the first and thou art the last; besides thee there is no God. O gather the dispersed who yearn for thee from the four corners of the earth. Let all mankind realize and know that thou alone art God supreme over all the kingdoms of the earth. Thou hast made the heavens, the earth, the sea, and all that is in them. Who is there among all the works of thy hands, among the heavenly or the earthly creatures, that can say to thee, "What doest thou?" Our Father who art in heaven, Eternal One, deal kindly with us for the sake of thy great name by which we are called; fulfill for us, Lord our God, that which is written: "At that time I will bring you home; at that time I will gather you; indeed, I will grant you fame and praise among all the peoples of the earth, when I bring back your captivity before your own eyes, says the Lord."

Exodus 30:17-21

The Lord spoke to Moses, saying: You shall make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, and put water in it, so that Aaron and his sons may wash their hands and feet in it. Whenever they enter the tent of meeting they must wash themselves with water, that they die not; or whenever they approach the altar to minister by burning a sacrifice to the Lord. They must wash their hands and feet, that they die not; this shall be a perpetual statute for them, for him and his descendants, throughout their generations.

it had the social value of promoting the solidarity of the nation. The *Tamid*, or daily offering, symbolized Israel's pledge of unbroken service to God. The fragrant smoke of incense rising towards heaven was a natural symbol of prayer ascending to God. From Psalm 141:2 ("Let my prayer rise like incense before thee") it appears that the incense-offering symbolized prayer.

The hands and feet, being in constant use and exposed to dust, particularly required frequent cleansing so as not to descerate the holiness of the sanctuary. According to Naḥmanides (Ramban), the whole of man may be symbolically implied in the regulation concerning the washing of the hands and feet which are the two extremities of the human being.

¹Zephaniah 3:20.

ויקרא ו, א-ו

ַנְיָדַבֵּר יָיָ אֶל משֶׁה לֵאמֹר: צַו אֶת אַהַרֹן וְאֶת בְּנְיו לֵאמֹר, זאת תוֹרַת הָעֹלָה; הִיא הָעֹלָה עַל מְוֹקְרָה עַל הַמִּזְבְּחַ כָּל הַלְיְלָה עַד הַבְּקֶר, וְאֵשׁ הַמִּוְבֵחַ תּוּקֵר בּוֹ. וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד, וּמִכְנָסִי בַד יִלְבַּשׁ עַל בְּשָּׁרוֹ, וְהֵרִים אֶת הַדְּשֶׁן אֲשֶׁר תַּאבַל הָאָשׁ, אֶת הָעֹלֶה עַל הַמִּוְבֵּחַ, וְשָּׁמוֹ אֵצֶל הַמִּוְבַּחַ. וּפָשַׁט אֶת בְּגָדִיו וְלָבַשׁ בְּנָדִים אֲחַרִים, וְהוֹצִיא אֶת הַדְּשֶׁן אֶל מָחוּץ לַפַּוְחַנֶּה, אֱל מָקוֹם טָהוֹר. וְהָאֵשׁ עַל הַמִּזְבֵּחַ הְּוּקַר בּוֹ, לֹא תִּבְבֶּה, וּבִער עָלֶיהָ הַכֹּהֵן עֵצִים בַּבְּקֶר בַּבְּקֶר; וְעָרֵדְּ עָבֶּיהָ הָעֹלָה וְהִקְּמִיר עָבֶּיהָ חֶלְבִי הַשְּׁלָמִים. אֵשׁ הָּמִיר תּוַּקַר עַל הַמִּזִבֵּחַ, לֹא תִכְבֵּה.

יָהִי רָצוֹן מִלְּפָנֵידּ, יָיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, שֶׁהְרַחֵם עָבִינוּ וְתִמְחָל־לָנוּ עַל בָּל חַפֹּאחֵינוּ, וּתְכַבֶּּר־לָנוּ עַל בָּל עַוֹנוֹתִינוּ, וְתִסְלַח לָנוּ עַל בָּל בְּשָׁעֵינוּ, וְשֵׁיבָּנֵה בִּית הַמִּקְרָשׁ בִּמְהַרָה בְיָמֵינוּ, וְנַקְרִיב לְפָנֵיךּ קָרְבַּן הַתָּמִיר שָׁיְּכַבּּּר בַּעֲרַנוּ, בְּמוֹ שֶׁבָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךּ עַל יָדִי משֶׁה עַבְדֶּךּ, מָפִּי כְבוֹדֶךְ, כְּאָמוּר:

במדבר כח, א-ח

וַיָּדַבֶּר יִיָ אֶל משֵׁה לֵאמֹר: צַו אֵת בְּנֵי יִשְּׁרָאֵל וָאָמַרְתָּ אָלֵהֶם: אֶת קַרְבָּנִי לַחְמִי לְאִשַּׁי, רִיחַ נִיחֹחִי, תִּשְׁמְרוּ לְהַקְרִיב לִי בִּמוֹעֲדוֹ. וִאָמַרָתָּ לָהֶם: זֶה הָאִשֵּׁה אֲשֵׁר תַּקְרִיבוּ לַיָי: בְּבָשִׁים בְּגֵי שָׁנָה תְמִימִם, שְׁנִים לַיּוֹם, עֹלָה תָמִיד. אַת הַבֵּבְשׁ אָחָר תַּעֲשֶׂה בַבְּכֶּר, וְאָת הַבֶּבֶשׁ הַשֵּׁנִי תַּעֲשֶׂה בֵין הָעַרְבָּיִם. וַעֲשִּׂירִית הָאֵיפָה סְׁלֶת לְמִנְחָה, בְּלוּלֶה בְּשֶׁמֶן בָּתִית רְבִיעִת הַהִין. עֹלַת תָּמִיד, הָעֲשָׂיָה בְּהַר סִינֵי, לְרֵיחַ נִיחְׁחַ, אִשֵּׁה לַיָי. וָנִסְכּוֹ רָבִיעָת הַהִין לַבֶּבֶשׁ הָאֶחָר; בַּקְּדֶשׁ הַפֵּדְ נְסֵדְ שֵׁבֶר לַיִי.

Leviticus 6:1-6

The Lord spoke to Moses, saying: "Command Aaron and his sons, saying: This is the law for the burnt-offering: The burnt-offering shall remain on its firewood on the altar all night until the morning, and the fire of the altar shall be kept burning on it. The priest shall put on his linen garment, and put linen breeches upon his body; he shall remove the ashes of the burnt-offering which the fire has consumed on the altar and put them beside the altar. Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place. The fire shall be kept burning on the altar, it must never go out; the priest shall burn wood on it every morning; he shall arrange the burnt-offering on it; he shall burn the fat of the peace-offerings on it. Fire shall be kept burning always on the altar, it must never go out."

May it be thy will, Lord our God and God of our fathers, to have mercy on us and pardon all our sins, iniquities and transgressions; may the Temple be restored speedily in our days, that we may offer before thee the daily offering to atone for us, as thou hast written in thy Torah through Moses thy servant, as it is said:

Numbers 28:1-8

The Lord spoke to Moses, saying: Command the children of Israel, and say to them: My food-offering, consumed by fire, a sweet savor to me, you shall be careful to offer me at its proper time. Say also to them: This is the fire-offering which you shall bring to the Lord: two yearling lambs without blemish, every day, as a daily burnt-offering. The one lamb you shall offer in the morning, and the other lamb towards evening, along with a tenth of an ephah of fine flour as a meal-offering, mixed with a fourth of a hin of oil from crushed olives. This is a daily burnt-offering, as instituted at Mount Sinai, for a sweet savor, a sacrifice to the Lord. Its drink-offering shall be the fourth part of a hin for the one lamb; in the holy place shall you pour out an oblation of

An ephah (a little over a bushel) was equivalent to three seahs, and a seah was equivalent to six kabs. A hin was equivalent to nearly two gallons. A mina, or maneh, was equal to 341 grams.

וָאֵת הַבֶּבֶשׁ הַשִּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם; בְּמִנְחַת הַבְּבֶּקר וּכְנִסְכּוֹ תַּעֲשֶׂה, אִשָּׁה רֵיחַ נִיחְׂחַ לַיִיּ.

וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּוְבֵּחַ צָּפְּנָה לִפְנֵי יִי; וְזְרְקוּ בְּנֵי אַהַרֹּן הַבַּהַנִים אָת דַמוֹ עַל הַמִּזְבָּחַ סָבִיב.

יְהִי רָצוֹן מִלְּפָנֵידּ, יִיָ אֱלֹחֵינוּ וַאלֹחֵינוּ אֲבוֹתֵינוּ, שֶׁחְהַא אָמִירָה זוֹ חֲשׁוּבָה וּמְקָבֶּלֶת וּמְרָצָּה לְפָנֵיף, כְּאִלּוּ הִקְרְבְנוּ ָקַרְבַּן הַחָּמִיד בְּמוֹעֲדוֹ וּבִמְקוֹמוֹ וּכְהִלְּכָתוֹ.

אַתָּה הוּא יָנָ אֱלֹהֵינוּ שֶׁהִקְמְירוּ אֲבוֹתֵינוּ לְּכָּנֶיךּ אֶת קְּלְּכֶרת הַסַּמִּים בִּזְמַן שֶׁבֵּית הַמִּקְרָשׁ הָנָה קַנָּם, כַּאֲשֶׁר צִוְיתָ אוֹתָם עַל יִדִי מֹשֵׁה נְבִיאֶּךְ, בַּבָּתוּב בְּתוֹרֶתֶך:

שמות ל, לד-לו: ל ז-ח

ַנִּיּאמֶר יָנָ אֶל מֹשֶׁה: קַח לְךּ סַמִּים, נָשָּׁף וּשְׁחֵלֶת וְחֶלְבְּנָה, סַמִּים וּלְבֹנָה זַכָּה; בַּד בְּבַד יִהְיֶה. וְעַשִּׂיתָ אֹתָה קִּטְׂרֵת, רְקַח מַצְשָׁה רוֹקַחַ, מְּמָלֶח, טָהוֹר לְּדֶשׁ. וְשָׁחַקְתָּ מִפֶּנְּה הָדֵק, וְנָתַתָּה מִפֶּוְנָה לִפְנִי הָעֻרָת בְּאְהֶל מוֹעֵר אֲשֶׁר אִנְעַר לְךּ שְׁבָּּה; לְּהֶשׁ קָרָשִׁים תִּהְיֶה לָבֶם. וְנָאֶמַר: וְהִקְּשִׁיר עָלָיו אַהֲרוֹ קְשְׂרֶת סַמִּים בַּבְּבֶּר בַּבְּבֶּר, בְּהֵיטִיבוֹ אֶת הַנֵּרֹת יַקְטִירֶנָּה. וּבְהַעֲלֹת אַהַרֹן אָת הַנַּרֹת בֵּין הָעַרְבַּיִם יַקְּטִירְנָה; קְטְּׂרֶת תָּמִיד לִבְּנִי יְיָ לדרתיכם.

תלמוד בבלי, כריתות ו, א; תלמוד ירושלמי, יומא ד, ה

תָנוּ רַבְּנָן, פִּטוּם הַקְּמְטָׁרֶת בִּיצֵר. שְׁלשׁ מֵאוֹת וְשִׁשִׁים וּשְׁמוֹנָה מָנִים הָיוּ בָה: שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשֶּׁה בְּמִנְיַן יְמוֹת הַחַפָּה, מָנֶה לְבָל יוֹם, פְּרָס בְּשַׁחֲרִית וּפְרָס בִּין הָעַרְבְּיִם, וּשְׁלשָׁה מָנִים יְתֵרִים שָׁמֵּהֶם מַכְנִיס כֹּהֵן נְּדוֹל מְלֹא חָפְנָיו בְּיוֹם הַבָּבָּרִים, וּמַחַזִירָם לְמַבְתָּשֶׁת בְּעֶרֵב יוֹם הַבִּבָּרִים, וְשׁוֹחֲקָן

strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same oblation as in the morning, to be a burnt-offering of sweet savor to the Lord.

Leviticus 1:11

He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood all around the altar.

May it be thy will, Lord our God and God of our fathers, that this recital be favorably regarded and accepted by thee as if we offered the daily offering at its proper time, its right place, and according to rule.

Thou art the Lord our God before whom our forefathers burned the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written in thy Torah:

Exodus 30:34-36; 30:7-8

The Lord said to Moses: "Take fragrant spices, stacte, onycha, and galbanum, aromatics along with pure frankincense; of each shall there be a like weight. And you shall make of it incense, a compound after the art of the apothecary, seasoned with salt, pure and holy. You shall pulverize some of it very fine, and place some of it in front of the ark in the tent of meeting, where I will meet with you; it shall be to you most holy." It is also said: "Aaron shall burn the incense of fragrant spices on the altar every morning; when he trims the lamps, he shall burn it. And when Aaron lights the lamps toward evening, he shall again burn it; this is a regular incense-offering before the Lord throughout your generations."

Babylonian Talmud, Kerithoth 6a; Palestinian Talmud, Yoma 4:5

The Rabbis have taught: How was the compounding of the incense performed? The [annual amount of] incense weighed three hundred and sixty-eight minas: three hundred and sixty-five corresponding to the number of the days of the solar year, one mina for each day—half a mina of incense being offered in the morning and half in the afternoon—and of the surplus three minas the high priest took two handfuls [to the Holy of Holies] on the Day of Atonement. These were ground again in a mortar on the eve

יָפֶהֹ יָפֶה כְּדֵי שֶׁתְּהָא דַקָּה מִן הַדַּקָּה. וְאַחַד עֲשֶׁר סַמְּנִים הִיּוּ
בָּה, וְאֵלּוּ הֵן: חַצְּרִי וְתַצִּפְּׁרָן, הַחֶלְבְּנָה, וְהַלְּבוֹנָה, מִשְׁקַל
שִׁבְעִים שִׁבְעִים מָנֶה; מוֹר וּקְצִיעָה, שִׁבְּלֶת גִרְדְּ, וְכַלְכֹּם,
מִּבְיא חֲמַר חִנַּרְיָן עַתִּיק; מֶלְח סְרוֹמִית רְבַע חַפְּב; מִשְׁלֵה
מַבִיא חֲמַר חִנַּרְיָן עַתִּיק; מֶלְח סְרוֹמִית רְבַע חַפְּב; מִעְלֵה
מַבִיא חֲמַר חִנַּרְיָן עַתִּיק; מֶלְח סְרוֹמִית רְבַע חַפְּב; מִעְלֵה
מַבִיא חֲמַר חִנַּרְיָן עַתִּיק; מֶלְח סְרוֹמִית רְבַע חַפְּב; מִעְלֵה
מָבִיא חֲמַר חִנַּרְיָן עַתִּיק; מְלְח סְרוֹמִית רְבַע חַפְּב; מִעְלֵה
עְשָׁן בְּל שֶׁהוּא. רַבִּי נָתְן אוֹמֵר: אַרְ כִּפַּת הַנִּרְהִן כְּל שֶׁהוּא.
עִשְׁן בְּה דְּבָשׁ, פְּסְלָה; וְאִם חִפֵּר אַחַת מִבְּל סִנְּנְיִה, חַיָּב

רַבָּן שָׁמְעוֹן בָּן נַּמְלִיאֵל אוֹמֵר: הַצְּרִי אֵינוֹ אֶלֶא שְׂרָף הַנּוֹמֵף מֵעֲצֵי הַקְּשָׁף. בֹּרִית בַּרְשִׁינָה לָמָה הִיא בָאָה, כְּדִי לְיַבּּוֹת בָּה מָעֲצֵי הַקְּשָׁף. בֹּרִית בַּרְשִׁינָה לָמָה הִיא בָא, כְּדִי אֶת הַצִּפְּּרֶן, כְּדֵי שֻׁתְּהַא עַזָּה. וַהַלֹא מֵי רַנְּלִיִם יָפִין לְשִׁרוֹת בּוֹ אֶת הַצִּפְּרֵן, כְּדֵי שֲׁתְּהֵא עַזָּה. וַהַלֹא מֵי רַנְּלִיִם יְפִין לְשִׁרוֹת בּוֹ אֶת הַצִּפְּרֵן, כְּדֵי שֲׁתְּהֵא עַזָּה. וַהַלֹא מֵי רַנְּלִיִם בְּעֲזְרָה מִפְּנֵי הַבָּבוֹר.

הַּנְיָא, רַבִּי נְתָן אוֹמֶר: בְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר הָדֵק הֵימֵב, הֵימֶב, הַבָּק תִּמְב, מַפְּנֵי שָׁהַקּוֹל יָפֶה לַבְּשְׂמִים. פִּשְּׁמָה לַחֲצְאִין, בְּשׁׁרָה; לְשְׁלִישׁ וְלְרְבִיעַ, לֹא שְׁמָעְנוּ. אָמֵר רַבִּי יְהוּדָה: זֶה הַבְּלֵל: אִם בְּמָדָּתָה, בְּשֵׁרָה לַחֲצָאִין; וְאִם חִפַּר אַחַת מִבְּל הַבְּלְל: אִם בְּמִדְּתָה, בְּשֵׁרָה לַחֲצָאִין; וְאִם חִפַּר אַחַת מִבְּל סַבְּנֵיְה, חַיָּב מִיתָה.

הַּנְיָא, בַּר קַפָּרָא אוֹמֵר: אַחַת לְשָׁשִּׁים אוֹ לְשִׁבְעִים שְׁנָה הָיְתָה בָאָה שֶׁל שִׁירְיִם לַחֲצָאִין, וְעוֹד חָנֵי בַּר קַפְּרָא: אִלוּ הָיָה נוֹתֵן בָּה לִרְטוֹב שֶׁל דְּבַשׁ, אֵין אָדָם יָכוֹל לַעֲמוֹד מִפְּנֵי of the Day of Atonement so as to make the incense extremely thin.

The incense was composed of the following eleven kinds of spices: balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spikenard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; and nine minas of cinnamon. [Added to the spices were] nine kabs of Karsina lye, three seahs and three kabs of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a kab of Sodom salt, and a minute quantity of ma'aleh ashan [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out any of its ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though mei raglayim might have been good for that purpose, it was not decent to bring it into the Temple.

It has been taught: Rabbi Nathan says: While the priest was grinding the incense, his superintendent would say: "Grind it very thin, grind it very thin," because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then

בִיחָה; וְלָמָה אֵין מְעַרְבִין בָּה דְּבַשׁ, מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה: בִיקָה; וְלָמָה אֵין מְעַרְבִין בָּה הַמְמִירוּ מִמֶּנּוּ אָשֶׁה לַיִי.

ּיָנְ צְבָאוֹת עִפְנוּי, מִשְּׁנֵּב לָנוּ אֱלֹהֵי יַעֲלֹב, סֶלְה.

ּיָיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּמֵחַ בְּדְּ.

ּיָיָ, הוֹשִׁיעָה; הַפֶּּוֶלֶךְ יַעַנֵנוּ בְיוֹם קּרְאֵנוּ.

אַתָּה סֵתֶר לִּי, מִצֵּר תִּאְרָנִי; רָנֵי פַּלֵּט תְּסוֹבְבֵנִי, סֶלָה. וְעָרְבָה לַיִּי מִנְחַת יְהוּדָה וִירוּשָׁלְיִם, כִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמֹנִיוֹת.

מסכת יומא לנ, א

> אָנָא, בְּלְחַ נְּדְלַת יְמִינְדְּ תַּתִּיר צְרוּרָה. קבֵּל רָנַת עַמִּדּ, שַׂנְבֵנוּ, שַׂחַרָנוּ, נוֹרָא.

שלמים is here interpreted to imply completion (from שלמים is a rhymed prayer. It has six words to each of its seven lines. According to the Kabbalists, the forty-two words of this poem represent the name of God which is composed of forty-two letters. Though it has been credited to the Tanna Neḥunya ben ha-Kanah (first century) its author is unknown.

why was no honey mixed with it? Because the Torah says: "You shall not present any leaven or honey as a fire-offering to the Lord."

The Lord of hosts is with us; the God of Jacob is our fortress. Lord of hosts, happy is the man who trusts in thee.

O Lord, save us; may the King answer us when we call.

Thou art my shelter; from the foe thou wilt preserve me; with songs of deliverance thou wilt surround me.²

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Talmud Yoma 33a

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abba Saul: The large pile of wood was set in order on the altar before the second pile on the incense altar; the second pile on the incense altar was arranged before placing two [additional] logs of wood [on the large pile]; the placing of the two logs of wood preceded the removing of the ashes from the inner altar; the removing of the ashes from the inner altar came before the trimming of the five lamps; the trimming of the five lamps preceded the sprinkling of the blood of the daily offering; the blood of the daily offering was sprinkled before the trimming of the two remaining lamps; the trimming of the two lamps preceded the incense offering; the incense offering preceded the offering of the sacrificial parts; the offering of the sacrificial parts preceded the meal-offering; the meal-offering preceded the offering of pancakes; the pancakes came before the libations; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the placing of the two bowls of frankincense; the frankincense bowls preceded the daily afternoon-offering, as it is said: "And the priest shall arrange the burnt-offering on the altar, and burn on it the fat of the shelamim,"4 which means that with the afternoon-offering all the offerings of the day are to be completed.

By the great power of thy right hand, O set the captive free. Revered God, accept thy people's prayer; strengthen us, cleanse us.

¹ Leviticus 2:11. ¹ Psalms 46:8; 84:13; 20:10; 32:7. ¹ Malachi 3:4. ⁴ Leviticus 6.5.

בָּרוּך שִׁם פָבוֹר מַלְכוּתוֹ לְעוֹלֶם וָעֶר. שִׁוְעָתֵנוּ קַבָּל וּשְׁמַע צַעֲקָתֵנוּ, יוֹרֲעַ תַּעֲלֶמוֹת. חַסִין קָרוֹש, בְּרֹב טּוּכְךּ נַתֵּל עֲרָתֶךּ. שַׁסִין קָרוֹש, בְּרֹב טּוּכְךּ נַתֵּל עֲרָתֶךּ. שִׁיְעָתֵנוּ קַבָּל וּשְׁמַע צַעֲקָתֵנוּ, יוֹרֶעַ תַּעֲלְמוֹת. נָא, נָבּוֹר, דּוֹרְשֵׁי יִחוּדְדָּ בְּכָבָת שְׁמְּעִם נָעָר.

רבון הְעוֹלְמִים, אַתָּה צִּנִיתְנוּ לְהַלְּרָנ ּ קּרְבֵּן הַתְּמִים אַתָּה בִּנִיתְנוּ לְהַלְּרִנ ּ קְרָבֵּן הַתְּמִים בָּעֲבוֹרָת. וְלְאֵ לֵנִי בְּדוּכָנָם, וְיִשְּׁרָאֵל בְּמִעֲבוֹי, וְלִהְיוֹת בִּהְנִים בַּעֲבוֹרָתוּ, וְלֹא לֵנִי בְּדוּכְנוּ, וְלֹא יִשְּׁרָאֵל בְּמִעֲמָדוֹ, וְאַלֹה בְּעֲבוֹרָתוֹ, וְלֹא לֵנִי בְּדוֹכְנוֹ, וְלֹא יִשְּׁרָאֵל הַתְּמִיד, וְלֹא לֵנִי בְּדוּכְנוֹ, וְלֹא יִשְּׁרָאֵל מְּמְבְּנְים שְּׁבְּתִינוּ, שִׁיְהֵא שִׁיחַ שִׁבְּתוֹמֵינוּ מִאְלֹהִי וְלֹא לֵנִי בְּדוֹכְנוֹ, וְלֹא יִשְּׁרָאֵל מְעָבְּוֹה בָּעֲבוֹרָתוֹ, וְלֹא לֵנִי בְּדוֹכְנוּ, וְלֹא יִשְּׁרָאֵל מִעְבְּוֹה בְּאַבוֹתִינוּ, שִׁיְבְּה בִּאָל הַתְּמִיד מְּלְבְנוּ מַלְבְּנוּ תַּלְבְנוּ וְלֹא מַנְרָנוּ תַלְּבְנוּ וּלִי בְּמִבְּרוֹה בְּבְּבוֹים בְּבְבוֹים בְּבְבוֹים בְּבְבוֹים בְּבוֹים בְּנִים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּנִים בְּבוֹים בְּיִים בְּבוֹים בּיִים בְּבוֹים בְּיִים בְּיִים בְּבוֹים בְּיוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּבוֹים בְּיִים בְּיִים בְּבוֹים בְּבוֹים בְּבְיוֹם בְּיוֹם בְּבוֹים בְּבִים בְּבוֹים בְּיִים בְּיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבִים בְּיִים בְּיִים בְּיִים בְּבִים בְּבְּבוֹים בְּיִים בְּיִים בְּיִים בְיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְי

On Sabbath:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְבָשִּׁים בְּנֵי שְׁנָּה חְּמִימִם, וּשְׁנֵי עֵשְׂרֹנִים סְלֶת מִנְחָה בְּלוּלָה בַשְּׁמָן, וְנִסְכּוֹ. עלֵת שַׁבַּת בְּשַׁבַּתוֹ עַל עֹלַת הַתְּמִיד וְנִסְבָּה.

א. אִיזֶהוּ מְקוֹמָן שֶׁל זְבָחִים. קְרְשֵׁי קְרְשִׁים שְׁחִישָׁתְן בַּצְּפּוֹן, פַּר וְשָׁעִיר שֶׁל יוֹם הַכִּפּוּרִים שְׁחִישָׁתְן בַּצְפּוֹן, וְקבּוּל דְּמְן בִּכְלִי שָׁרֵת בַּצְּפּוֹן. וְרָמָן טָעוּן הַזְּיָה עַל בִּין הַבַּדִּים וְעַל הַבָּרֹכָת וְעַל מִזְבַּח הַזָּהָב; מַתְּנָה אַחַת מֵהֶן מְעַכְּבָת. שִׁיְרֵי הַדָּם הְיָה שׁוֹפִּדְּ עַל יְסוֹד מַעֲרָבִי שֶׁל מִזְבָּחַ הַחִיצוֹן; אִם לֹא נָתַן, לֹא עִבָּב. Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people. Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever. Lord of the universe, thou hast commanded us to sacrifice the daily offering at its proper time with priests officiating, Levites [singing] on the platform, and lay representatives of Israel attending the Temple service. Now, through our sins the Temple is destroyed, the daily offering is abolished, and we have neither priest officiating, nor Levite [singing] on the platform, nor Israelite attending the Temple service. However, thou hast declared that we may substitute the prayer of our lips for the sacrifice of bullocks. Therefore, may it be thy will, Lord our God and God of our fathers, that the prayer of our lips be favorably regarded and accepted by thee as if we offered the daily offering at its proper time and attended at its service.

On Sabbath

On the Sabbath day two yearling male lambs without blemish [are to be offered], with two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, along with its libation. This is the burnt-offering of every Sabbath, in addition to the daily burnt-offering and its libation.²

Mishnah Zebahim, Chapter 5

1. Which were the places of sacrifice in the Temple? The most holy offerings were slaughtered on the north side of the altar, as were also the bullock and the he-goat for the Day of Atonement. Their blood, which was there received in a sacred vessel, had to be sprinkled over the space between the poles of the ark, towards the curtain of the Holy of Holies, and upon the golden altar. The omission of one of these sprinklings rendered the atonement ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony.

¹ Hosea 14:3. ² Numbers 28:9-10.

- ב. פָּרִים הַנִּשְּׂרָפִים וּשְׂעִירִים הַנִּשְׂרָפִים שְׁחִיטְתְן בַּצְּפוֹן, וְקִבּוּל דְּמָן בִּרָלִי שָׁרֵת בַּצְּפוֹן. וְדְמָן טְעוּן הַזְּיָה עַל הַפְּרְכֶּת וְעֵל מִוְבַּח הַזְּהָב; מַתְּנָה אָחַת מֵהֶן מְעַבְּכֶת. שְׁיָרִי הַדְּם הָיָה שׁוֹפֵּךְּ עַל יְסוֹר מַעֲרָבִי שֶׁל מִוְבָּחַ הַחִיצוֹן; אָם לֹא נְתַן, לֹא עַבֶּב. אֵלוּ נָאֵלוּ נִשְּׂרָפִין בְּבֵית הַדְּשֶׁן.
- ג. חַפּׁאת הַצְּבּוּר וְהַיָּחִיד, אֵלּוּ הֵן חַפּׁאת הַצְּבּוּר: שְׂעִיבִי רָאשֵׁי חְדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטְתְן בַּצְפוֹן, וְקבּוּל דְּטָן בִּכְלִי שְׁרֵת בַּצְפוֹן. וְדָמָן טְעוּן אַרְבַּע מַתְּנוֹת עַל אַרְבַּע קְרָנוֹת. מִוְרָחִית, שִּיבִי הַבָּב וּפְנָּה לַפּוֹנִית מַעֲרָבִית, מַעֲרָבִית הְרוֹמִית. שִׁיבִי הַדָּם הָיָה שׁוֹפֵּדְ עַל יְסוֹד דְּרוֹמִי. וְנָאֱכְלִין הְרוֹמִית מָן הַקְּלָעִים לְזִּבְרֵי בְהָנָּה, בְּכָל מַאָּכְל, לְיוֹם וְלַוְיָלָה, עַר חַצוֹת.
- ר. הָעוֹלֶה לְּנֶשׁ לֶּרָשִׁ טְּרָשִׁים. שְׁחִישָׁתָה בַּצְּפּוֹן, וְקְבּוּל דְּמָה בִּכְלִי שָׁרֵת בַּצְּפּוֹן. וְדָמָה טָעוּן שְׁתֵּי מַתְּנוֹת שֶׁהֵן אַרְבַּע; וּשְעוּנָה הַפְּשֵׁט, וְנִתְּוּחַ, וְכָלִיל לָאִשִּׁים.
- ה. זָבְחֵי שַׁלְמֵי צִבּוּר וַאֲשְׁמוֹת, אֵלוּ הֵן אֲשְׁמוֹת: אֲשֵׁם בְּזִיר, אֲשֵׁם בְּזִיר, אֲשֵׁם שִׁלְוּיר, אֲשֵׁם שִׁלְוּיר, אֲשֵׁם שִׁלְוּיר, שְׁשֵׁם שִׁלְוּיר, שְׁשֵׁם שִׁלְוּיר, שְׁשֵׁם שִׁלְוּיר, שְׁשֵׁם שִׁלְוּיר, שְׁהַוּ שִּׁבְּלוּו, וְלְבְּנִים בְּצְפוֹן, וְלְבְּנִים הָּלְוּי, שְׁהִי מַחְּנוֹת שֶׁהֵן אַרְבַּע. וְנָאֶכְלִין לְפְנִים בַּצְפוֹן, וְדְמָן שְׁעוּן שְׁתִּוֹ שְׁהֵנִית שָׁהָוֹ אֲהָבְל מַאְּכָל, לְיוֹם וְלַוְיְלָה, עַד הַבְּוֹת הַלְּיִנִים לְזִּבְרֵי בְהָנָּה, בְּבֶל מַאְּכָל, לְיוֹם וְלַוְיְלָה, עַד הַצוֹת.

- 2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar; their blood, which was there received in a sacred vessel, had to be sprinkled towards the curtain and upon the golden altar. The omission of either of these sprinklings rendered the ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony. All these offerings were burnt at the place where the ashes were deposited.
- 3. The communal sin-offerings and those of individuals—the goats offered on new moon festivals and on major feasts are the communal sin-offerings—were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required four sprinklings on the four corners of the altar. How was this done? The priest went up the ascent, and, having turned to the ledge bordering the altar, walked along it to the southeast, northeast, northwest and southwest corners, successively. The rest of the blood he poured out at the southern base. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood during that day and evening—until midnight.
- 4. The burnt-offering was one of the most holy sacrifices. It was slaughtered on the north side of the altar. Its blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. This offering had to be flayed, severed into parts, and consumed by fire.
- 5. As to the communal peace-offerings and the guilt-offerings—the following are the guilt-offerings: for robbery, for making improper use of sacred objects, for violating a betrothed handmaid, the offering of a nazirite who has become ritually unclean, the offering of a leper at his cleansing, and the offering of a person in doubt whether an act he has committed requires a sin-offering—all these were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood that day and evening—until midnight.

- הַתּוֹרָה וְאֵיל נָזִיר קָרָשִׁים קַלִּים. שְׁהִישָׁתָן בְּכֶל מָקוֹם בְּעֲזָרָה, וְדָמָן שְׁתוֹ שְׁהֵוֹ שַׁהַן אַרְבַּע. וְנָאֶכְלִין בְּכְל הָעִיר, לְכָל אָרָם, בְּכָל מַאֲכָל, לְיוֹם וְלַיְלָה, עַד חֲצוֹת. הַמּוּרָם מֵהֶם פֵּיוֹצֵא בָהֶם, אֶלֶּא שֶׁהַמּוּרָם נָאֲכְל לַבֹּהְנִים, לִּשְׁיהָם וְלְבַרְנִיהֶם וֹלְעַבְּדִיהֶם.
- ז. שְׁלָמִים קָדָשִׁים קַלִּים. שְׁחִישָׁחָן בְּכֶל מֶקוֹם בְּצֵוְרָה, וְּדְמָן שְׁתִּי מַתְּנוֹת שָׁהֵן אַרְבַּע. וְנָאָּכְלִין בְּכָל הָעִיר, לְכָל אָדֶם, בְּכָל מַאֲּכָל, לִשְׁנִי יָמִים וְלְיֵלֶה אֶחָד. הַמּוּרָם מֵהֶם בִּיוֹצֵא בָהֶם, אֶלָּא שֶׁהַמּוּרָם נֵאֱכֶל לַבֹּהֲנִים, לִנְשֵׁיהֶם וְלִבְּנִיהֶם וּלְבְנֵיהֶם וּלְעַבִּדִיהֵם.
- ח. הַבְּכוֹר וְהַמַּצְשֵׁר וְהַפֶּסַח קָרְשִׁים קַלִּים. שְׁחִיטָתָן בְּכָל מְקוֹם בְּצְוַרָה, וְדָקוֹ שָׁעוּוֹ מַחְּנָה אֶחָת, וּבּלְבָר שִׁיָּתוֹ בְּנָגֶּה הַיְסוֹר. שִׁנָּה בַּצְּכִילְתָן: הַבְּכוֹר נָצֵכֶל לַבֹּהְנִים, וְהַמַּצְשֵׁר לְכָל הַיְסוֹר. שְׁנָה בָצְבִילְתָן: הַבְּכוֹר נָצֵכֶל לַבֹּהְנִים, וְהַמַּצְשֵׁר לְכָל אֶדְה. וְצֵּבְלוֹ בְּבָל הָעִיר, בְּכָל מַצְּכֶל, לִשְׁנִי יָמִים וְלַיְלְה אֶחָר. הַפְּסַח צִינוֹ נֵצְּכָל אֶלָא עַר הַעִּיר, וְצִינוֹ נֵצֵּכְל אֶלָא צָלי.
 הַבְּלוֹר וְהַמַּצְשֵׁר וְבְּלָא לִמְנִייִוֹ, וְצִינוֹ נֵצֵּכֶל אֶלָּא צָלִי.

ספרא, פתיחה

רַבִּי יִשְׁמָעֵאל אוֹמֵר: בִּשְׁלשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִרְרֶשֶׁת: א) מָקַל וָחְמֵר;

תרבי שמעאל בן אלישע, a contemporary of Rabbi Akiba, died as a martyr in the year 135 during the Roman persecutions. The Baraitha d'Rabbi Ishmael, which constitutes the introduction to the Sifra (tannaitic commentary on Leviticus), has been inserted here to complete the daily minimum of Bible and Talmud study required of every Jew. This section is prefaced (on page 57) by two blessings concerning Torah study.

- 6. The thanksgiving-offering and the ram offered by a nazirite [at the termination of his vow] were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashiou, anywhere in the city by anyone during that day and evening—until midnight. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.
- 7. The peace-offerings also were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during two days and one night. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.
- 8. The firstlings of animals, the tithe of cattle, and the paschal lamb were likewise holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required one sprinkling only; this, however, had to be done at the base of the altar. The following difference prevailed as to the eating of them: the firstborn animal might be eaten only by the priests, while the tithe might be eaten by anyone. Both the firstling and the tithe might be eaten, prepared for food in any fashion, anywhere in the city during two days and one night. The paschal lamb, however, had to be eaten on that night only—and not later than midnight. It might be eaten only by those numbered for it; nor might it be eaten except when roasted.

TALMUDIC EXPOSITION OF THE SCRIPTURES

Sifra, Introduction

Rabbi Ishmael says: The Torah is interpreted by means of thirteen rules:

1. Inference is drawn from a minor premise to a major one, or from a major premise to a minor one.

ILLUSTRATIONS

1. If, for example, a certain act is forbidden on an ordinary festival, it is so much the more forbidden on Yom Kippur; if a certain act is permissible on Yom Kippur, it is so much the more permissible on an ordinary festival.

- ב) וּמִנְּזַרֵה שֶׁנָה;
- ג) מִבּנִין אָב מִבֶּתוּב אָחָד, וּמִבּנִין אָב מִשְׁנֵי בְתוּבִים;
 - ד) מִבְּלָל וּפְרָט;
 - ה) וּמִפְּרָט וּכְלְל;
 - ו) בְּלֶל וּפָרָט וּכָלֶל אִי אַתָּה דְן אֵלָא בִּעִין הַפִּרָט;
- ז) מִכְּלֶל שֵׁהוּא צָרִיךְ לִפְרָט, וּמִפְּרָט שֵׁהוּא צָרִיךְ לְכִלֶל;
- ח) כָּל דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא מִן הַבְּלָל לְלַמֵּר, לֹא לְלַמֵּר עַל עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּר עַל הַבְּלָל כָּלוֹ יַצָא;

^{2.} The phrase "Hebrew slave" (Exodus 21:2) is ambiguous, for it may mean a heathen slave owned by a Hebrew, or else, a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase "your Hebrew brother" in Deuteronomy 15:12, where the same law is mentioned (... "If your Hebrew brother is sold to you...").

^{3. (}a) From Deuteronomy 24:6 ("No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge") the Rabbis concluded: "Everything which is used for preparing food is forbidden to be taken in pledge." (b) From Exodus 21:26-27 ("If a man strikes the eye of his slave... and destroys it, he must let him go free in compensation for his eye. If he knocks out the tooth of his slave... he must let him go free...") the Rabbis concluded that when any part of the slave's body is mutilated by the master, the slave shall be set free.

^{4.} In Leviticus 18:6 the law reads: "None of you shall marry anyone related to him." This generalization is followed by a specification of forbidden marriages. Hence, this prohibition applies only to those expressly mentioned.

^{5.} In Exodus 22:9 we read: "If a man gives to his neighbor an ass, or an ox, or a sheep, to keep, or any animal, and it dies..." The general phrase "any animal," which follows the specification, includes in this law all kinds of animals.

^{6.} In Exodus 22:8 we are told that an embezzler shall pay double to his neighbor "for anything embezzled [generalization], for ox, or ass, or sheep, or clothing [specification], or any article lost" [generalization]. Since the specification includes only movable property, and objects of intrinsic value, the fine of double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

- From the similarity of words or phrases occurring in two passages it is inferred that what is expressed in the one applies also to the other.
- A general principle, as contained in one or two biblical laws, is applicable to all related laws.
- When a generalization is followed by a specification, only what is specified applies.
- 5. When a specification is followed by a generalization, all that is implied in the generalization applies.
- 6. If a generalization is followed by a specification and this in turn by a generalization, one must be guided by what the specification implies.
- 7. When, however, for the sake of clearness, a generalization necessarily requires a specification, or when a specification requires a generalization, rules 4 and 5 do not apply.
- 8. Whatever is first implied in a generalization and afterwards specified to teach us something new, is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization.
- 7. In Leviticus 17:13 we read: "He shall pour out its blood, and cover it with dust." The verb "to cover" is a general term, since there are various ways of covering a thing; "with dust" is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal must be covered with nothing except dust. Since, however, the general term "to cover" may also mean "to hide," our present passage necessarily requires the specific expression "with dust"; otherwise, the law might be interpreted to mean that the blood is to be concealed in a closed vessel. On the other hand, the specification "with dust" without the general expression "to cover" would have been meaningless.
- 8. In Deuteronomy 22:1 we are told that the finder of lost property must return it to its owner. In the next verse the Torah adds: "You shall do the same ... with his garment and with anything lost by your brother ... which you have found ..." Garment, though included in the general expression "anything lost," is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to such objects which are likely to have an owner, and which have, as in the case of clothing, some marks by which they can be identified.

- מ) בֶּל דָּבָר שֶׁהָיָה בִּכְלָל וְיָצָא לִטְעוֹן מְעַן אַחֵר שֶׁהוּא בְעַנְיָנוֹ, יָצָא לְחָמֵל וְלֹא לְהַחֲמִיר;
- י) בָּל דָּבָר שֶׁהָיֶה בִּכְלָל וְיָצָא לִמְעוֹן מְעַן אַחֵר שֶׁלֹא (בְּלְנוֹ, יַצֵּא לִהַקל וּלְהַחַמִיר;
- יא) כָּל דָּבָר שֶׁהָיָה בִּכְלֶל וְיָצָא לִהוֹן בַּדְּבָר הֶחָרָשׁ, אִי אַמָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ עֵד שֶׁיַחֲזִירְנוּ הַבְּּתוּב לִכִללוֹ בּפִרוּשׁ;
 - יב) דָּבָר הַלְּמֵר מֵעִנְיָנוֹ, וְדָבָר הַלְּמֵד מִסּוֹפוֹ;
- יג) וְכֵן שְׁנֵי כְתוּבִים הַמַּכְחִישִׁים זֶה אֶת זֶה, עַד שֶׁיָבוֹא הַבָּתוּב הַשְּׁלִישִׁי וְיַכְרָיעַ בּינֵיהֶם.

אבות ה, כג; מלאכי ג, ד

יְהִי רָצוֹן מִלְּפָנֵיף, יְיָ אֱלֹחֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, שֶׁיּבְּנֶה בֵּית הַמְּקְרָשׁ בִּמְהַרָה בְיָמֵינוּ, וְתַן הֶלְקֵנוּ בְּתוֹרָתֶךּ. וְשָׁם נַעֲבְּרְדּ בִּירָאָה, בִּימֵי עוֹלָם וּכְשַׁנִים קַדְמוֹנִיוֹת.

^{9.} In Exodus 35:2-3 we read: "Whoever does any work on the Sabbath shall be put to death; you shall not light a fire on the Sabbath day." The law against lighting a fire on the Sabbath, though already implied in "any work," is mentioned separately in order to indicate that the penalty for lighting a fire on the Sabbath is not as drastic.

^{10.} According to Exodus 21:29-30, the proprietor of a vicious animal which has killed a man or woman must pay such compensation as may be imposed on him by the court. In a succeeding verse the Torah adds: "If the ox gores a slave, male or female, he must pay the master thirty shekels of silver." The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, the fixed amount of compensation, with the result that whether the slave was valued at more than thirty shekels or less than thirty shekels, the proprietor of the animal must invariably pay thirty shekels.

^{11.} The guilt-offering which a cured leper had to bring was unlike all other guilt-offerings in this, that some of its blood was sprinkled on the person who offered it (Leviticus 14:13-14). On account of this peculiarity none of the rules connected with other offerings would apply to that brought by a cured leper, had not the Torah expressly added: "As the sin-offering so is the guilt-offering."

- 9. Whatever is first implied in a general law and afterwards specified to add another provision similar to the general law, is specified in order to alleviate, and not to increase, the severity of that particular provision.
- 10. Whatever is first implied in a general law and afterwards specified to add another provision which is not similar to the general law, is specified in order to alleviate in some respects, and in others to increase the severity of that particular provision.
- 11. Whatever is first implied in a general law and is afterwards specified to determine a new matter, the terms of the general law can no longer apply to it, unless Scripture expressly declares that they do apply.
- 12. A dubious word or passage is explained from its context or from a subsequent expression.
- 13. Similarly, if two biblical passages contradict each other, they can be harmonized only by a third passage.

Mishnah Avoth 5:23; Malachi 3:4

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days; and grant us a portion in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years.

^{12. (}a) The noun tinshemeth occurs in Leviticus 11:18 among the unclean birds, and again (verse 30) among the reptiles. Hence, it becomes certain that tinshemeth is the name of a certain bird as well as of a certain reptile. (b) In Deuteronomy 19:6, with regard to the cities of refuge where the manslayer is to flee, we read: "So that the avenger of blood may not pursue the manslayer . . . and slay him, and he is not deserving of death." That the last clause refers to the slayer, and not to the blood avenger, is made clear by the subsequent clause: "inasmuch as he hated him not in time past."

^{13.} In Exodus 13:6 we read: "Seven days you shall eat unleavened bread," and in Deuteronomy 16:8 we are told: "Six days you shall eat unleavened bread." The contradiction between these two passages is explained by a reference to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the Omer. If, therefore, the unleavened bread was prepared of the new grain, it could only be eaten six days of Passover. Hence, the passage in Exodus 13:6 must refer to unleavened bread prepared of the produce of a previous year.

קַּרִישׁ דְּרַבְּנָן

Mourners:

יִתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֻלְּמָא דִי בְּרָא כִּרְעוּתֵה; וְיַמְלִיהְ מֵלְכוּתָה, וְיַצְמַח בָּרְקְנֵה וִיקְרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְבָל בֵּית יִשְׂרָאֵל, בַּעֲנֶלְא וּבִוְּמַן קְרִיב, וָאָמִרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַךּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרֵד וְיִשְּׁתַבָּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַמֵּא וְיִתְהַדֵּר, מָבֶּל בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעְלְמָא, מָבֶּל בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעְלְמָא, יִאִמָרוּ אָמֵן.

עַל יִשְּׂרָאֵל וְעַל רַבְּנֶן וְעַל תַּלְמִיבִיהוֹן, וְעַל בָּלְמִיבִי חַלְמִיביהוֹן, וְעַל בָּל מָן דְּעָסְקִין בְּאוֹרַיְתָא, דִּי בְּאַתְרָא הָבוּ וְדִי בְּכָל אֲחַר וַאֲחַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלְמָא רַבְּא, חִנְּא וְחַסְּדָא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנֵי רְוִיחֵי, וּפְּרְקָנְא מִן קָרְם אַבּוּהוֹן דְּבִשְׁמֵיָּא וַאַרְעָא, וִאִמְרוּ אָמֵן.

יָהֵא שְׁלֶמֶא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל יִשַּׂרָאָל, וָאִמִרוּ אָמֵן.

עשֶׁה שֶׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׁה שָׁלוֹם עָלֵינוּ וְעַל בָּל יִשְרַאֵּל, וָאָמָרוּ אָמֵן.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, lovingkindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and ${\tt a}$ good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in Mahzor Vitry, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of Gehinnom came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of Gehinnom where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

The observance of the anniversary of parents' death, the Jahrzeit, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from Gehinnom to Gan-Eden, the Jahrzeit Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

שִׁיר שֵׁל יוֹם

The following seven psalms are recited on the respective days of the week.

On Sunday:

הַיּוֹם יוֹם רָאשׁוֹן בַּשַּׁבֶּת, שֶׁבּוֹ הָיוּ הַלְּוִיָּם אוֹמְּוִרִים בָּבֵית הַמָּקְרָּשׁ:

והלים כד

לְּדָוֹד מִזְמוֹר. לַיִּי דָאָרֵץ וּמְלוֹאָה, תֵּבֵל וְיְשְׁבֵי בָה. פִּי הוֹא עַל יַמִּים יְסָדָה, וְעַל נְּחָרוֹת יְכוֹנְנֶהָ. מִּי יַעֲלֶה בְּחַר יְיָ, וּמִי עַל יַמִּים יְסָדָה, וְעַל נְּחָרוֹת יְכוֹנְנֶהָ. מִי יַעֲלֶה בְּחַר יְיָ, וּמִי נַפְּשִׁי, וְלֹא נִשְׁכֵּע לְמִרְמָה. יִשְּׁא בְּרֶכָה מֵאֵת יְיָ, וּצְדְקְה מֵאֱלֹהֵי יִשְׁא בְּרֶכָה מֵאֵת יְיָ, וּצְדְקָה מֵאֱלֹהֵי יִשְׁאוּ בְּתְבִים תְּלֶבוֹ מֶלֶהְ הַבָּבוֹר. מִי זֶה יִשְׁאוּ בִּתְּחָה וְיִבְּא מֶלֶהְ הַבָּבוֹר. מִי זֶה יְאַשׁיְּכִם, וְיְבוֹא מֶלֶהְ הַבָּבוֹר. מִי זֶה מֶלֶהְ הַבְּבוֹר, יְיָ עִזּיּוֹ וְנִבּוֹר, יִיְ נִבּוֹר מִלְחָמָה. שְׁאוּ שְׁעָרִים מִּלְה הַבְּבוֹר. מִי מָה הוּא זֵה מָלֶהְ הַבְּבוֹר, מַלָּה. הִיּא מֵלֶךְ הַבְּבוֹר, סֵלָה. הוּא זֵה מְלֵבְךְ הַבְּבוֹר, סֵלָה.

Mourners' Kaddish.

On Monday:

הַיּוֹם יוֹם שֵׁנִי בַּשַּׁבָּת, שֶׁבּוֹ הָיוּ הַלְְוִיִם אוֹמְּוֹרִים בְּבֵית הַמִּקְרָשׁ:

תהלים מח

שִׁיר מִזְמוֹר לִבְנֵי לְּרַח. נְּדוֹל יְיָ וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ, הַר מָדְשׁוֹ. יְפֵה נוֹף, מְשׁוֹשׁ כָּל הָאָבֶץ הַר צִּיּוֹן, יַרְבְּתִי צְפּוֹן, מִרְיַת מֶלֶךְ רָב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדֵע לְמִשְּׁנָב. כִּי הִנֵּה

שיר של יש, the Psalm of the Day, was chanted by the Levites each day during the Temple service (Mishnah Tamid 7:4). According to the Talmud, the daily psalms were intended to recall the incidents of the six days of creation (Rosh Hashanah 31s).

PSALM OF THE DAY

The following seven psalms are recited on the respective days of the week.

On Sunday:

This is the first day of the week, on which the Levites in the Temple used to recite:

Psalm 24

A psalm of David. The earth and its fullness belong to the Lord, the entire world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Mourners' Kaddish.

On Mondays:

This is the second day of the week, on which the Levites in the Temple used to recite:

Psalm 48

A song, a psalm of the Korahites. Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, on the northern slope, is Mount Zion, the city of the great King. God in her palaces has made himself known as a stronghold. For lo, the kings assembled

a poem sung to the accompaniment of musical instruments in the Temple service.

שאו שערים ראשיכם The ancient gates of Zion are poetically commanded to raise their heads, in token of reverence to God whose entrance is an act of condescension. Different parts of this psalm were sung by different choirs of singers at the time when David brought the ark to Mount Zion.

בני קרח descendants of Korah, a division of Levites who sang in the Temple.

הַמְּלֶּכִים נוֹעֲדוּ, עָבְרוּ יַחְדָּוּ. הַמָּה רָאוּ, בֵּן תָּמְּהוּ, נִבְהַלֹּוּ נֵחְפָּזוּ. רְעָבָה אֲחָזֶם שֶׁם, חִיל כַּיוֹלֵדָה. בְּרְוּחַ קְּרִים תְּשַׁבֵּר מֵּחְדֵּוּ. הַמְּחָנִם שֶׁם, חִיל כַּיוֹלֵדָה. בְּרְוּחַ קְּרִים תְּשַׁבֵּר אֲלְהִים רְבִּיוֹנוּ אֱלֹהִים, בֵּן רָאִינוּ בְּעִיר יְיָ צְּבָאוֹת, בְּעִיר אֲלָחִים, בֵּן חְּתִּלְנָה בְּנוֹת יְהוּרָה, אֲלְהִים, בֵּן חְיִלְם, סָלְה. דִּפְּוְנוּ אֱלֹהִים יְסִיּנְה, יִשְׁמַח הֵר צִּיוֹן, תְּנְלְנָה בְּנוֹת יְהוּרָה, לְמַעַן מִשְׁפָּפֶיף, סְפִּרוּ מִנְּדְּלֶה, שִׁלְהִים לְּבִּוֹת יְהוּרָה, לְמַעַן הְּסֵפְּרוּ לְדוֹר אַחֲרוֹן. לְבְּנְה בְּנוֹת יְהוּרָה, בּפְיוֹת עִל מוּת. פִבְּיוֹת אַלְמִין הִשְּׁכְּיִה, שְׁלְּהִה בְּנוֹת יְהוּרָה, לְבְּעִן הְּבָּלְנָה בְּנוֹת יְהוּרָה, בּפְרוּ מִנְּרָה, בְּקִיה. שִׁיחֹר אַחְרוֹן. הַבְּבְנוּ מְבִּוֹת מִילְה, בַּבְּתוֹנוּ עוֹלְם וְעֶר; הוּא יְבְּבְנִנוּ עֵל מוּת. הַבּבּר בְּיִה אֱלֹהִים אֱלֹהִים אֱלֹבִינוּ עוֹלְם וְעֶד; הוּא יְבְבָּנוּ עַל מוּת. הַבּבּר בְיִה אֲלֹהִים אֱלֹבִינוּ עוֹלְם וְעֵר; הוּא יְבְבָּוֹת עִל מוּת. בְּיִים בְּשֹׁבּים בְּחִילְה, בְּבְּבִים לְחִילְה, בְּבְּיִבּים בְּחִבּים בְּיֹם בְּיִבְּים בְּיִים בְּבִּים בְּבִים לְחִילָם הְעָב בְּבִים לְחִילְה, בְּבִּבּים בְּבִּים בְּבִּים בְּיִים בְּיִבּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּחִילְה, בְּבִים בְּבִים בְּבִים בְּעִילִם בְּבִים בְּבִים בְּבִּים בְּבִּים בְּבִים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּיִבּים בְּבִים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּיִבְּים בְּבִים בְּיוֹב בְּבִים בְּבְּבִים בְּיִים בְּבִּים בְּיִבְּיוֹם בְּיִּים בְּבִּים בְּיוֹת בִּיוֹת בְּבִּים בְּיִים בְּיִבּיוֹת בְּבְּרוּים בְּבְּיבּים בְּיִבּיוֹת בְּבְבְּבִים בְּבִים בְּיבְיבִים בְּבְּיבְים בְּבְּיבְיבּים בְּיבְיבְיוֹת בְּיוֹב בְּיבְיבְים בְּבְּיוֹב בְּיוֹת בְּבְיבוֹת בּיוֹב בְּבִים בְּבְּיבוֹים בּיוֹם בּיוֹם בְּיוֹבְיוֹם בְּיוֹת בְּיוֹבְּיוֹת בְּבְּיוֹת בְּבְיוֹת בְיוֹב בְּיוֹם בְּיוֹם בְּבִיים בְּיוֹבְיוֹת בְּיוֹת בְּבְּבְיוֹת בְּבְיבִים בְּיוֹת בְּיבְים בְּבִיוֹת בְּיוֹם בְּיוֹבְיוֹים בְּבְבְיוֹת בְּבִיים בְּבִים בְּבִים בְּיוֹם בְּיבְיבְּבְּיוֹם בְּבִי

Mourners' Kaddish.

On Tuesday:

הַיּוֹם יוֹם שְׁלִישִׁי בַּשַּׁבָּת, שָׁבּוֹ הָיוּ הַלְוַיִּם אוֹמְרִים בָּבֵית הַמָּקְרַשׁ:

תהלים פב

מִזְמוֹר לְאָסָף. אֱלֹהִים נִצְּב בַּצְבַּח אֵל, בְּקֶבֶב אֱלֹהִים יִשְׂפֹט. עַד מְחַי הִשְּׁפְטוּ עָנֵל, וּפְנֵי רְשָׁעִים הִשְּׁאוּ סֶלְה. שִׁפְטוּ דָל וְיְחוֹם, עָנִי וְרְשׁׁעִים הִשְּׁאוּ סֵלְה. שִׁפְטוּ דַל וְיְחוֹם, עָנִי וְרְשׁ הַצְּדִּיקוּ. פַּלְטוּ דַל וְאָבְיוֹן, מִיַּד רְשָׁעִים הַבְּילוּ. לֹא יָדְעוּ וְלֹא יָבְינוּ, בַּחֲשֵׁכָה יִחְהַלֶּכוּ; יִמְוֹטוּ כְּלְ כִּם. מְּצִילוּ. לֹא יָדְעוּ וְלֹא יָבְינוּ, בַּחֲשֵׁכָה יִחְהַלֶּכוּ; עִקְיוֹן כִּלְכָם. אָבְיח הְּבָּער הָפֹּלוּ. רבּשְׁרִים הִפְּלוּ. Reader אָבְר הַנּוֹיִם. מִּפְּלוּ הַנּוֹיִם.

המה ראו they saw the impregnable might of Zion and were terrified. שניות חרשיש אניות חרשיש the great seagoing vessels that made the long voyage to Tarshish, a seacoast city in Spain (or Carthage).

נך ראשר שמענו כן ראשר that is, history has repeated itself. We have now experienced events similar to those which occurred in the past. This psalm celebrates the escape of Jerusalem from a threatened invasion by the armies of various confederate kings.

themselves, they invaded together. They saw [her defense] and were amazed; they were terrified, they fled in haste. Panic seized them, anguish as of a woman in travail. With the east wind thou breakest the ships of Tarshish. As we have heard, so have we seen now in the city of the Lord of hosts, in the city of our God; may God establish it forever. We meditate on thy kindness, O God, within thy temple. Like thy name, O God, thy fame shall extend to the ends of the earth; thy right hand is full of justice. Let Mount Zion be glad, let the towns of Judah rejoice, because of thy judgments. Walk about Zion, go round her, count her towers, mark well her ramparts, go through her palaces, that you may tell a later generation that such is God, our God, forever and ever. He will guide us eternally.

Mourners' Kaddish.

On Tuesday:

This is the third day of the week, on which the Levites in the Temple used to recite:

Psalm 82

A psalm of Asaph. God stands in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and show partiality toward the wicked? Do justice to the poor and fatherless; deal righteously with the afflicted and destitute. Rescue the poor and needy; save them from the hand of the wicked." But they neither know nor understand; they walk about in darkness; all the foundations of the earth are shaken. I thought you were angels, that you were all sons of the Most High. Yet you shall die as men do, and fall like any prince. Arise, O God, rule the earth, for thou hast dominion over all the nations.

Mourners' Kaddish.

קומה. The psalmist pleads that God should act as judge over all peoples, since the human judges have failed so miserably.

^{...} מיבו צידן. that is, after the miraculous deliverance of Zion, its inhabitants can now freely walk around and contemplate the safety of the walls and towers and palaces so lately menaced with destruction.

^{...} אל ... God takes his stand in the assembly summoned by him, and denounces the wickedness and partiality of judges. He reminds them of their duties, and declares that because they are ignorant and corrupt human society is undermined.

אני אמרתי. I appointed you as judges and thus invested you with authority of administering divine justice; however, your high title will not exempt you from punishment. You shall die like common men, and fall like any other prince.

On Wednesday:

הַיּוֹם יוֹם רְבִיעִי בַּשַּׁבָּת, שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בָּבֵית הַמָּקְרַשׁ:

תהלים צד; צה, א-נ

אָל נָקָמוֹת, יָיָ, אֵל נָקָמוֹת, הוֹפִיעַ. הַנָּשֵׂא, שֹׁפֵּט הָאָרֵץ, הַשֶּׁב נְמוּל עַל נָאִים. עַד מָתַי רְשָּׁעִים, יָיָ, עַד מָתַי יַעַלְזוּ. יַבִּיעוּ יָדַבְּרוּ עַתַק, יִתְאַמְּרוּ כַּל פְּעַלֵי אָוַן. עַמִּקּ יָדַבְּאוּ, וְנַחַלֶּתְדְּ יִעַנוּ. אַלְמַנָה וְגֵר יַהַרְגוּ, וִיתוֹמִים ניאמרו לא יראה יה, ולא יבין אלהי יעקב. בינו בערים בַּעָם, וּכָסִילִים מַתִּי תַּשָּׁבֵּילוּ. הַנְּטַע אָזָן הַלֹא יִשְׁמַע, אָם וֹצֵר עֵין הַלֹא יַבִּיש. הַיֹּסֶר גּוֹיִם הַלֹא יוֹכִיחַ, הַמַלְמֵּד אַרַם רַעַת. יִיָ יוֹדַעַ מַחִשָּׁבוֹת אָדָם, כִּי הַמָּה הָבֵל. אַשְׁרֵי אַשֶּׁר תִּנַסְרֵנוּ יָה, וּמָתוֹרַתִּדְּ תַלַמְּרֵנוּ. לְהַשָּׁקִיט לוֹ מַיְמֵי רַע, עַד יִבָּרֶה לָרָשָׁע שְׁחַת. בִּי לֹא יִפּשׁ יְיָ עַמּוֹ, וְנְחֲלָתוֹ לֹא יַעֲזֹב. בִּי עַד צָרֵק יָשׁוּב מִשְׁפָּט, וָאַחֲרָיו כַּל יִשְׁרֵי לֵב. מִי יַקוּם לִי עם מָרַעִים, מִי יִתִיצָּב לִי עם פַּעַלֵי אָוַן. לוּלֵי יִי עַזְרַתַּה לִּי, בָּמִעַם, שָׁבָנָה דוּמָה נַפִּשִׁי. אָם אָמֵרָתִּי מַטָּה רַגְּלִי, חַסְּדְּךּ יִיָ שַׁרַעַפַּי בִּקרבִי, חַנָחוּמֵיך יַשַּׁעַשָּׁעוּ נַפִּשִּׁי. הַיָחַבִרְדָּ כְּפָא הַוּוֹת, יֹצֵר עַמַל עַלֵי חֹק. יַנוֹדוּ עַל נַפָּשׁ צַדִּיק, וָדָם נַקִי יַרְשִׁיעוּ. וַיָהִי יַיַ לִי לִמְשַׁנֵב, וַאלהַי לְצוּר מַחסי. וַיַּשֶׁב עַלֶיהֶם אָת אוֹנַם, וּבָרַעַתֵם יַצְמָיתֵם; יַצְמַיתֵם ייַ אַלהַינוּ.

לְבוּ נְרַנְנָה לַיִי, נָרִיעָה לְצוּר יִשְׁעֵנוּ. נְקַדְּמָה פָנָיו בְּתוֹרָה,

is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God is indifferent to the sufferings of his people. He then turns to argue with those who foolishly agree with their oppressors and think that God will not defend them. He who gave others the power to hear and see can surely himself hear and see. God knows

On Wednesday:

This is the fourth day of the week, on which the Levites in the Temple used to recite:

Psalms 94; 95:1-3

God of retribution, Lord God of retribution, appear! Arise, thou judge of the earth, render to the arrogant what they deserve. How long shall the wicked, O Lord, how long shall the wicked exult? They bluster, they speak arrogantly; all the evildoers act boastfully. They crush thy people, O Lord, and afflict thy heritage. The widow and the stranger they slay, and the fatherless they murder. And they think the Lord does not see, the God of Jacob does not observe. Consider, you most stupid of the people; you fools, when will you understand? He who sets the ear, does he not hear? He who forms the eye, does he not see? He who punishes nations, shall he not punish you? He who teaches man knowledge? The Lord knows the inner thoughts of men; indeed, they are futile. Happy is the man whom thou dost instruct, O Lord, and teachest him out of thy Torah, granting him relief in days of adversity, till a pit is dug for the wicked. Indeed, the Lord will not abandon his people, nor forsake his heritage. For judgment shall again conform with justice, and all the upright in heart will follow it. Who rises up for me against the ungodly? Who stands up for me against the wrongdoers? If the Lord had not been my help, I would have soon dwelt in the silent grave. When I think my foot is slipping, thy goodness, O Lord, holds me up. When my cares are many within me, thy comforts cheer me. Can one in the seat of wickedness have fellowship with thee—one who frames evil by law? They band themselves against the life of the righteous, and condemn innocent blood. But the Lord is my stronghold; my God is the rock of my safety. He will requite them for their crime, and destroy them for their wickedness; the Lord our God will destroy them.

Come, let us sing to the Lord; let us acclaim our saving Stronghold. Let us approach him with thanksgiving; let us acclaim him

the evil thoughts of the wicked, and eventually the righteous will be vindicated when the day of retribution comes. It is unthinkable that God would abandon his people to the ravages of lawless judges and tyrannical rulers.

בּוְמָרוֹת נָרֶיעַ דוֹ. Reader בִּי אֵל נְּרוֹל יִי, וּמֶלֶדְ נְּרוֹל עַל בְּל אַלֹהִים. Mourners' Kaddish.

On Thursday:

הַיּוֹם יוֹם חֲמִישִׁי בַּשַּׁבָּת, שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְרָּשׁ:

תהלים פא

לַמְנַצְּחַ עַל הַנִּתִּית לְאָסָף. הַרְנִינוּ לֵאלֹהִים עוּזְנוּ, הָרְיעוּ בַּחְׂנָשׁ שׁוֹפָר, בַּבְּטָרָה וּתְנוּ תֹּרְּ, בְּנוֹר נְעִים עוּזְנוּ, הָרְיעוּ בַּחְׂנָשׁ שׁוֹפָר, בַּבְּטָה לְיוֹם חַנְּנוּ. בִּי חֹסְ לְיִשְׁרָאֵל הוּא, מִשְּׁכְּעוּ בַּחְׂנָשׁ שׁוֹפָר, בַּבְּטָה לְיוֹם חַנְּנוּ. בִּי חֹסְ לְיִשְׁרָאֵל הוּא, מִשְּׁכְּעוּ בַּאָרֵי יַצְשְׁכָּב. עַדוּת בִּיהוֹסֵף שְׁמוֹ, בְּצֵאתוֹ עַל אֶרֶץ מִצְּרָים; שִׁבְּעוֹ בַּבְּיוֹ מִבְּוּה בַּבְּיִר, בַּצְּעְהוֹ עַמְּי אָשְׁרָאֵל בְּרָר. אָבְּיִרְ מִצְּרְיוֹ מִפְּעוֹ מִבְּיוֹ מִבְּוֹה בְּצְּרָה בְּבְּיָרְ מִבְּרָה בְּבְּי, יִשְּׁרָאֵל לֹא אָבָה לְּיִבְ מַמְעַ עַמִּי, וְאָעִיְרָה בְּּבְּ, יִשְּׂרָאֵל אִם מִּעְלְּה מֵאֶבֶץץ מִצְּלְיִם; הַרְשָב־בּּוֹה בְּבָּר. אָבְּיִלְים; וְשְׁרָאֵל לֹא אָבָה לִי. נְצִשְׁלְחְהוּ בְּאָל אִם בְּיִרְירוּת לְבָּם, יֵלְכוּ בְּמוֹעֲצוֹחֵה, לֹא אָבְה לֹי. נְצִשְׁלְחְהוּ בְּאָרְירוּת לְבָּם, יֵלְכוּ בְּמוֹעֲצוֹתְיהָם לֹא עִבְּיוֹ בְּבְּיה יִשְׁרָבְי לְּיִבְּי, וְיִשְׁרְאֵל לֹא אָבְה לֹי. נְצְשַׁלְחְהוּ בְּשְׁתְּילִים אַנְיִי בְּיִבְיים; וְמַלְּבְּאֹבִילְם, בִּמְעִים אוֹיְבִי, וְשְׁרָאֵל לֹא אִבְּית לְיִבְּי, וְיִבְּעְלְים. בְּמִילְאָת אִיבְּים אְשִׁבְּית לִים בְּבְּבִי בְּשְׁרִירוּת לְבָּם בְּיִבְּיִבְיים לְּחִלּים בּבְּיִים בְּשְׁרִירוּת לְבָּם בִּילְבִים בְּמִילְשׁ שׁוֹּנִי בְּיִבְיִם בְּיִבְּים בְּיִבְּיִים בְּשִׁיב בּבְּית בְּיִבְּים בְּשְׁנִים בְּיִבְּים בְּשִׁבְּים בְּיִבְּים אָשְׁבִּיבְים בְּבִּים בְּשִּבּיעְב. בְּבְּים בְּשִׁבּי בְּבִים בְּשִׁבְּים בְּים בְּשִׁבְים בְּבְּים בְּשִׁבְּיִבְים בְּבִּים בְּיִבְּים בְּיִבְּיִבְים בּיִבּים בְּיִבּים בְּים בִּיבְּים בְּיִבּים בְּבִּים בְּיִבּים בְּיִים בְּעִים בִּים בְּבִּים בְּיִבְּים בְּיִים בְּיִבּים בְּיִבּים בְּיִבּים בְּבִים בְּיִבּיוּם בְּבִים בְּיִבּים בְּבִּים בְיִבְּיִבּים בְּיִבּים בְּבִּים בְּיִבְּיִים בְּבִּים בְּבְּיִבְים בְּבְּבְּבְים בְּבְּיִבְּיוֹים בְּבְּיִבְּים בְּבְּיבְים בְּבְיבְיִבְּים בְּבְּבְּבְּיִבְּים בְּבְּבְיוֹם בְּבִּבְיוֹם בְּבְּבְּבְּיוֹם בְּבְּיִבְיוֹים בְּבְּבְּבְּים בְּבְּבְּבְּבְּים בְּבְבְּים בְּבְּבְּבְּבְּים בְּבְּבְיוֹם בְּבְּבְּבְּבְּבְּים בְּבְּב

occurs in the titles of fifty-five psalms, and refers to the use of the psalm in the Temple services. The word means the conductor of the Temple choir, who trained the choir and led the music.

ארתה by occurs in the titles of three psalms. According to the Targum, Gittith was a harp used by the Philistines of Gath. Since the Hebrew word gath means "a winepress," Gittith may mean a melody sung at vintage festivals.

winn is rendered by the Targum and the Talmud: Rosh Hodesh Tishri, that is Rosh Hashanah. Metal trumpets, and not a shofar, were used on all other occasions of Rosh Hodesh.

with songs of praise. For the Lord is a great God, a King supreme above all powers.

Mourners' Kaddish.

On Thursday:

This is the fifth day of the week, on which the Levites in the Temple used to recite:

Psalm 81

For the Choirmaster, upon the Gittith; a psalm of Asaph.

Sing aloud to God our strength; shout for joy to the God of Jacob. Raise the chorus, sound the drum, the sweet harp and the lute. Sound the shofar at the new moon, the time designated for our feast day. This is a statute for Israel, an ordinance of the God of Jacob. He made it a law in Joseph, when he went forth against the land of Egypt. I heard an unfamiliar speech: "I have removed the burden from your shoulder; your hands are relieved from the heavy basket. In trouble you called, and I saved you; I answered you from the thunder cloud; I tested you at the waters of Meribah. Hear, my people, while I warn you; O Israel, if you would only listen to me! You shall have no strange god; you shall worship no foreign god. I am the Lord your God, who brought you up from the land of Egypt; open your mouth, and I will fill it. But my people did not listen to my voice; Israel would have none of me. So I left them to their own stubbornness, that they might follow their own devices. If only my people would listen to me, if Israel would only walk in my ways! I would soon subdue their foes, and turn my hand against their oppressors. Those who hate the Lord would cringe before them, and their time would be forever. I would feed them with the finest of wheat, and with honey from the rock would I satisfy them.

ים מכסה לים חש is traditionally interpreted to refer to Rosh Hashanah, the festival that occurs at the beginning of the month of Tishri.

יהוסף is a synonym for Israel, so called from the favored son of Israel. In Psalm 77:16, Jacob and Joseph are named as the fathers of the entire people of Israel.

בי דעחי... The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt.

מי מריבה refers to Exodus 17:7; Numbers 20:13.

 $[\]dots$ הרחב מיך. God will abundantly supply your needs as long as you are faithful to him.

^{...} משנאי ה'... God's enemies are the enemies of his people, and he would compel them to pay homage to Israel. Israel's national existence and prosperity would know no end.

On Friday:

הַיּוֹם יוֹם שָׁשִׁי בַּשַּׁבָּת, שֶׁבּוֹ הָיוּ הַלְּוִיִם אוֹמְוְרִים בְּבֵית הַמִּקְדָשׁ:

יָיָ מֶלְדּ, נֵּאוּת לָבֵשׁ; לָבֵשׁ יְיָ, עֹז הַתְּאַזְּר; אַךּ תִּבּוֹן תֵּבֵל, בַּל תִּפּוֹט. נָכוֹן בִּסְאָף מֵאָז, מֵעוֹלָם אָתָּה. נְשְׁאוּ נְהָרוֹת, יְיָ, נָשְׁאוּ נְהָרוֹת כִּוֹלֶם, יִשְׁאוּ נְהָרוֹת דְּכְיָם. מִקְּלוֹת כֵּוְים רַבִּים, אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמְּרוֹם יְיָ. Reader עַרֹתֶיף נָאֶמְנוּ מָאֹר; לְבֵיתְף נָאֵנָה קִּנֶשׁ, יְיָ, לְאְרֶף יָמִים.

Mourners' Kaddish.

On Sabbath:

הַיּוֹם שַׁבַּת לְּדֶשׁ, שֶׁבּוֹ הָיוּ הַלְוִיָּם אוֹמְרִים בְּבֵית הַמִּקְדָשׁ: מבלים ציי

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבְּת. מוֹב לְהֹרוֹת לֵייָ, וּלְזַמֵּר לְשִׁמְדֹּ עֶלְיוֹן. לְהַנִּיר בַּבְּבֶּוֹר הַשְּׁבְּת. מוֹב לְהֹרוֹת לֵייָ, וּלְזַמֵּר לְשִׁמְדֹּ נַעֲלִי נֵבֶל, עֲלֵי הִנְּיוֹן בְּכִנוֹר. כִּי שִׁמַחְתַּנִי יִיְ בְּפְּעֲלֶה; בְּמַעְשֵׁר יַבְיה אֲבְנֵּן. מַה נְּדְלוּ מַעֲשֶׂה, יִי; מְאֹר עְמְקוּ מַחְשְׁבֹעֶד. אִישׁ בְּעַר לֹא יִדְע, וּכְסִיל לֹא יָבִין אֶת וֹאת. בִּפְּרְחַ רְשְׁעִם כְּמוֹ עֵשֶׁב, וַיְּצְיצוּ בָּל בְּעֲלֵי אָנֵן, לְהִשְּׁמְרָם עֲבִי עַר. וְאַחָה מְרוֹם בְּעַל בְּעֲלֵי אָנֵן. וַחָּבֶּם בִּרְתִי, בִּקְתִּה בְּנֹוֹן יִשְּׂנָה, שְׁתוּלִים בְּבֹית יִיְ, בְּשֹׁרְהוּ אַנְנְי, בַּקְּמִים עָלֵי תְנִבנוּן בְּשָׁנְי, יִיְ, בִּי הִנֵּה אֹיְבֶן. וַחָּבֵּם עִינִי בְּשׁוֹרִי, בַּקְּמִים עְלֵי מְנִעִים הִשְּׁמַוְעָנְה אְוֹנְי. צַּהִיק בַּחָּמְר יַבְּרְחוֹן, יְשָׁנִים יִהְיוּה בְּשֹׁבִי וְיִנְיִנְים יִהְיוּה בְּבִּים וְהִינִּה בְּשְׁרִי, בְּשְׁבִין וְיִשְּנֵה. שְׁתוֹן בְּבָּנְים יְהִינּה בְּשְׁבִין וְיִיּנְּה הִשְּׁבִין בְּבְּיִים וְרִינִּנְים יִהְיוֹה בִּיְבְים יִבְיִם וְּבִּבְּים יִהְיוּה בְּבִּיתוֹים וְנִינְיִים וְיִיּשְׁנָה. שְׁתִּינוּ בְּשְׁבִיים וְרָוֹים הַשְּבַּים יִהְיוּה. בְּבָּבְיתוֹן בְּבָּלְנוֹין בְּבָּלְים בְּבִיתוֹן בְּבָּבְיוֹים הִישְׁנִים יִבְּיוֹים הַבְּבְּעִים יִבְיוֹים הַיּבְּבִים יִבְיוֹים בְּבְּבִּים יִבְיִם בְּיִים בְּיִים בְּבִּים וְּבִיּים וְּבִינִים יִבְיִים יִבְיוּים בִּים בְּבִים יִבְיִים בְּיִבּים יִבְיִים בִּים בְּבִּים יִבְיִים בְּיִים בְּבִּים יִבְיים בִּיִים בְּיִבְים יִבְיים בִּיִבְּים יִבְיים בְּיִבְים יִבְיִם בְּיִבְּים וְבִיים בְּיִבְים יִבְּים בְּבִים בְּיִבְים בְּיִבְים בְּבִּים בְּיִבְים וְיִבְיּם בְּבִּים יִבְיִים בְּיִים בְּיִים בְּיִבְּים יִבְּיִים בְּבִּים בְּיִבְים בְּבִּים יִבְיִים בְּיִים בְּיִבְּים בְּיִים בְּבִים בְּיִבְּים וְּיִבְּים בְּיִים בְּיִבְּיִים בְּיִבְּים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְּיִים בְּיִבְּים בְּבְּיִין בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִים בְּיִּבְיוֹים בְּיִבְּיִים בְּבְּיִים בְּיִים בְּיִבְּיִּים בְּיִּבְּיִים בְּיִּים בְּיִים בְּיִיים בְּיִבְּיִים בְּיוֹים בְּיִים בְּיִּב

On Friday:

This is the sixth day of the week, on which the Levites in the Temple used to recite: $P_{salm\ 93}$

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

Mourners' Kaddish.

On Sabbath:

This is the holy Sabbath day, on which the Levites in the Temple used to recite:

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age: vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

דָּרָוֹר. יִיָ אוֹרִי וִישָׁעִי, מִמִּי אִירָא; יְיָ כְּעוֹז חַיַּי, מִמִּי אֶפְחָד. בָּקרֹב עַלַי מָרָעִים לָאֵבֹל אָת בְּשָּׁרִי, צָרַי וִאֹיבֵי לִי, הַמָּה בַשָּׁלוּ וְנָפֶּלוּ. אָם תַחַנֵה עָלַי מַחַנֵה, לֹא יִירַא לְבִּי; אָם תַּקוּם עַלַי מָלְחָמָה, בָּוֹאת אֵנִי בוֹמֵחַ. אַחַת שַׁאַלְתִּי מֵאֵת יָיַ, אוֹתַה אַבַקש: שִׁבְתִּי בְּבִית יְיָ בֶּל יְמֵי חַיֵּי, לַחַזוֹת בִּנְעַם יִי, וּלְבַקּר בָּהֶיכַלוֹ. כִּי יִצְפָּנֵנִי בִּסִבֹּה בִּיוֹם רַעַה, יַסְתַרַנִי בְּסֵתֵר אַהַלוֹ; בְצוּר יִרוֹמְמֵנִי. וְעַתָּה יַרוּם ראשׁי עַל איבַי סְבִיבוֹתַי, וְאֵזְבְּחַה בְאַהַלוֹ זִבְחֵי תִרוּעָה; אֶשִׁירָה וַאַזַמְּרָה לֵייַ. שִׁמַע יִיָ קוֹלִי אַקרא, וְחַנֵּנִי וַעַנֵנִי. לְדָּ אָמַר לְבִּי, בַּקְשׁוּ פַנֵי; אֶת פַּנֵידָ, יִי, אבקש. אל תַסָתָר פַּנִידָ מָמני, אל תט באף עבדה, עזרתי דְנִיחָ; אַל תִּשְּׁשֵׁנִי וִאַל תַעַזְבֵנִי, אֱלֹהֵי יִשְׁעִי. כִּי אַבִי וִאִּמִי עַזָבְוּנִי, וַיַּיַ יַאַסְפֵּנִי. הוֹרָנִי יִיַ דַּרְבֵּדְ, וּנְחֵנִי בִּאַרַח מִישׁוֹר, לְמַעַן שׁרָרָי. אַל תִּתְנֵנִי בִּנֶבָשׁ צָרָי; כִּי קַמוּ בִי עֵרֵי שֵׁקַר וִיפֵּחַ חָמָס. לוּלֵא הַאָּמַנְתִּי לְרָאוֹת בְּטוּב יִי בָּאָרֵץ חַיִּים. Reader לּוּלֵא הַאָּמַנְתִי לְרָאוֹת בְּטוּב יִי בָּאָרֵץ חזק ונאמץ לבה, וקנה אל ינ.

ה' MITE first part of Psalm 27 expresses fearless confidence in the face of hostile armies, while the second part is a prayer of one in deep distress and beset by false accusers. The adversaries in this psalm are metaphorically interpreted as the forces of sin, from which deliverance is sought. Hence it is recited daily throughout the month preceding the High Holydays as well as during the weeks containing the autumn festivals ending with Simhath Torah. We are reminded of the yearning for light which is the mark of true repentance. Apart from God, the psalmist has no helper to whom he can look in his distress. In order that he may be saved from his foes he prays: "Teach me thy way, O Lord, and guide me in a straight path," showing me how I must conduct myself so that my path shall be free from peril.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh-my enemies and my foes-it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries: for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall vet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

^{...} אבי ואם Though I am orphaned, friendless and deserted, God will be father to me and protect me. God's protective care is more constant than that of parents for their child. The same thought is conveyed in Isaiah 49:15 where God says: "Can a woman forget her infant? Yet even were a mother to forget, never will I forget you."

הממותי... 'The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!" The word לולא is marked with dots in the Massoretic text. The psalm is ended on a note of courage, urging us to maintain hope, to be strong and brave, trusting in God.

שִׁיר הַיִּחוּר לִיוֹם רִאשׁוֹן

Responsively:

אָשִירָה נְאָזַמְּרָה לֵאלֹהַי בְּעוֹּדִי, הָאֱלֹהִים הָרוֹעֶה אוֹתִי מֵעוֹדִי.

עַר הַיּוֹם הַזֶּה הָחֲזְקֹהְ בְּּעוֹדִי, הַזִּים הָרוֹעֶה אוֹתִי מִעוֹדִי.

בְּרוּךְ יְיָ וּבְרוּךְ שֵׁם בְּבוֹדוֹ, כִּי עַל עַבְּדוֹ הַבְּּלִיא חַסְדּוֹ.

אָלהִי מָרוֹם בַּמָּה אָקַדֵּם, וּבַּמָּה אָכַּף לֵאלְהֵי עַמְּדִי.

אָלה הָרִים הַם לְמַעַרָכָה, וְכָל עֲצֵי לְבָנוֹן בַּכֹּל עֲרוּכָה.

וְאָם בְּּל בְּהֵמוֹתוְחַיּוֹתְקְרוּצִים, וְתָחִים עֲרוּכִים עַל הָעֵצִים.

וְאָם בְּּל בְּהֵמוֹת וְחַיּוֹת קְרוּצִים, נְתָחִים עַרוּכִים עַל הָעָצִים.

וְלָאוֹבְרָה לְבוֹנָה וְסַמִּים לְקְמְּלֶר בְּל רָאשׁי בְשָׁמִים.

וְלָאוֹבְלִים לְשָׁרוֹת.

וְלְאֹלוּ בָּלֹ בְּנֵי אָרָם בֹּהְנִים, עְל שְׁלְחָנוֹת עֲרוּכִים בִּבְּנִים.

וְאָלוּ בָּל בְּנֵי אָרָם בֹּהְנִים, לְוִיִּם מְשׁוֹרְרִים בִּכְּנָף רְנְנִים.

וְאָלוּ בָּל בְּנֵי אָרָם בֹּהְנִים, לְוִיִּם מְשׁוֹרְרִים בִּכְּנָף רְנְנִים.

וְבָל עֲצֵי עֵדֶן וְכָל עֲצֵי יְעָרִים, כִּנוֹרוֹת וּנְבְּלִים לַשְּׁרִם.

וְבְל עָצֵי עָדֶן וְבָל עֲצֵי יְעָרִים, כְּנוֹרוֹת וּנְנְיִם.

I will sing to my God as long as I live,
The God who has sustained me all through my life.
To this day thou hast taken me by the hand,
Life and lovingkindness hast thou given me.
Blessed be the Lord, blessed be his glorious name,
For his wondrous kindness shown to his servant.
How shall I come before the God of heaven?
How shall I bow before the eternal God?
Even if the mountains should become altars
With all the Lebanon wood arranged on them,
Even if all the cattle and beasts should be slain
And their pieces laid out upon all the wood,

וכַל בְּנֵי אֱלֹהִים בִּקוֹל תִרוּעָתָם, וְהַכּוֹכָבִים מִמְּסְלּוֹתַם. וַכַל הַלְּבַנוֹן וְחַיַּה כִּלָּה, אֵין דֵּי בַעָר וָאֵין דֵּי עוֹלַה. הן בכל אלה אין די לעבור, ואין די לקדם אל הבבור. בי נכברת מאד מלבנו, ובמה נבף לאדונינו. אַמָנַם לא יוּכָלוּ כַּבְּדָהְ כַּל חֵי אַף כִּי אַנִי עַבְדָהְ. ואַנִי נִבְזָה וַחַרַל אִישִׁים, נִמְאָס בְּעֵינֵי וּשְׁפַל אַנַשִׁים. ואין לעַבְדָּדְ כֹּל לְבַבְּדָדְ, לְהָשִׁיב לְדְּ נְמוּל עַל חֲסָבֵידָּ. בִּי הַרְבֵּיתַ טוֹבוֹת אָלֵי, בִּי הָגָדַלְתַּ חַסְדְּדְּ עַלֵי. וַרַב שַׁלּוּמִים לְדָּ חָיַבְתִּי, כִּי עַשֵּׁיתַ טוֹבוֹת אָתִי. וְלֹא חֻיַבְתָּ לִי נְמוּלֶיְהָ, כָּל טוֹבָתִי בַּל עַלֵיהָ. עַל הַטוֹבוֹת לֹא עַבַרְתִּיךָ, אַחַת לְרְבּוֹא לֹא נְמַלְתִיךָ. אָם אַמַרַתִּי אָסַפּרָה נַא כִמוֹ, לֹא יַדְעָתִי סְפוֹרוֹת לְמוֹ. וֹמָה אָשִׁיב לְהָ וָהַכֹּל שֻׁלֶּהְ, לְהְ שֶׁמַיִם אַף אֵרִץ לַהְ. יַפִּים וָכַל אֲשֶׁר בַּם בִּיַדְהָ, וָכַלַם יִשְׂבַּעוּן מִיַּדְהָ. ואַנְחָנוּ עַמָּדְ וִצֹאנָדְ, וַחֲפָּצִים לַעֲשׁוֹת רְצוֹנֵדְ. ואיד נעבור ואין לאל ידנו, ולשרפת אש בית קדשנו.

Even if the altar-corners should be drenched
In blood as the sea is covered with water—
Yet, with all these there would never be
Enough to serve before the God of glory.
Indeed, thou desirest no sacrifices,
Thou dost not ask for any burnt-offerings.
I will make an altar of my contrite heart,
I will break and humble my spirit within me.
I will bring low my haughty heart, my proud eyes,
I will rend my heart for the sake of the Lord.
The fragments of my spirit I offer thee,
May they be accepted upon thy altar.

וְאֵיף נַעֲבוֹר וְאֵין זֶבַח וּמִנְּחָה, כִּי לֹא בָאנוּ אֶל הַכְּנוּחָה. וּמֵיִם אָיִן לְהַעֲבִיר שָׁמְאָה, וַאֲנְחְנוּ עַל אֲדְמָה טְמֵאָה. שָׁשׁ אָנֹכִי עַל אֲמָרֶיף, וַאֲנִי בָאתִי בִּדְכָרֶיף.

פִּי כָתוּב לֹא עַל זְבָחֶיךּ וְעוֹלוֹתֶיךּ אוֹכִיחֶדּ.

עַל דְבַר זֶבָח וְעוֹלוֹתִיכֶם לֹא צִוּיתִי אֶת אֲבוֹתֵיכֶם.

ַמַה שָּאַלְתִּי וּמַה דְּרָשָׁתִּי מִמָּדְ כִּי אָם לְיִרְאָה אוֹתִי. לעבור בשמחה ובלבב טוב, הנה שמוע מזבח טוב.

לַעֲבוֹד בְּשִׁמְחָה וּבְלֵבָב טוֹב, הְנֵה שְׁמְוֹעַ מִזְבַח טוֹב. ילב ושבר ממוחה מהוכה זכחי אלהות כוח ושברו

וְלֵב נִשְׁבֶּר מִמִּנְחָה מְחֹנְרָה, זִבְחֵי אֱלֹהִים רְיּחַ נִשְׁבָּרָה. זֶבַח וּמִנְחָה לֹא חָפָּצִתָּ, חַשְּׁאת וְעוֹלָה לֹא שָׁאָלְתָּ.

מִזְבֵּחַ אֶבְנֶה בְּשָׁבְרוֹן לִבִּי, וַאֲשֵׁבְּרָה אַף רוּחִי בְּקּרְבִּי. רוּם לֵב אַשְׁפִּיל וְאֶת רוּם צִינִי, וְאֶקְרַע לְבָבִי לְמַעַן אֲדֹנִי. שִׁבְרֵי רוּחִי הֵם זְבָּחֶידּ, יַעַלוּ לְרָצוֹן עַל מִזְבְּחָדּ.

ּוָאַשְּמִיעַ בָּקוֹל הוֹדִיוֹתֶידּ, וַאַּסַבְּּרָה בָּל נִפְּלְאוֹתֶידּ.

אָשֶׁר יְדְעָה נַפְּשִׁי אַחְבִּירָה, אֲמַלֵּל נְבוּרוֹת וַאַדְבְּרָה. וּמָה אֶצֶרוֹךְ וְלֹא יִדְעָתִי מָה, הַנָבֹל אוּכַל דַּבֵּר מְאִוּמָה. בִּי אֵין חֲקֵר לִנְדְעָתוֹ, וָנָם אֵין מָסְבֶּר לִתְבוּנְתוֹ.

חַבַם לַבָב הוא מִי בָמְוֹהוּ, שַּׁנִיא כְחַ לֹא מְצָאנְוֹהוּ.

עוֹשֶׂה גְרוֹלוֹת וְרַב נוֹרָאוֹת, גָּרוֹל אַהָּה וְעוֹשֵׂה נִפְּלְאוֹת. עַר אִין מִסְפָּר וִעַר אִין חֵקֵר, וִלֹא נוֹרַע כִּי לֹא יָחָקַר.

אָיזוֹ עַיִן אֲשֶׁר הְעִירֶדְּ, וְאֵיזֶה פָּה אֲשֶׁר יַנִּירֶדְּ.

ַנִּיעֶה. אָשֶׁר וַגִּעָה וְיָעֵה, וְאֵיזֶה שֶׁבַּח אֲשֶׁר וַנִּיעֶה. נַם מִשַּׁרְתֵּיִה לֹא רָאִוּה, וְכַל חַבְמֵי לֵב לֹא מִצְאוּה.

שיר היחוד was composed by Rabbi Samuel ben Kalonymus of the twelfth century, who lived in Speyer, Germany, and was surnamed החסיר ("the Saint"). Each line is divided into rhymed parts, with four beats in each part. The first three lines serve as an introduction. From the fourth line on, each verse throughout the poem contains sixteen syllables.

אֶתְה לְבַּדְּךְ מַכִּיר שִׁבְּחַה, וְאֵין זוּלְתְּדְּ יוֹדְעַ כֹּחַה.
עֵל כֵּן תְבֹרָה בְּלְעָדֵיה, שְׁבְחוֹת רְאוּיוֹת לְבִבוֹדֶה.
עַל כֵּן תְבֹרָה בְּלָעְדִיה, שְׁבְחוֹת רְאוּיוֹת לְבִבוֹדֶה.
וִמְפִּי הַכֵּל בְּלָעְדִיה, וִישִּבְּחוֹה כָּל מַלְבֵי אָבֶץ.
וִמְפִּי הַבְּל הְעָבִיה, וִישִּבְּחוּה כָּל מַלְבֵי אָבֶץ.
וְנְרִישׁוֹ לְּהְ כָּל הָאָבֶץ, יוֹדְוּהְ כָּל מַלְבֵי אָבֶץ.
וְנְרִישׁה בְּלְעָר הַשְּׁבְיוֹה קוֹנִה כָּל הַאָּמִים.
בְּל הָעָבִיה, וִישִּבְּחוּה כָּל הַאָּמִים.
בְּל הָעָבְיוֹה, וִישִּבְּחוּה כָּל הַאָּמִים.
בְּל הָעָלוּ בְּלָם, אֵל אֵלוּת מִיִּם.
בְּל הָעָבְיוֹה, וְישֵׁבְּחוֹה כִּלְם.
בְּל הָעָלוּ בִּלְעָר הַבְּלִם, וְישֵׁבְּחוֹה כִּל הַאָּמִים.
בְּל הָעָלוּ בִּלְעָר הִיִּבְּל הָעָבְּיוֹה מִיִּם בְּבִּרוּ הַבְּלְיִם.
בְּל הָעָבְיוֹה מִבְּיוֹ הְעִבְּיוֹה בְּל הָאָבִיוֹה, וְיִשֵּבְּחוּה כָּל הַאָּבִיים.
בְּל הְבָבוֹיך בְּלָם, יִיאַרְ וֹּיִבְע בִּבְּיוֹה מִיִּבְים בְּבִּים בְּבִּים בְּבְּיוֹה בְּלְבוֹיך בִּלְם.

בָּרוּהְ אַתָּה יָחִיד וּמְיֻחָד, יָיָ אֶחֶד וּשְׁמוֹ אֶחֶד. שִׁיר הַיִּחוּד לִיוֹם שִׁנִי נַאָנִי עַבְדְּדָ בֶּן אֲמָתֶדּ, אֲדַבֵּר אֲמַלֵּל נְבוּרוֹתֶידָּ. דַּרְבֵי שִׁבְחַדּ קָצָתָם אֲסַפּּרָה, מַעֲשֶׂידִּ מַה נּוֹרָא אֹמְרָה. אַין אַלֶיף עַרוֹךְ בַּסֵפֶר, אַנִּיד שָׁבָחוֹת עָצִמוּ מְסַפֵּר. הַבֶּלָהַ לֹא יִפְּצֵא, וְתַבְלִית שַׁדֵּי לֹא תִקּצֶה. וְלִתְבוּנָתוֹ הֲלֹא אֵין חֵבֶּר, וּמִסְפַּר שָׁנִיו לֹא יֵחָבֵּר. וְגַם אֵין מִסְפֶּר לִגְרוּדֶיךָּ, בְּצִבְאוֹתֶיךָּ אוֹת בְּבוֹדֶךָּ. אָיזוֹ עַיִן אֲשֵׁר תִעִירֶדְ, וְחַי לֹא רָאָה פְּנֵי כְבוֹרֶדְּ. ּנָבוֹן וְחָכָם הֵן לֹא יִדָע, וְאֵיךְ אֶנֶעוֹךְ עַל אֲשֶׁר לֹא אַדְע. וָאָם יְאמַר אִישׁ עַד תַּבְלִיתוֹ, אֵעֵרוֹדְ אָלָיו וּבְמַתְבָּנְתוֹ. אָבֹא וְאֶמְצָא תַּבְלִית שִׁבְחוֹ, לֹא נֵאֶמְנָה אֶת אַל רוּחוֹ. יָבֻלַע כִּי לֹא יַדַע עָרְכּוֹ, אַחֲרִית פִּיהוּ רֵאשִׁית דַּרְכּוֹ. וָעִפָּדִי לֹא כֵן אָנֹכִי, וּפִּי לֹא אֵתֵּן לַחֲטוֹא וְחִכִּי.

אַסַפּרָה לָאָחָי קצות דַּרָבֵי אָלֿ, וּלִישָּׁרָאַלֿ מַה פָּעַלֿ אַלֿ. בַּבָּתוּב אָמָרוּ לֵאלֹהִים, מַה נוֹרָא מַעֲשֵׂידְ אֱלֹהִים. ואַמַרת עם־זוּ יַצַרתִי לִי, יַסַפָּרוּ שָׁמִי וּתְהַלַּתִי. בָּמִצְרַיִם שַּׁמִתִּי עַלִּילוֹתֵי, לִמַעַן הְּסַפֶּר אֶת אוֹתוֹתַי. וַאַנִי עַבִּדָּדָּ עַל בֵּן אֲסַבָּר, בַּאַשֵּׁר אָדְרוֹשׁ מֵעַל סֵבָּר. תָּהַלֵּל נַפִּשִׁי כְּחַ מַעֲשֶׂידּ, וְכָל אָרָבַי אָת שֵׁם קַרִשְׁדְּ. ואברכד בכל עניני, ובכל לבי אודה את אדני. נַם בִּגַרוֹנִי רוֹמָמוֹתֵיךָ, וָאָת פִּי אַמַלֵּא תַּהַלַּתַךָּ. בִּי פִי יַנִּיד תִּהַלָּתֵך, כַּל הַיוֹם אֶת תִּפְאַרְתֵּך. ואמרהדנא עזוז נוראותיף, ואשיחה דברי נפלאותיף. וְאַזְכִּיר טּוּבְדָּ וְצִדְקוֹתֶידָּ, חֲסָדֶידְ וּגִבוּרוֹתֶידָ. יַדַעָתִי כִּי נַרוֹל אַתַּה, עַל כַּל אֱלֹהִים מָאֹר נַדַלְתַּ. בי כַל אַלהֵי הַעַמִּים הם אַלִילִים אַלְמִים וְרוּחַ אֵין בַהם. הן לעוֹבְרֵיהֶם נְמוּל אֵין מִשִּׁיבִים, וַלַמַּה לָהֶם המה מטיבים. וּבְעֵת צַרָה אָז יִתְפַּלְּלוּ, וְלֹא יַעֲנוּם בִּי לֹא יוֹעֵילוּ.

I am thy servant, the son of thy servant,
I will speak, I will tell of thy mighty acts.
Some of thy excellent ways will I recount
And declare: How awe-inspiring are thy deeds!
Thy praises cannot be set forth in a book,
How should I tell thy praises, they are countless!
The deep mystery of God cannot be found,
The Almighty's essence cannot be defined.
He who has created all things is our God,
He has made us, to him alone we belong.
We, the people sustained by him, his own flock,
Praise him, for his kindness endures forever.

דּוֹרְשִׁים בְּכָל לֵב לְרְוּחַ אֵין בּוֹ, וָקָרוֹב יִיָ אֵל עַם קרוֹבוֹ.

הַיּוֹצֵר כֹּל הוּא אֱלֹהֵינוּ, הוּא עַשָּׁנוּ וָלוֹ לְבַר אַנַחְנוּ. עם מַרְעִיתוֹ וָצֹאן יַדוֹ, וָבַרֶדְ שָׁמוֹ כִּי לְעוֹלֶם חסהוֹ. בַצר לנו מאד נמצאת, כי דורשיה לא עזבת. וָתָמִיד בָּפִינוּ תִּהַלְּתֵךְ, וּמְהַלְלִים שֵׁם תִּפְאַרְתֵּךְ. עַר אַתַה בִּד וּבִכְבוֹרֶדּ, וּמְשַׁרְתֵידְ אַף עַבַרִידָּ. אַשֵׁר כִּבוֹדְהָ מִלֹא כָל הָאָרֶץ, וּכְבוֹדְהְ עַל כַּל הַאָרֵץ. נאַבוֹתֵינוּ בָּחַרוּ אוֹתָדּ, לְבַדְּדְּ לַעֲבוֹר וָאֵין לְזַר אָתַּדְ. נַם אָנַחָנוּ אוֹתָדּ לְבַדֶּדְּ נַעֲבוֹד כְּבֶן אָת אַב נִבַבְּדָדָּ. וָהַנָּנוּ עַל יִחוּדֶךּ, יוֹמָם וַלַיֵלָה עַדֵיף. בִּפִי כַלָנוּ וּבִלְבַבֵנוּ, שַׁאַתַּה לְבַדְּדָ אֱלֹהֵינוּ. אָלֹהֵינוּ עַל יִחוּדֶךְ עִרִים אַנַחִנוּ וַעַבָּדִיךָּ. אין הַחַלָּה אֵל באשִׁיחֶה, וְאֵין בֵץ וְתִבְּלָה לְאַחֲרִיתֶה. ראשון ואַחַרוֹן מִבְּלִי רֵאשִׁית וּמִבְּלִי אַחַרִית וְאֵין לֵב לְהַשִּׁית. אין קצה אל נַבהותה, ואין סוף לעמק מדותיה. אין לד סובב ואין לד פאה, על כן אותד חי לא ראה.

When we were in distress thou wast found by us,
For thou hast not forsaken those who seek thee.
Thy praise, therefore, shall ever be on our lips,
Ever singing praise to thy glorious name.
Our forefathers did choose to serve thee alone,
Without associating strange gods with thee.
We too will serve thee alone, and as a son
Honors his father we will reverence thee.
We are thy witnesses by day and by night,
Always proclaiming that thou only art One.
We all declare with our lips and with our heart
That thou alone, that only thou art our God.

אין צַר וִצֶלַע יַצִּלִיעִוּהָ, וְרַחַב וָאָרֵהְ לֹא יִמְצִעִוּהָ.

מַלְדּ מָבְינוֹתֶיף, וְאֵין תּוֹדְ מַלְדִיל בִּינוֹתֶיף. אֵין חָרְטָה אֲשֶׁר תַּדָע, וְאֵין שְׂכֶל אֲשֶׁר יָבִין וְיִדְע. אֵין חָרְטָה אֲשֶׁר תַּדָע, וְאֵין שְׂכֶל אֲשֶׁר יָבִין וְיִדְע.

שִׁיר הַיָּחוּר לִיוֹם שִׁלִישִׁי

אָמְנֶם יְדְעְתִּי כִּי אַתָּה אֱלֹהֵי יַעַלְּב כֹּל יָצְרְהָ.
אַמְנָם יְדְעְתִּי כִּי אַתָּה אֱלֹהֵי יַעַלְב כֹּל יָצְרְהָ.
אַתָּה בוֹרֵא וְלֹא נִבְּרָאתְ, אַתָּה מוֹרִיד שְׁאוֹל וְאַךְ תַּעֲלֶה.
וְנָאֱמֶן לְהַחֲיוֹת מִתִּים אָתָּה, וְעַל יְדֵי נְבִיאָךְ כֵּן הוֹדְעְתָּ.
מַשְׁבִּיר וּמוֹלִיד וְלֹא מִלְרְהָ, מֹעוֹלֶם וְעֵד עוֹלְם אֶתְּה.
מַשְׁבִּיר וּמוֹלִיד וְלֹא נוֹלְרְתָּ, מוֹחֵץ וְרוֹפֵּא וְלֹא חֻלֵּיתָ.
מְשְׁבִּיר וּמוֹלִיד וְלֹא נוֹלְרְתָּ, מוֹחֵץ וְרוֹפֵא וְלֹא חֻלֵּיתָ.
הַלֹא מִקְּבָם אֵל חִי אַתָּה, מִאֲשָׁה בְּּךְּ לֹא נִשְׁתַנְיר.
הַלֹא מִנְשָׁתַ, חִדְשִׁתַ כֹּל וְלֹא חִרְשָּׁתַ.
תַּדְשׁתַּ כֹּל וְלֹא חִדְשָׁתַ.

Indeed I know that thou, O God of Jacob, Hast created all things in the universe.

Thou art Creator and wast not created,

Thou art Maker of all things and wast not made.

Thou art the Cause of death and destruction, Thou bringest down to the grave and bringest up.

Thou art faithful to restore life to the dead,

Truly thou didst make this known through thy prophets.

Concerning nations and men altogether Thou dost speak thy will within a single moment.

Thou hearest all voices at the same moment, Every cry and whisper, all the prayers. לֹא יָחְוּלוּ זִּקְנֶה וּבַחַרוּת עֶלֶיף נֵם שֵׁיכָה וְשַׁחַרוּת.

נְלֹא חָלוּ בְּךְ שִׁמְחָה וְעֶצֶב, וְדִמְיוֹן נוֹצֶר וְכָל דְּבַר קֵצֶב.

כִּי לֹא יְסוֹבֵב אוֹתְף נְשֶׁם, אֵף לֹא תִדְמָה אֶל כְּל נְשֶׁם.

כָּל הַיְצוּרִים נְּבוּל סִבַּבְּחָם, אֶל רֵאשִׁיתָם וּלְאַחֲרִיתָם.

נִלְ הַיְצוּרִים נְּבוּל סִבַּבְחָם, וְלִימֵי צְבָאֶם נְּבוּל הַקַּפְּחָם.

עַל בֵּן אֵינְף צְרִיךְ לַכָּל, לְיָדְף וּלְעָצֶמֶף.

הַכֹּל צְרִיכִים לְצִרְקוֹתֶיף וְלְשְׁנוֹתֵיף וּלְעָצְמֶף.

הַכֹּל צְרִיכִים לְצִרְקוֹתֶיף וְלְשְׁנוֹתִיף נְלְצְמֶרְ לִבְיִרְ לִבְרִיהֹתֵיף.

הַכֹּל צְרִיכִים לְצִרְקוֹתֶיף מְלְבָּרְף מְאִימָח לֹא נִצְרְכִם.

בִּרוּחַף שָׁרוּכִים.

בִּרוּחַף שָׁרוּכִים.

בִּרוּחַף שָׁרוּכִים.

בֹּל אֲשֶׁר הָיָה בָרִאשׁוֹנָה, וַאֲשֶׁר יִהְיֶה בָאַחַרוֹנָה. בָּל חַיְצוּרִים וְכָל מַעֲשֵׁיהֶם, וְכָל דִּבְרֵיהֶם וּמַחְשְׁבוֹתֵיהֶם. מֵרֹאשׁ וְעַד סוֹף תֵּדַע כָּלֶם, וְלֹא תִשְׁבַּח כִּי אַתָּה אָצְלָם. אַתָּה בָרָאחָם וְלִבְּךּ עֲרָכָם, לְבַדְּף תַּדַע מְקוֹמֶם וְדַרְבָּם. הַן אֵין דְּבָר מִמְּךּ נֵעְלָם, כִּי לְפָנֵיף וְכוֹנִים כְּלֶם. הַן אֵין חְשֶׁף וְאִין מָנוֹס וְסֵתֶר, לְנִיּס שֲמָה וּלְהִפְּתַר.

Thou dost also discern all their actions,
In a moment thou dost search all their hearts.

All that thou desirest thou art able to do,
And no one can prevent thee from doing it.
Thy might, O Lord, is bound up within thy will,
When thou willest, O Lord, there is no delay.

No hidden secret is kept out of thy sight,
Both the future and the past are known to thee.
From eternity unto eternity,
All are within thee and thou art within all.
There is no knowledge that can attain to thee,
There is no wisdom that can comprehend thee.

אָת אֲשֶׁר תְּבַקִשׁ אַחָּה מוֹצֵא, בְּלִי נְטוֹת אֲלֵיהֶם בְּעֵת שֶׁתִּרְצֶה. בּי אָת הַכֹּל בְּאַחַת תִּרְאָה, לְבַדְּךּ תַּעֲשֶׂה וְאֵינְדְּ וִלְאָה.

בּי עַל בָּל גּוֹי וְעַל אָדָם יְחַד, עַל בֹּל תְּדַבֵּר בְּרְנֵע אֶחָד. תִּשְׁמַע בְּרָנַע בָּל הַקּוֹלוֹת, זְעַק וְלַחַשׁ וְכָל הַתְּפִּלּוֹת.

אַף הָבִין אֶל בָּל מַעֲשֵׂיהֶם, בְּרֶנֵע חַחְקוֹר בָּל לִבְבֵיהֶם.

וְלֹא תַאֲרִיךְ עַל מַחְשְׁבוֹתֶיךְ, וְלֹא תִּחְמַהְמַה עַל עֲצְּתֶךְ. אָצֶל עֲצָחָדְּ גָּוַרְתֶּדְ, לָקץ וּלְמוֹעֵד קְרִיאָתֶךְ.

וְכַלָּם בְּאֶבֶּהֶת בְּתם וּבְיְשֶׁר, מִבְּלִי עְבֶרְ וּמִבְּלִי חְטֶר.

מִמְּדּ דָּבָר לֹא יִאָבר, וְדָבָר מִמְּדּ לֹא יִכְּבֵר.

בָּל אֲשֶׁר תַּחְפּוֹץ תּוּכַל לַעֲשׁוֹת, וְאֵין מִי מוֹחֶה

בְיָרְדְּ מֵעֲשׁוֹת.

יַּלְכֶּת יָיָ בְּחֶפְצוֹ קְשׁוּרָה, וּבִּרְצוֹת יְיָ לֹא אַחֲרָה.

שָּׁין דְּבָר מַעוּלָם וְעַר מָמִּף נִכְּחָר, עֲתִירוֹת עֲבְרֵיף וּמַלְאָבֶיף. אָשֶׁר מֵעוֹלָם וְעַר הָעוֹלֶם, הֵם כֻּלֶּם בְּּךּ וְאַתָּה בְּכֻלֶּם. אַין דְּבַר מַעִּילִם וְעַר הָעוֹלֶם, הֵם כֻּלֶּם בְּּדּ וְאַתִּה בְּכֻלֶּם.

וֹאֵינִה צָּרִיה לְתַשְּׁמִיעֶה, הְּבָר סוְר וֹסֵטֶר לְרוִדִיאֵף. יַוֹן שוו נַאַּר וְסוּר וְּלְבֶּר סוֹר וְמַבֶּר וּיבּיּלְאָבֶּי וּיִּבּיּלְ

בּי מִמְּדּ בָּל סוֹד יִנְּלֶה, בְּטֶרֶם עַל לֵב בָּל יְצִיר יַעֲלֶה. בְּלֵב בָּל נִבְרָא לֹא תִמְּצֵא, מִפְּינוּ עָתָק לֹא יֵצֵא.

בְּאֵין לוֹ קָצֶה וְלֹא יֵחְצֶה, לֵב לֹא יָתוּר וְאֵין בֶּה פּוֹצֶה. בְּאֵין לוֹ רוּחוֹת וְאֵין בּוֹ רְנְחוֹת, אֵין לוֹ שִׁיחוֹת בּוֹ מוֹכִיחוֹת. לְמַרְחוֹק מִי יִשְּׁא דֵעוֹ, לְלֹא תְחִלְּה וְלֹא סוֹף לְהַנִּיעוֹ.

אָגוּדִים אָדוּדִים תּוֹדְּ וְסוֹף וָרֹאשׁ, פֶּה וְלֵב אֶבְלוֹם מִדְרוֹשׁ וּמַחֲרוֹשׁ.

ּנְבַהּ וְעְמֶק נְעוּצִים בְּסוֹבֵב, חֲכַם לֵב וְנָבוֹן לֹא יִלְבב. סוֹבֵב אֶת הַפֹּל וּמְלֵא אֶת כֹּל, וּבְהְיוֹת הַפֹּל אַתְּה בַכֹּל. אין עֶלֶיף וְאֵין תַּחְמֶּיף, אֵין חוּץ לְדּ וְאֵין בִּינוֹמֶיף. אין מַרְאֶה וְגַב לְאָחוּרֶךּ, וְאֵין גּוּף לְלָצֶם יִחוּרֶךּ.

וָאֵין בַּקְּוֶדְ מִמְּוֹד נִבְדָּל, וָאֵין מָקוֹם דַּק מִמְּוּ נֶחְדָּל.

וְאֵינְךּ נָאֶצֶל נִוּבֹל וְנִבְּדָּל, וְאֵין נָזִקוֹם רֵק מִמְּוּדְּ וְנָחְדָּל.

מָקְרֶה וְשָׁנּוּי אֵין בְּדְּ נִמְצָא, וְלֹא זְטָן וְעַרְעָר וְלֹא כָּל שִׁמְצָה. בָּל זְטָן וְכָל עֵת אַתָּה מְּכִינֶם, אַתָּה עוֹרְכָם וְאַתָּה מִשְׁנָם. בָּל מַדְּע לֹא יַשִּׁיג אוֹתָדְּ, אֵין שֵּׁכֶל אֲשֶׁר יִמְצָא אוֹתָדְּ.

חָכֶם אַחָּה מֵאָלֶיף, חֵי מִעַּצְּמְּדּ וְאֵין בְּנִילֶדּ. בְּמִדְּתִּדּ כֵּן חָכְמָתֶדּ, בִּנְּרֻלְּתְדּ תְּבוּנָתֶדּ.

זּוּלַת חָכְמָתְּדְ אֵין חָכְמָת, בִּלְתִי בִינְתְּדְ אֵין מְזִפְּה.

חַלַּקְתָּ בְּלֵב חֲבָמִים שֵׁבֶּל, וְרוּחֲד חְמַלְאָם וְדַעְחָם תַּשְּׁבֵּל.

מַבּלְעֲדֵי כֹחֲךּ אֵין נְּבוּרָה, וּמִבּלְעֲדִי עֻזְּדּ אֵין עָזְרָה. מַבּלְעֲדִי כֹחֲדָּ אֵין נְּבוּלָהוֹ, וְאֵין נְּדוֹל כִּי אִם נִּדְּלְהוֹ.

בָּל יְקָר וְבָל טוֹב מִיבֶדְה, לַאֲשֶׁר תַּחְפּוֹץ עֲשׁוֹת חֲסְבֵיה.

אֵין חֵבֶּר לִּנְרֻלְּתֶּךּ, וְאֵין מִסְפָּר לִחְבוּנְתֶּדּ.

וְלַבְּנִי הַבֹּל בִּלְתֶהְ, חֵי וְכֹל תּוּכַל וְאֵין בִּלְתֶּה. אֵין עוֹר זוּלַת הֲנִיתָה, וּבִהְיוֹת הַכֹּל כֹּל מִבְּאתָ.

לא לְחַצְּוּהְ וְלֹא הִמְּוֹהְ יְצוּרֶיהְ אַף לֹא מִעֲטְוּהְ.

בַּעֲשׂוֹתְדּ פָּל לֹא נִבְדְּלְהָּ, מִתּוֹדְּ מְלַאבְתְּחְדּ לֹא נֶחְדְּלְּתְּ. בַּעֲשׂוֹתְדּ אֶת הַשָּׁמַיִם, אֶת הָאָרֵץ וָאֶת הַפָּיִם.

לא קַרְבְּוּדְ וְלֹא רְחֲקוּדְּ, כִּי כָּל קִירוֹת לֹא יְחַלְּקוּדְּ. זֶרֶם מַוִם לֹא יִשְּטְפֶּדְ, וְרְוּחַ בַּבִּיר לֹא יֶהְדְּפֶּדְ.

אַף כָּל מִנְּפֶת לֹא תְשַנְּפֶּף, אֵשׁ אוֹכְלָה אֵשׁ לא תִשְׂרְפֶּף. לַהַנְיָתִף אֵין חָסָרוֹן, וּלְיִחוּרְף אֵין יִתְּרוֹן.

בְּמוֹ הָיֵיתָ לְעוֹלָם תִּהְיֵה, חְסֵר וְעְדֶף בְּדְּ לֹא יִהְיֶה.

וְשָׁמְדּ מְעִיְרְדּ כִּי הָיִיתָ וְהֹנֶה וְתִּהְנֶה וּבַבֹּל אֶתָּה. הנֶּה לְעוֹלֶם וְבֵן נוֹרְעָהָ, וְעִירְדּ וְבֵל בְּדּ הַעִירְוֹתָ. שְׁאַתָּה הוּא וְהוֶה בַּבֹּל, שֶׁלְדּ הַבֹּל וּמִמְּדּ הַבֹּל. שְׁמוֹת יָקֵרִדּ יַעַנוּ וִיָעִידוּ, בִּתְּקָף יָקְרָדּ בִּדְּ יַסְהִידוּ.

שיר הַיִּחוּד לְיוֹם רִבִיעִי

אַרוֹמֵם אֱלֹהֵי אָבִי וְאֵלִי, אַנְהָה אֱלֹהֵי צוּרִי וְנֹאֵלִי.
אָיַחַר אֱלֹהֵי הַשְּׁמִּוֹם, וְהָאֶרֵץ בְּכֶל יוֹם פַּעֲכְוִם.
אַל חֵי אֶחָר הוּא בְּרָאָנוּ, אֲבִיר יִשְׂרָאֵל אָב לְכָלְנוּ.
אַל חֵי אֶחָר הוּא בְּרָאָנוּ, אֲבִיר יִשְׂרָאֵל אָב לְכָלְנוּ.
אַין בָּאֵל אָשׁ אוֹכְלָה וְקַנְּא, לְעוֹלֶם יְיָ אֱמָת אֵל אֲמוֹנְה.
אוֹרִי וְיִשְׁעִי מְעוֹז חַיָּי, עָלְיו הְּלוּיִם כָּל מַאֲנַיִּי.
אַלֹהִים אֱמֶת הוּא אֱלֹהִים חַיִּים, לֹא יָכִילוּ זַעְמוֹ נּוֹיִם.
אַדִיר וְאַמִּיץ כְּחַ וְרַב אוֹנִים, אֱלֹהֵי הָאֱלֹהִים
וַאֲדֹנִי הָאָדוֹנִים.

I will extol my father's God and my God,
I will glorify my God who redeems me.
The Oneness of the God of heaven and earth
I will daily proclaim again and again.
He, the only living God, created us,
Jacob's Almighty is Father to us all.
He is my light, my help, the strength of my life,
All my desires are concentrated in him.
He, my shelter, is a high stronghold to me,
The name of the Lord is a tower of strength.
Jacob's King is a lofty fortress to us,
He is our Lawgiver, our Deliverer.

אֶלְהַ עוֹשִׁי אִישִׁי וּבוֹעֲלִי, אַלּוּף נְעוּרִי שׁוֹמְרִי וְצִלִּי. בּוֹרֵא כֹל וְיִשְׂרָאֵל גּוֹאֵל, בָּרוּךְ אֱלֹהִים אֱלֹהֵי יִשְּׂרָאֵל. בּוֹרֵא רָוּחַ הַרִים יוֹצֵר, מִמְּךְּ מִזְמָּה לֹא יִבָּצֵר.

גּאֶה מִשִּׁיב גְּמוּל עַל גָּאִים, עַל הָרְמִים וְעַל הַנְּשָּׁאִים. נְּבֶּוֹר בְּקוּמוֹ לַעֲרוֹץ בְּעֶבְרָה, מִהְדֵר נְּאוֹנוֹ מִי לֹא יִירָא. נְבְּוֹה בְּקוֹמוֹ לַעֲרוֹץ בְּעֶבְרָה, מִהְדֵר נְּאוֹנוֹ מִי לֹא יִירָא. נְבְּוֹה בָּל אֲשֶׁר תַּחְתָּיו נוֹשֵּא, וּנְדָל־בְּחַ נְּרוֹלוֹת עוֹשֶׁה.

נְּרוֹל הוּא וּשְׁמוֹ בִּנְבוּרָה, אַרְיֵה שָׁאַג מִי לֹא יִירָא. דּוֹדִי דָגוּל הוּא מֵרְבָבָה, אֵל נַעֲרָץ בְּסוֹר קְרוֹשִׁים רַבָּה.

דַּיָּן יְתָב בְּעַתִּיק יוֹמִין, וּצְבָאוֹ עַל שְׂמֹאל וְעַל יָמִין. הַדָרוֹ וְהוֹדוֹ עַל בְּנִי עַבָּדִיו, הַדוּר הַדֵּר הוּא לְכָל חַסִידִיוּ.

הוא אֵל אֱלֹהֵי הָרוּחוֹת לְכָל בָּשֶּׁר שׁוֹמֵעַ תְּפִּלְּה מִבּּל. וַדִּאִי וָתִיק יוֹדֵעַ וָעֵר, יְיָ יִמְלֹדְ לְעוֹלָם וָעֶר.

נַאֲשֶׁר חֶרֶב נַּאֲנְתַנוּ, עֶזְרְנוּ וּסְנִנְנוּ.

זוֹבֵר לְעוֹלְם בְּרִית רָאשׁוֹנִים, בְּיוֹם אֶתְמוֹל לוֹ אֶלֶף שָׁנִים. זֶה אֱלֹחֵינוּ וְלוֹ קִוְינוּ, וְזִמְרָת יָה הוּא יוֹשִׁיעֵנוּ. חֵלֵק יַעַלְב יוֹצֵר הַבּּל, חַנוּוּ יִיָּ וְחַסִיד בַּבּל.

He delivered Abraham his beloved,
He will deliver Israel his servant.
The Lord is just, the Creator is perfect,
I will trust in the Creator forever.
The Lord is merciful, healing and helping
The broken-hearted and suppressing all sin.
He is called Author of Peace, for peace is his,

For he will speak peace to his godly servants.

The Almighty is my light, my King, my God,

Let all praise the Lord; praise the Lord, O my soul!

For him I wait, he is my trust and my hope,

My soul ardently longs for him, my desire.

חֵי הָעוֹלֶם יְיָ חֶלְּאִי, ְחַכַּם הָרָזִים יְיָ חִזְּאִי.

שוֹב וּמֵטִיב הַמְּלֵמֵּר הַּעָה, מְהוֹר עֵינְיִם מֵּרְאוֹת בְּרְעָה. יָשֶׁר וְיָ וְיָשֶׁר הְּכָרוֹ, יְדִידִי יְדִידוּת מִשְּבְנוֹת דְּבִירוֹ.

יוֹעֵץ וְגוֹזֵר וּמִי יְפִירֶנָּה, וְיַחְתֹּף וְיִפְעַל וּמִי יְשִׁיבֶנָּה.

יָפֶה דוֹדִי יָפְיוֹ וְטוּבוֹ יִרְאִוּ וְיֶחֲזוּ צִּיוֹן בְּשׁוּבוֹ.

בְּגָבֵּוֹר יֵצֵא בְּאִישׁ מִלְחָמוֹת, יָעִיר קִנְּאָה לַעֲשׁוֹת נְקְמוֹת. בְּגָשֶׁר עַל בַּנְבֵּי נְשָׁרִים, נָשָׂא עֲבָדִיו וְיִשֵּׁר הֲדוּרִים.

ּבְּרֹב שַׁכּוּל וּבְנָמֵר שָׁחֵל, בְּרָקב וּבְעָשׁ וְרוּחוֹ בַנְּחֵל.

בְּרוֹב שַׁבּוּל וּכְנְָמֵר שׁוֹמֵך, דְּבָרוֹ לַעֲשׁוֹת בְּמַמֵּל שָׁמֵּר.

בּבִּיר בְּחַ לֵב בְּמוֹ שְׁחַל, בְּלָבִיא וְכַאֲרִי וְרוּחוֹ בַּנְּחַל. בָּאֵרֵז בָּחוּר בִּגִּדְלָּתוֹ, בִּבִרוֹשׁ רַאַנָן עַנִוּתְנוּתוֹ.

בְּחַפְּוּחַ בְּרֵיחוֹ עז אַהַבְתוֹ, עַל עַם יִשְּׂרָאֵל נַאַוְתוֹ.

בְּתַפְּוּחַ בַּעֲצֵי הַיֶּעַר, בֵּן דּוֹדִי עִם יְוֹשְׁבֵי שָׁעַר.

בַּבִּיר בְּחַ לְמַרְנִיזֵי אֵל נוֹמֵם וְכַשֵּל הוּא לְיִשְּׂרָאֵל.

בּוֹסִי מְנֶת חֶלְקִי וְגוֹרָלִי, אֲנִי לְדוֹדִי נַחֲלָה וְדוֹדִי לִי. בּבוֹדִי יָיָ לֹא אֲמִירֵנוּ, הָאֲמֵרְנִוּהוּ וְהָאֱמִירֵנוּ.

בְּאַרְיֵה יִשְׁאֵג וְכַבְּפִּיר יִנְהָם, אֵל יִהְיֶה בְּנֵּר וּכְאִישׁ נִדְהָם. בְּרוֹעֶה נִּבּוֹר אֲשֶׁר לֹא יוּכַל צֹאנוֹ לְהַצִּיל וְהָיָה לְמַאֲכָל. בִּגבּוֹר אֵין אֵיֵל וּכָאוֹרַחַ, נַס וּבוֹרַחַ מַר צוֹרַחַ.

בְּאַרְיֵה מַשְּׁחִית וְכַבְּפִיר לְעוֹזְבָיו, בְּרָקְב גַּם בְּעָשׁ לְאוֹיְבָיו. בַּבִּיר בְּחַ בְּשָׁמִיר וְשַׁיִת, וְלֹא יַשְׁאִיר בְּנְקָף זַיִת.

בְּשָׁמִיר וְשַׁיִת צָרִים יְמַגּּן, בְּצִבְּּרִים עָפּוֹת לְעִירוֹ יָגַן.

בּוּ. בְּלֶשְׁמֵי נְדָבָה לֶנוּ יָבֹא, בְּמַלְקוֹשׁ וְבַשֵּׁל לַדְּבַקִּים בּוֹ. בְּנֵשֶׁר יִרַחָף עַל גּוֹזָלֵיו, וּבְצֵל בְּנַשֵּׁיו יַחֵסוּ מִיחַלִיו.

בְּצִפְּרִים עַל עִירוֹ יָגֵן, וּבְצֵל בְּנָפִיו רְנָנוֹת נְנַגַּן. לְבַרוֹ הוּא וָנִפְּלָאוֹת נְּדוֹלוֹת עֹשֶׂה אֵל נוֹרָא עֲלִילוֹת. לַצְבִי וְעְׂפֶר דּוֹמֶה דוֹדִי, כִּי יְקַדְּמֵנִי אֱלֹהֵי חַסְדִּי. לְפָנֵי עַמּוֹ יְיַשֶּׁר הֲדוּרִים, וִינַשְּׂאֵם עַל בַּנְפֵי וְשָׁרִים. לְעוֹלֶם חֶלְּקִי הוּא וְצוּר לְבָבִי, בָּלָה שָׁאָרִי לְךּ וּלְבָבִי. לְבַרוֹ יְיָ הוּא וְנִפְּלָאוֹת נְּרוֹלוֹת עוֹשֶּׁה וְרֵב נוֹרָאוֹת. בָּקוֹם וּמָעוֹן לְעוֹלְמֶךּ, וְאֵין יוֹדֵעַ אֶת מְקוֹמֶךּ. כזוֹרָאִי אָל רוֹעִי וְיוֹצְרִי, צוּר יְלֶדְנִי מְחוֹלְלִי וְצוּרִי. בָּרוֹם וּכָועוֹז הוּא לִי וּמַחָסִי, מִגְּדֵּל עֹז שָׁם יִיָ מְנוּסִי. מֶלֶהְ יַעֲלִב מִשְׂנֵב לָנוּ, הוּא מְחוֹקְקְנוּ וּמוֹשִׁיעֵנוּ. ַ מִגְּדוֹל יְשׁוּעוֹת מִשְּׁעָן יִהִי לִי, מִבְטָח אֱלֹהִים יִיָ חֵילִי. מוֹשֵׁל עוֹלָם מַלְכוּתֶף, בְּכָל הוֹר וָדוֹר מֶמְשַׁלְתֶּף. מִי יִהֶּנְדְּ בְּאָח לִי לְצָרָה, הוֹשֵׁע כִּי יָדְדְּ לֹא קּצָרָה. 🥋 ַ מְּקוָה מִשְּׁרָאֵל לֹא אֶצֱזוֹב כִּי מָעָזִי אֵל. בָּגוֹ יִשְׁעִי וַחֶרֶב גַאַנָה, לְשִׁמְדּ וּלְזַבְרָדּ נֶפֶשׁ תַּאֲנָה.

כָגן יִשְׁעִי וְחֶרֶב נַאֲּנָה, רְשִּׁמְּה וּרְזּבְרָה נְשָּמָה נַבְּוּרָה. כָגֵן הוא לְכֹל הַחוֹסִים בּוֹ, אַשְּׁרֵי אָדֶם אֲשֶׁר עז לוֹ בּוֹ. נָבָר וְנָעִים נָאוֹר וְנוֹרָא, נָאְדָּר וְנַאְזָר שְׁמוֹ בִּנְבוּרָה.

נְאֲמָן נְצַח יִשְּׂרָאֵל וְנֹאֲלוֹ, לֹא יְשַׁקֵּר אַשְׁרֵי כָּל חוֹבֵי לוֹ. נְצַח יְשָׁרוּן הָאֵל הַנִּאָּאָטְן, מִאֶּלהָיו יְהוּדָה לֹא אַלְמָן. נִפְּלָא עַל כָּל הַנִּשְּׂאָים.

נְּקְרָשׁ וְנַעֲרָץ אֱלֹהֵי קְרוֹשִׁי, נְכוֹן וְנִשְׂנָב יְיָ נִסִּי. נוֹמֵם וְנוֹמֵר וּבְעַל חֵמָה, לְצָרָיו לְאוֹיְבִיו אִישׁ מִלְחָמָה. גֵרִי יְיָ בְּהַלּוֹ גֵרוֹ עֲלֵי רֹאשִׁי וְנֵר לְרַנְּלִי דְּבָרוֹ.

סוֹמֵך וְסוֹעֵד יְיָ סַלְעִי, סוֹבֵל וְסוֹלֵחַ וְנוֹשֵׂא פִשְׁעִי.

ָסְהַרי יָיָ סַלְעִי וְסִתְרי, סוֹלֵחַ וְסוֹבֵל סַעַרי וְשִּבְרי. סַלְעֵנוּ וּמְצוּדְתֵנוּ, עֻזְרְתֵנוּ וּמְפַּלְעֵנוּ.

עָזּוּז וְנַבּוֹר עָזִי וְעָזְרִי, עֶלְיוֹן עֹז לִי אַל יְהִי עָרִיּ,

עיר וְקַדִּישׁ שָׁת סְבִיבִיוּ מַהֶּר, אָבֵן אַתָּה אֵל מִסְתַּתֵּר.

עָד מְמַהֵר לְשַׁלֵּם נְּמוּל לְאוֹיְבָיו, שׁוֹמֵר הַבְּּרִית נחסה לאוחריו.

וְתֶּסֶר לְאוֹהֲבָּיוּ.

פָּדָה אֶת אַבְרָהָם יְרִידוֹ, הוּא יִפְּדֶה יִשְׂרָאֵל עַבְדּוֹ.

פַּחַר יִצְחָק יִתָּן פַּחָרוֹ עַל צָרֵי בְנֵי יָצַקְבׁ עַבְרּוְּ.

פּוֹעֲלִי חוֹמָר וְדוֹרֵשׁ וּבוֹרֵק כְּל לְּכְבוֹת לוֹ אֶתֵּן צֶּדֶק. צְרוֹר הַמּוֹר אָשָׁבּל הַכְּפֶר, נוֹמֵן לְעַמּוֹ צָרָיו כְּפֵּר.

צַח וְאָדוֹם דּוֹד בִּצְּבָאָיו אוֹת, עַל בֵּן נְקְרָא יְיָ צְּבָאוֹת.

צַדִּיק יְיָ הַצּוּר חְּמִים, אֶבְטַח עֲדֵי עַד בְּצוּר עוֹלְמִים.

צָּבָא הַשָּׁמְיִם מִשְּׁחַוִים לוֹ, שְּׁרָפִים עוֹמְדִים מִפּּןעַל לוֹ. קַדוֹשׁ הוּא בְּבָל מִינֵי קְדָשׁוֹת, בִּתּוֹת שָׁלשׁ קָדוֹשׁ מְשַׁלְשׁוֹת. מַיָּם לְעָלִמִין אֵלָהָא חַיָּא, מָרֵא דִי אַרעָא וִדִי שִׁמַיָּא.

קוֹנִי מְרַחֵם מְקַנָּא לְשוֹנְאָיו, קֶרֶן יִשְׁעִי קְרוֹב לְקוֹרְאָיו.

ָרְחוֹק מִבּּל וְאֶת בּּל רוֹאֶה, בִּי רָם יְיַ וְשָׁבְּל יִרְאֶה. רוֹעִי יִיָ לֹא אֶחְסַר בּל, וַרֵב בְּחַ וַרַב חֲסֵר לַבּׁל.

רַחוּם יְיָ רוֹפֵּא וּמְחַבֵּשׁ לִשְּׁבְוּרֵי לֵב וְעָוֹן כּוֹבֵשׁ.

רָעִי כָּלוֹ הוּא מַחֲמַדִּים, מִשְּׁפָּטִיו אֱמֶת מְתוּקִים וַחֲמוּדִים. ראשון וְאַחֲרוֹן מֵעוֹלְם וְעַד עוֹלֶם אַתָּה אֵל שֹׁבֵן עַד. שׁפִּיִּטִ מִלִד שִׁמִיּאַ בִּכִּל בִּר נִדָּר, לִדָּ אֵנִאַ מִשְׁבָּח

שַׁלִּיט מֶלֶךְ שְׁמַיָּא בְּכָל דָּר וְדָר, לֵה אֲנָא מְשַׁבַּח מְרוֹמֵם וּמְהַדֵּר.

שֶׁמֶשׁ וּמָגֵן יִיָ אֱלֹהִים, שׁוֹפֵּט צֶדֶק וּמַשְׁפִּיל נְבוֹהִים.

שַּׁנִיא כְּחַ לֹא מִצָּאנְיּהוּ, יַשִּׁנִיב בְּכֹחוֹ וּמִי כָמְהוּ. שְׁלוֹם, כִּי יְדַבָּר אֶל חֲסִידִיו שָׁלוֹם. כִּי יְדַבָּר אֶל חֲסִידִיו שָׁלוֹם. שׁם יְיָ אֶהְיֶה אֲשֵׁר אֶהְיֶה, כְּתוֹעֲפוֹת רָאָם לוֹ כַּכְּפִיר וּכְאַרְיֵה. שַׁרַי מָאוֹרִי מַלְבִּי וְאָלִי הַלְלוּיָה שָׁמוֹ נַבְּשִׁי הַלְלִי. תַּתַּפָּום עם יוֹשָבִי נְפָעים, הַשָּׂרִיגִים שְׁלְשֵׁת הָרוֹעִים. תַתְחַפֶּר תִּתָּבָר עִנָּזִם, וְעִם עִקְשִׁים תִּתַּבָּל לְהָנָּזם. תָּמִים דַּרָבָּדְ תַּקִּיף מָבֹּל, חוּכַל לְבַדְּדְ לַעֲשׁוֹת אָת בֹּל. תּוֹחַלְתִּי וְשִּׁבְרִי וְתִּקְנָתִי, תַּאֲנַת נַפְשִׁי וּתְשׁוּקָתִי. הַהַּכְּתִי וִתִפָּאַרִתִּי וָעָזִי, מִמְּזְעֵי אָמִי גוֹחִי וִגוֹזִי. הְּמָים דֵעִים אֵל דֵעוֹת אֶחָר, כָּל הַלְּבָבוֹת דּוֹרֵשׁ יָחַר.

שיר הַיִּחוּד לִיוֹם חֲמִישִׁי מִי כָמְוֹדְּ דֵעָה מוֹרָה, נִיב שִּׁפָּתַיִם אַתָּה בוֹרֵא. מַקשְׁבוֹתֶיךּ עָמְקוּ וְרָמוּ, וּשְׁנוֹתֶיךּ לֹא יִתְּמוּ. לא לִמְּדִוּה חָבִמָּתֵה, ולא הַבִינְוּה תִבוּנָתֶה. לא קבַּלְתָ מַלְכוּתֶדּ, וְלֹא יָרְשְׁתָ מֶלְשׁלְתֶדּ. לְעוֹלֶם יְהִי לְּהְ לְבַדֶּהְ, וְלֹא לַאֲחֵרִים כְּבוֹד הוֹדֶהָ. וְלֹא תִתֵּן לֵאלֹהִים אֲחֵרִים מְהַלְּתְדּּ לַפְּסִילִים וְזָרִים. וְכָבוֹד וְגַם בָּל יְקָר מֵאִתָּדְ, וּכְבוֹדְדְּ לֹא לְזָרִים אִתֵּדְּ. אַתָּה תָּעִיד בְּיִחוּדֶדּ, וְתוֹרָתֶדְ וַעֲבָדֶידִּ.

אָלֹהֵינוּ עַל יִחוּדֶךְ אַחָּה עֵר אֱמֶת וַאֲנַחְנוּ עֲבָבֶיף. לְפָנֶיך לֹא אֵל הִקְרִימֶך, וּבִמְלַאכְתְּדְּ אִין זָר עִמֶּדְּ. לא נועצת ולא לְמַדְתָּ, בְּחַדִּשְׁדְּ בְּרִיאוֹת כִּי נְבוּנְוֹתָ. מָמַצַמַקֵּי מַחִשָּבוֹתֵיך וּמִלְבָּךְ כָּל פְּעָלוֹתֶיךָ.

יְלֵא נוֹדֵע אֵל זוּלְתֶּךְ, וְאֵין כְּמְוֹדְ וְאֵין בּלְתֵּךְ. שְׁאַמָּה אָל כֹּל יָצְרְהָּ, לְבַיְּדְּ מְאִיּמָה כֹּא נִנְרֵעְהָּ. כִּי הַיְּיָתְ לִפְנֵי חַכֵּל, וְאָז בְּאֵין כֹּל כֹא נִצְרְכְהָּ בּי הָיְיָתָ לִפְנֵי חַכֵּל, וְאָז בְּאֵין כֹּל כֹא נִצְרְכְהָּ בִּי הַיְיָתָ לִפְנֵי חַכֵּל, וְאָז בְּאֵין כֹּל כֹא נִצְרְכְהָּ בִּי מַאֲחָבְתָּף אֵל זוּלְתֶּךְ, וֹאֵין בְּאֵין כֹּל כֹא נִצְרְכְהָּ בֹי מִצְחַבְּלִהְיּ

לא נִשְּמַע מִן אָז נָהָלְאָה. וְלֹא קּם וְלֹא נִהְיָה וְלֹא נִרְאָה. וְגַם אַחֲרֵידּ לֹא יִהְיֶה אֵל, רִאשׁוֹן וְאַחֲרוֹן אֵל יִשְׂרָאֵל.

בָּרוּף אַתָּה יָחִיד וּמְיֻחָר, יְיָ אֶחָד וּשְׁמוֹ אֶחָר.

אָשֶׁר מִי יָצַשֶּׁה בִּמְלַאּכְתֶּךּ, בְּמַצְשֶׂיִרּ וְכִנְבוּרוֹתֶידּ.

אָין יְצִיר זוּלַת יְצִירָתֶדּ, וְאֵין בְּרִיאָה בִּי אִם בְּרִיאָתֶדּ. בָּל אֲשֶׁר תַּחְפּוֹץ תַּעֲשֶׂה בַבֹּל, בִּי אַתָּה נַעֲלֵיתָ עַל בֹּלֹ. אָין כָּמְוֹדְּ וָאִיָן בִּלְתֶּדָּ, כִּי אֵין אֱלֹהִים זוּלְתֶדָּ.

אַתָּה הָאֵל עְוֹשֵּׁה פֶּלֶא, וְדְבָּר מִמְּדְּ לֹא יִפְּלֵא. מִי כָמְוֹדְ נוֹרָא תְהִלּוֹת, אֱלֹהִים לְבַדְּדְּ עוֹשֶׂה גְּדוֹלוֹת. אַין אוֹתוֹת כְּמוֹ אוֹתוֹתֶידְ, אַף אֵין מוֹפָת כְּמוֹ מוֹפְתֵּידְ.

Who is like thee teaching knowledge and insight?
It is thou who createst the speech of the lips.

Thy purposes are profound and exalted,
Thy years of existence will never end.
None indeed ever taught thy wisdom to thee,
Nor imparted to thee thy understanding.

Thou didst not receive thy eternal kingship,
Thy didst not inherit thy sole dominion.
Thy majesty shall ever be thine alone,
Never shall thy glory be shared by others.
Only portions of thy ways do we discern,
It is through thy works that we learn to know thee.

אֵין תְּבוּנָה בִּתְבוּנָתֶךּ, אֵין נָּדֻלְּה בִּנְדֻלְּתֶךּ. בּי מְאֹד עָמְקוּ מַחְשְׁבוֹתֶיךּ, וְנָבְהוּ דַרְבֵי אָרְחוֹתֶיךּ. אֵין נַאַנָה כִּמוֹ נַאַנַתָדּ, אַף אִין עַנַנָה כִּעַנְתַקּ.

אין קְּדָשָׁה בִּקְּדָשָׁתֶּדּ, אֵין קְּרֵבוּת בְּמוֹ קְרֵבוּתֶדּ. אֵין צְּדָקָה בְּמוֹ צִּדְקָתֶדּ, אֵין חְשׁוּעָה בִּתְשׁוּעָתֶדּ. אַין זְרְוֹעַ בִּוְרוֹעוֹתֶידּ, אֵין קוֹל בְּרָעַם נְּבוּרוֹתֶידּ.

אָין רַחֲמִים כְּרַחֲמָנוּתֶךּ, אֵין חֲנִינוּת כַּחֲנִינוּתֶדּ. אֵין אֱלְהוּת כֵּאלְהוּתֶךּ, וְאֵין מַפְלִּיא כְּשֵׁם תִּפְאַרתֵּךּ.

בִּי שְׁמוֹתֶיךְ אֵלִים מְרוּצִים, בְּזָכְרְדְּ לְחוּצִים לְהַפְּלִיא נְחוּצִים. וְאַשֶּׁף וְחַרְטִם לֹא יְלַחֲצִוּדְּ, וְכָל שֵׁם וְלַהַטּ לֹא יְנַצְּחִוּדְּ.

לא יְנַצְּחְוּהְ כָּל הַחֲכָמִים, כָּל הַקּוֹסְמִים וְהַחַּרְשָׁמִים. אַהָּה מֵשִׁיב לְאָחוֹר חֲכָמִים, לֹא יְוּכְלוּ לְהְ

אַרוּמִים וְקוֹסְמִים.

לְהָשִׁיב לְאָחוֹר מְזִמּוֹמֶיףּ, לְהָפֵּר עֲצַת סוֹד גְּזֶרְמֶףּ. מֵרצוֹנָף לֹא יַעַבִירִוּףּ, לֹא יִמַהַרִוּף וַלֹא יִאַחַרְוּףּ.

Thou art God who didst create all things alone, Without diminishing aught from thy essence.

Thou wast constrained by none to perform thy work, Nor didst thou require any help of others.

There is none like thee, there is none besides thee, Indeed there is not any God except thee.

There is no majesty like thy majesty, There is no gentleness like thy gentleness.

There is no holiness like thy holiness,

There is no nearness like thy nearness.

There is no compassion like thy compassion, There is no graciousness like thy graciousness.

עָצָחָד תָפַר עֲצַת כָּל יוֹעֲצִים, וְעָזָּד מַחֲלִישׁ לֵב אַמִּיצִים. אַתָּה מְצַנֶּה וּפַחְדְּדָּ מַשְּׁנֶה, וְאֵין עָלֶידְּ פָּקִיד וּמְצַנֶּה. אַתָּה מִקוָה וָאֵינִדְ מִקוּה, לְדָּ בָּל מְקוּה נְפָשׁ תִּרוֵה. וְכָל הַיְצוּרִים וְכָל עִנְיָנָם, וְכָל יְקָר אֲשֶׁר בְּּךּ אֵין דִּנְיוֹנְם. לא מַחְשָׁבוֹתֶם מַחְשְׁבוֹתֶיךּ, כִּי אֵין בּוֹרֵא זוּלֶתֶךּ. לָאֵין דִּמְיוֹן נִפְּלָא אֱלֹהֵינוּ, לְאֵין חֵקֶר נִשְׂנָב אֲדוֹנְנוּ. סָתוּר מִבֶּל סָתוּר וְעָמוּס מִבֶּל עָמוּס וּמִבֶּל בָמוּס. דַק מִבֶּל דַק וְצָפוּן מִבָּל צָפוּן וְיָבוֹל מִבָּל יָבוֹל. נִשִּנֶב מִבֶּל נִשִּנָב וְגַעַלֶם מִבָּל גַעַלֶם וּשִׁמוֹ לִעוֹלֶם. ּנְבְוֹהַ מִבָּל נָבְוֹהַ וְעֶלְיוֹן מִבָּל עֶלְיוֹן וּמִבָּל חֶבְיוֹן. חָבוּי וְעָמֹק מִבֶּל עָמֹק, לֵב בָּל דְעַת עָלָיו חָמוּק. שָׁאֵין שֵּׁבֶל וּמַדָּע וְחָבְנָח יְבוֹלִים לְהַשְּׁווֹת לוֹ בָּל מְאְוּמָה. לא מַשִּׁינִים לוֹ אֵידָ וְכַמֵּה, וָלֹא מוֹצָאִים לוֹ דָּבֶר דּוֹמֵה. ַמָּקֶרֶה וְעַרְעָר וְשִׁנּוּי וְשָׁפֵּל, וְחֶבֶּר וְמִסְמַדְ אוֹר וְגַם אְבֶּל. ּוְלֹא מוֹצְאִים לוֹ מַרְאָה וְצֶבַע, וְלֹא כָּל שֶׁבַע אֲשֵׁר שֵׁשׁ וָשֵׁבַע. לָבֵן נְבוּכוֹת כָּל עֶשְׁתוֹנוֹת, וְנִבְהָלוֹת כָּל הַהֶשְׁבּוֹנוֹת. וָבֶל שַּׂרְעַפִּים וָבֶל הִרְהוּרִים נִלְאִים לֶשׁוּם בּוֹ שִׁעוּרִים.

מְלְשַׁעֲרָהוּ וּמִלְהַנְּבִּילֵהוּ, מִלְּחָאֲרָהוּ וּמִלְפַרְסְמֵחוּ. בְּכָל שִׁכְלֵנוּ חִפַּשְׁנְּוּהוּ, בְּמַדָּעֵנוּ לִמְצֹא מֵה הוּא. לא מְצָאנְוּהוּ וְלֹא יְדַעְנְוּהוּ, אַדְ מִמִּעֲשִׁיו הִכַּרְנְוּהוּ. שָׁהוּא לְבַדּוֹ יוֹצֵר אֶחָד, חֵי וְכֹל יוּכַל וְחָכָם מְיִחָר.

בִּי הוּא הָיָה לַבֹּל קוֹבִם, עַל בֵּן נִקְרָא אֱלְהֵי קֶּדֶם. בַּעֲשׂוֹתוֹ בְּלִי כֹל אֶת הַבֹּל, יְדְעְנוּ בִּי הוּא בֹּל יָכֹל. בַּאֲשֶׁר מַעֲשָּׁיו בְּחָכְמָה כָּלֶם, יְדְעְנוּ בִּי בִּכִינָה פָעַלָם. בְּכָל יוֹם וָיוֹם בְּחַדְּשׁוֹ כָלָם, יָדְעָנוּ כִּי הוּא אֱלֹהֵי עוֹלָם.
בַּאֲשֶׁר חָיָה קוֹדִם לְכָלָם, יָדְעָנוּ כִּי הוּא חֵי לְעוֹלְם.
נְאֵין לְהַרְהֵר אֲחַר יוֹצְרְנוּ בְּלֹבְנוּ וְלֹא בְּסִפּוּרְנוּ.
לְמָמֶשׁ וְגְׁדֶשׁ לֹא נְשַׁצֵּלְהוּ, לְשָׁפֵּל וְתְאֵר לֹא נְדַמֵּהוּ.
נְלֹא נְחַשְׁבֵר לֹא נְשַׁצֵּלְהוּ, לְשָׁפֵּל וְתְאֵר לֹא נְדַמֵּהוּ.
נְלֹא נְחַשְׁבֵר כִּמְיוֹת וְשֵׁשֶׁת נִידוֹת, וְשָׁלשׁ גְּזָרוֹת וְעָתּוֹת וּמְדּוֹת.
הַן בַּבּוֹרֵא אֵין גַּם אֶחָד, כִּי הוּא בְּרָאָם כְּלָם יְחַד.
וְאַהָּה תַעֲמוֹד וּתְּבַלֶּה כָּלָם, כִּי חֵי וְלֵיְם אַחָּה לְעוֹלָם.

בָּלֶם יִבְלוּ אַף יַחֲלְוֹפוּ, הַם יֹאבֶדוּ וְאַף יָסְוּפוּ. וְאַתָּה תַעֲמוֹד וּתְבַבֶּה בֻּלָם, כִּי חֵי וְקַיָּם אַתָּה לְעוֹלָם. שִׁיר הַיָּחוּר לִיוֹם שִׁשִּׁי אַתָּה לְבַדְּדִּ יוֹצֵר כֹּל הוּא, וְלֹא יִדְמֶה מַעֲשֶׂה לְעוֹשֵׂהוּ. בָּל הָאֲרָצוֹת לֹא יְבִילְוּדָּ, וְאַף שָׁמַיִם לֹא יְבַלְבְּלְוּדָּ. אָז יָתִילוּ מַיִם חַיִּים, מִפָּנֵיך אֱלֹהִים חַיִּים. רָעַשָּׁה אֶרֶץ וְנֶסוּ מַוִם, וְנָשְׁפוּ מַוִם מִן שָׁמָוִם. נוֹשֶה לְבַדְּד הַשָּׁמַוִם, רוֹמַע הָאָרֶץ עַל הַפָּוִם. עָשִׂיתָ כָּל חֶפְּצְּף לְבַדֶּף, וְלֹא נִצְּרְכְתָּ עֵזֶר כְּנֵנְדֶּף. סוֹעַר אֵין מִי יִסְעֶרֶה, הַבֹּל מִמְּד וּמִיְּרֶה. בְּכֹחֲד אָז בֵּן עַתָּה וְדַעְתֶּדְּ, וּלְעוֹלֶם בָּל בְּבוֹרְדּ אִתֶּדְּ. וְלֹא יָעֲפְתָּ וְלֹא יָגַעִתָּ, כִּי בִמְלַאבְתְּדְּ לֹא עָמָלְחָ. בּי בִדְבָרָה בָּל יָצוּרֶיה, וּמַעֲשׁה חָפְּצְהּ בְּמַאֲמָרֶיה. וְלֹא אָחַרְתוֹ וִלֹא מָהַרְתוֹ, הַכֹּל עֲשִּׁיתוֹ יָבֶּה בְּעִתוֹ. מִבְּלִי מְאִוּמָה בֹּל חָדַשְׁתָ, וְאֵח הַבֹּל בְּלִי כְלִי פָּעֶלְתָּ.

ּוְעַל לֹא יְסוֹד הַכַּּל יָסְרְתָּ, בִּרְצוֹן רוּחֲדְּ כַּל תָּלְיתָ. זְרוֹעוֹת עוֹלָם אֶת כַּל נוֹשְׁאוֹת, מֵראשׁ וְעַד סוֹף

וְאֵינָם נִלְאוֹת.

עְּשֶׁה. לְא דָבֶר הֻקְּשֶׁה, רְצוֹנְךְּ בֶּל דָּבֶר רוּחֲדְּ עֹשֶׁה. לִא דָבֶר הֹיְחֲדְּ עֹשֶׁה. לִא בָּעִינְיף לֹא דָנְיִת, אֱל בָּל הְאֵר לֹא שְׁיְרָ.

וָלֹא קָרְמָה לִמְלַאּכְתְּדְּ מְלָאכָה, חָבְמָתְדּ הִיא הַכּּל עָרְכָה. לְרִצוֹנְדָּ לֹא קָרְמוּ וְאֵחֲרוּ, וְעַל חֶבְּצְדְּ לֹא נוֹסְפוּ וְחָסֵרוּ.

מָבָּל ְ חֶבְּצְּףּ לֹא שְּׁבָחָתָּ, וְדָבָר אֶחָד לֹא חָסֶרְתָּ.

לא הָחֱסֶרְתָּ וְלֹא הֶעְדְּפְתָּ, וְדָבָר רֵק בָּם לֹא פָּעֵּךְּתָּ.

הַקְלוֹתְ בְּחָבְמָה צֲשִׁיתָם, נְשֶׁמֶץ דְּבֶר לֹא נִמְצָא בֶם. אַמָּה הָשַׁבְּחֵם וּמִי הִתְעִיבֶם, נְשֶׁמֶץ דְּבֶר לֹא נִמְצָא בֶם.

מֵרֵאשִׁית וְעֵד אַחֲרִית עֲשׁוּיִם, בָּאֶמֶת וּבְיְשֶׁר וְמוֹב רְאוּיִם. הַקְּדְּקְתָּ בְּּמַעֲשֵׁי יָדֵידּ רֹב רַחֲמֶידּ וֹחָסְרֵידּ.

בִּי רַחֲמֶיףְ נַחֲסֶבֶיףְ הֲלֹא מִעוֹלֶם עַלְּ עֲבָבֶיףּ.

וְעַד לֹא בָּל חַי הוּכָן לְכַלְבֵּל, לִפְנֵי אוֹכֵל חָחֵן אְּבֶל.

Thou alone art the Creator of all things,
And the work cannot be like its Creator.

Thou alone didst accomplish all thy desire,
And didst not require the help of anyone.
Thou art the sustainer and none sustains thee,
All emanates from thee and from thy power.

Thou wast never weakened nor ever wearied,
For thou didst not toil in thy creation.
Thy creatures came into being by thy word,
And by thy speech all the works thou didst desire.
Thou didst neither delay nor hasten a thing,
Thou didst make all beautiful in its season.

וּמְזוֹן וּמְכוֹן תַּעֲשֶּׁה בְּפִּי כֹּל, צְּרְכֵי הַכֹּל כַּאֲשֶׁר לַכֹּל.
שְׁלְשֶׁת יָמִים הָרִאשׁוֹנִים, אָז הַכִינוֹתָם לְאַחַרוֹנִים.
אָז עָמִיתְ אוֹר כַּשַּׂלְמָה, אֵדֶר מְאוֹרוֹת מִמוּל שַׂלְמָה.
בְּטֶרֶם כָּל יָצוּר מְאֹד נְּדְלְתָּ, וְאַחַר כֹּל מְאֹד נְתְנַדְּלְתָּ.
אָז בְּאֵין לְבוּשׁ חוֹד וְהָדֶר לוֹבֵשׁ, עַד לֹא אֹרַג נֵאוּת לְבַשׁ.
אוֹר כַּשַּׂלְמָה וְכַמְּעִיל עוֹרֶה, שְׁמֵיִם כַּיְרִיעָה נוֹשֶׁה.

עָשִׂיתָ בָם לְאוֹרִים דְּרָבִים, וְרָצוֹא וָשׁוֹב בְּנְחַת מְחַלְּכִים. הִבְּדֵּלְתָּ בִּין מִיִם לְמָיִם, בִּמְתִיחַת רְבִּיעַ חַשְּׁמָיִם. מְזוֹנוֹת מְעוֹנוֹת לִשֶּׁנִין

עֵשֶׂב וְחָצִיר לֶבְשָׁה אֲדָמָה, מַאֲבָל לְחַיָּה וּלְכָּל בְּהַמָּה.

בְּקֶרֶן שָׁמֵן וַּן נָמַעְחָ אֶל הָאָדֶם אֲשֶׁר עָשִּׂיתָ. עוֵר בִּנִנִדוֹ עָשִּׁיתָ לוֹ, דֵּי מַחָסוֹרוֹ אֲשֶׁר יֵחַסַר לוֹ.

בֶּל מַעֲשֶׂיף בְּיָרוֹ חַּמָּח, וְתַחַת רַנְלָיו הַבֹּל שַׁמְּה. לִהַעַלוֹת מֶהֶם בַּקַר נַצֹאן, עַל מִוּבַּחַף יַעַלוּ לִרָצוֹן.

Out of nothing didst thou make everything,
By means of nothing didst thou perform all things.
The eternal arms keep sustaining all things
From beginning to end, never growing tired.
Nothing was ever difficult in thy sight,
Thy will performs whatever thou dost desire.
Of all thy purpose thou didst forget nothing,
And hast not omitted the least single item.
Thou didst provide food for all that is alive,
Supplying all the needs of everyone.
Thy works are exceedingly mighty and great,
All of them shall ever praise thy name, O Lord.

עָשִׂיתָ דּוֹ בְּתְּנֶת דְּשְׁבָת, דְּהַדְּרֵת לְּדֶש וּלְּתִפְּאֵרֶת.
שִׁמְתָּ בְּלִרְבּוֹ חָבְמַת אֱלֹהִים, כִּי יְצַרְתּוֹ לְדִּ בְּצֶלֶם אֱלֹהִים.
מַצְשֶׂיְדְּ מְאֹד רַבּוּ וְנְדְלוּ, וְשִׁמְדְּ יִיְ בְּלָם וְהַלְלוּ.
רבּוּ וְנְדְלוּ מָאֹד רַבּוּ וְנְדְלוּ, וְשִׁמְדְּ יִיְ בְּל מַצְשֶׂיִדְּ.
בּוֹ מְצְשֶׁיִדְּ, יוֹדְוּדְּ יִיְ בְּל מַצְשֶׂיִדְּ.
בֹּל פָּצֵלָם לְמַצְנֵדְּ, וַלְכִבוֹרְדְּ בָּל מִנְצַשֶּׂיִדְּ.

שִׁיר הַיָּחוּר לְיוֹם הַשַּׁבְּת

אָז בַּיוֹם הַשְּׁבִיעִי נְחְהָּ, יוֹם הַשַּׁבָּת עַל בֵּן בֵּרְכְהָּ.

וְעַל כָּל פְּעַל הְּהָלָה עֲרוּכָה, חֲסִידֵידּ בְּכָל עֵת יְבָרְכִּוּכָה.
בְּרוּדְ יְיָ יוֹצֵר בָּלֶם, אֱלֹהִים חַיִּים וּמֶלֶדְ עוֹלֶם.
בִּי מִעוֹלֶם עַל עֲבָדֶידּ רֹב רַחֲמֶיְדּ נַחֲסְדֵידּ.
וּבְמִצְרִיִם הַחִּלְּוֹתְ לְהוֹדִיעַ בִּי מְאֹד נַעֲלֵיתָ.
עַל כַּל אֱלֹהִים בַּעֲשׁוֹת בַהָם שְׁפַּמִים נְּדוֹלִים וּבָאלֹהֵיהָם.

Long ago thou didst rest on the seventh day,

For this reason thou didst bless the Sabbath day.

Praise is set forth to thee for each act of thine,
Thy loving servants will bless thee at all times.

Blessed be the Lord who has formed all of them,
Thou art the living God and eternal King.

From of old thou didst bestow on thy servants
The abundance of thy mercy and kindness.

Thou didst know their wanderings in the desert,
In a land of drought where no one had passed through.
Thou didst give thy people food from the heavens,
Food abundant as dust, water from the lock.

בְּכְקְעֵּךְ יֵם סוּף עַמְּדְ רָאוּ הַיִּר הַנְּרוֹלָה וַיִּירָאוּ.
נִהַנְּתְ עַמְּם מִן הַשָּׁמְיִם, וְנֵם הָעָבִים נֵשְׁפוּ מְיִם.
יְרַעְתָּ לֶכְתָּם בַּמִּרְבָּר, בְּאֶרֶץ צִיָּה אִישׁ לֹא עָבָר.
מְתָּה לְעַמָּוֹ הָנָן שָׁמְיִם, וְנֵם הָעָבִים נֵשְׁפוּ מְיִם.
מְתָּה לְעַמָּר וֹמִצּוּר מָיִם.
מְתָּה לְעַמָּר וֹמִצּוּר מָיִם.

בַּעֲבוּר יִשְּׁמְרוּ חֻקִּים וְתוֹרוֹת, אָמְרוֹת יְיָ אָמָרוֹת טְהוֹרוֹת. וְיִתְעַדְּנוּ בְּמִרְעָה שָׁמֵן, וּמֵחַלְמִישׁ צוּר פַּלְנֵי שְׁמֶן.

בְּנוּחֶם בָּנוּ עִיר קְרְשֶׁךְ, וַיְפָאֲרוּ בֵּית מִקְרָשֶׁךְ.

וַהְאמֶר פֹּה אֵשֵׁב לְאְנֶדְּ יָמִים צֵירָה בָּרֵדְ אֲבָרֵדְּ.

כִּי שָׁם יִזְבְּחוּ זִבְחֵי צֶדֶק, אַף בֹּחְנֵיף יִלְבְּשׁוּ צֶדֶק. וֹבִית הַלֵּוִי נִעִימוֹת יַזַמָּרוּ, לָף יִתְרוֹעַעוּ אַף יָשְׁירוּ.

בֵּית יִשְׂרָאֵל וְיִרְאֵי יְיָ יְכַבְּדוּ וְיוֹדוּ שְׁמְדּ יְיָ. הֵטִיבְוֹת מָאֹד לָרָאשׁוֹנִים, כֵּן תִּישִיב גַּם לָאַחַרוֹנִים.

Thou didst deal very kindly with the ancients,
Deal kindly also with their descendants.

We beseech thee, O Lord, rejoice over us
As thou didst rejoice over our forefathers.
Do thou multiply us, do thou prosper us,
That we may ever thank thee for thy goodness.
O Lord, rebuild thou thy city speedily,
Do thou reside therein forever, O Lord.

All through my life I will praise my Creator, Blessing him all the days of my given time.

May the name of the Lord be blessed forever, And from eternity to eternity. יִיָּרִ שָׁישׁ נָא עָלֵינִיּ, כַּאֲשֶׁר שְׁשְׁחָ עַל אֲבוֹתֵינִיּ.

אוֹקנוּ לְהַרְבּוֹת וּלְהַיִּשִׁר. יְנִוֹדֶה לְּהַ לְעוֹלְם כִּי תִישִׁרב.

וְּבְרֵבְיוֹך הַיִּבְלְּה בּוֹרָאִי, וְמָלֶרָה שְׁשְׁתְּ נְּלְנִיּה.

וְבְרֵבְיוֹך הַוֹּה תַּצְּמִרְ לְשֵׁם תִּפְּצִרְ לְשֵׁם תִּפְּצִרְ הְּנְהָרָ בִּינְחָה.

וְבְרֵבְיוֹך הַשְּׁמָה נִוְּבְּחָה, וְבִינֵי קְנֵה שִׁמְּדְּ בִּלְנִיּ.

וְבְרֵבְיוֹך הַוֹּבְ שַׁמְּחָה נִוְּבְּחָה, וְנִהְצֵל לְשֵׁם תִּפְּצִרְ הְּשָׁר תְּבְּלְנִי.

וְבְרֵבְיתְּךְ שַׁמְּה נִוְּבְּחָה, וְנִהְצֵל לְשֵׁם תִּפְּצִרְהָּ.

וְמָבְרָבְ תְּשְׁבָּ בְּלְנִי, הַבְּעוֹך לְשֵׁם תִּפְצִרוּ מִנְּחָה.

וְמָבְרָבְ תְּהָבְּלְיִה בּוֹרָה, כִּי אֶּת כְּלְ אֲשֶׁה תִּבְּבְּרָה.

וְנְמִיר נְטַפֵּר תְּהָלְתָּךְ, וְּנְהַלֵּל לְשֵׁם תִּפְּצִרְהָּך.

וְמִילְרָה בוֹיְרָאִי, וַאֲבְלְרָה בּוֹלְבָּה בִּיְרָה, כִּין שְׁשְׁחָ עַל אֲמָר תְּבְּבְּרָה.

וְנִים מִבְּרָה בְּיִבְּיִה בְּעִרְים בִּיְרָה בִּיִּבְיִם לְּעִוֹלְם. מִוֹ נְבְּבָּרְ לְשֵׁם תִּפְּצִרְה, בְּילִים בְּי תִישְׁבָּר.

וְנִים מְשְׁבְּיוֹ בְּוֹבְ הַנְּבְּלְיה בּוֹלְרָה, בִּוֹלְרָה, בִּוֹלְיה בִּוֹלְה. בִּילְבְיה בִּינְיה, בִּיבְּר לְתִּבְּיה בְּעִיה בְּעוֹילִם בְּיִב בְּיִבְּיה בְּיִבְּה מִּבְּיה בְּעִיה בְּעוֹלְם בְּיִבְּר בְּיִבְּבְּיה בְּיִבְּיה בְּעִבְּיה בְּעִבְּיה בְּעִיה בְּעוֹלְם בְּיִבְיתְּה בְּעִבְּיה בִּיִבְּיה בְּיִבְּיה בְּעִבְּיִים בְּיִבְּיה בְּעִבְּיה בְּעִיב בְּעִבְּיה בְּיִבְיּיה בְּעִּבְיוֹי, בְּיִבְּיה בְּעִיבְיים בְּיבְּיה בְּיִבְּבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיבְּיה בְּיִבְּיה בְּיִבְּיה בְּיִבְיּיה בְּיבְּיבְיה בְּיבְּרָה לְעִילְּבְים בְּלְּבְּיב בְּיבְּיבְּיה בְּיבְיבְּיה בְּיבְרְבְּיה בְּיִבְּיוֹב בְּעְבְּישׁם מְּבְּבְיבְּיה בְּיבְיבְיה בְּיבְיה בְּיבְבְיה בְּיִיבְיה בְּיִיבְּיה בְּיִבְּיה בְּיִבְיבְּיה בְּיבְּיה בְּיִבְייִיה בְּיִבְיבְּיוֹב בְּיוֹבְיבְיוֹי, בְּבְּיבְיבְּיבְיים בְּיבְּיבְיים בְּיבְּבְיוֹי, בְּיבְיבְּיבְּיבְּיוֹים בְּיבְיוֹיה בְּיבְבְיבְּיבְיים בְּבְּבְּבְיה בְּיבְּים בְּבְּבְיבְּיבְיים בְּיבְיבְיבְּיוֹב בְּיבְבְּיה בְיִיבְ

The hymn of Wednesday (page 135) is arranged in alphabetical sequence. However, the number of lines given to each letter of the Hebrew alphabet is by no means uniform. While the letter א has nine lines, the letter ב has only two; thas four lines, whereas the letters ה, ה, ו, ה, ה, וה, ה have two lines each. The letter ב has the largest number of lines—twenty. Many of these verses are not included in manuscripts and old editions. It has therefore been suggested (Baer, Avodath Yisrael, page 141) that the author of שיר היחוד we set down certain lines tentatively in his first draft that he might choose the most suitable of them for his second draft. Then the copyists made use of both recensions, some copying from the first and some from the second; hence the numerous variations and repetitions.

Rabbi Judah of Regensburg (died 1200), the reputed author of the Hymn of Glory (page 127), was the son of Rabbi Samuel ben Kalonymus to whom is attributed. Some of the religious principles enunciated by Rabbi Judah in his ספר חסירים, are:

The root of the Torah is for every man to know the religious practice. Devotion in prayer is the principal thing; the unlearned should pray in a language which they understand, instead of honoring God with lip-worship in בַּפָּתוּב: בָּרוּך יִיְ אֱלֹהֵי יִשְּׂרָאֵל מָן הָעוֹלֶם וְעַר הָעוֹלֶם;
יַּיְאמָרוּ כָל הָשָם אָמֵן וְהַלֵּל לַיִי. שָׁנִה דְנִיאֵל וְאָמַר: לָהָנִא
שְׁמֵה דִּי אֱלְהָא מְּבָרַךְ מִן עְלְמָא וְעַר עְלְמָא, דִּי חְבְמְּחָא
יִּיְבוּיְרְהָּא דִּי לֵהָ הִיּא. וְנָאֱמֵר: בַּיֹאמְרוּ הַלְּיִים גִשְׁיעַ וְקַרְמִיאֵל
יִּיְבוּיְהְשָׁם עַל בָּל בְּרָכָה וּחְהַלֶּה. וְנָאֱמֵר: בָּרוּךְ יִיְ אֶלְהִיה. וְנָאֱמֵר: בָּרוּךְ יִיְ אֱלֹהֵי בִּשְׁיעַ וְקַרְמִיאֵל
יִּיְ אֱלֹהֵי שַׁר בְּלְהָה וְּעָבֶּרָ הַעוֹלֶם, וִיבְּוְכוּ שֵׁם בְּבוֹרֶךְּ,
יִיְ אֶלְהֵי וְשְׁרָאֵל
יִיְ לְעִינֵי בָּל הַעָּם אָמֵן הַלְּלִיּה. וְנָאֱמֵר: בָּרוּךְ יִיְ אֶלְהִי בִּי וְשְׁרָאֵל
יִיְ לְעִינִי בָּל הַעָּלְם וְעַר בְּלְבִיּה בְּרוּךְ דִּיְיִי לְעִינִי בְּלְהִיּה. וְנָאֱמֵר: בָּרוּךְ דְּיִרְ בָּלְהִי בְּיִי לְעֵינִי בְּלְרִיה. וְנָאֱמֵר: בְּרוּךְ בְּיִי בְּעִרְ בָּל הְעָבְי בְּבְרִי בְּרוּךְ בְּיִר בְּרִיךְ בְּעִר הְעִיבְי בְּעִרְיִה בְּרִינִי בְּעִרְיִה בְּיִי לְעֵינִי בְּלְבִי בְּבְּרְ בְּיִרִי בְּעִר בְּעִבְּרְ בְּיִרְיִה בְּרִי בְּעִר יִיִּלְבְיִי בְּעִר בְּלְבִיּה בְּעִייִם וְשְׁרְאֵל אָבִינוּ שְׁרָבְיִי בְּלְיִייִי בְּבְּרִי בְּיִי לְעִבִיר בְּבְּר בְּנִייִּה בְּרִים בְּלְבְיִה בְּיִים בְּעִי לְעִבְייִי בְּיִי לְעִבִיי בְּיִים בְּרִים בְּיִיבְּי הִייִי לְעֵבִינִי בְּעִינִי בְּיִי לְעֵבִיי בְּיִי בְּעִרְיִם בְּיִים בְּרִיבּי בְּרִיבּי בְּרִיבּי בְּרִים בְּעִּבְּיוֹי בְּיִיבְי בְּיִיבְּי בְּבְּיִים בְּיִיבּי בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְייִים בְּיִיבְייִי בְּבְּיוֹי בְּעְבִיי בְּיִיבְיוּ בְּיִיבְייִר בְּיִים בְּיִיבְיי בְּיִיבְיי בְּיוּים בְּיִים בְּעִים בְּיִים בְּיִים בְּבְּיבְים בְּיִים בְּיִים בְּיִים בְּיִים בְּעִיבְים בְּיִיבּיי בְּיִיבְייִים בְּיִים בְּיִיבְיים בְּיבְּיבְיים בְּיִיבְיים בְּיבְיבְיוּבְייִיוּ בְּבְיבְיים בְּיבְיים בְּיבְיבְייִים בְּיבְיים בְּיבְיבְּיוּבְייִיבְייִים בְּיִיבְייִים בְּיִיבְיים בְּיבְּיים בְּיבְּיבְייוּ בְּיבְיוּבְייִים בְּיבְּרְיבְיוּיוּבְייִים בְּעִיבְייִים בְּיבְייבְיים בְּיבְּיבְיבְיים בְּיבְּיבְיים בְּיבְיבּיים בְּיבְּיבְייִים בְּיבְייִים בְּיִים בְּיבְיבְייבְייִים בְּיבְיבְייִים בְּיבְיבְיבְ

It is written: Blessed be the Lord God of Israel from eternity to eternity. And all the people said "Amen," praising the Lord. Daniel said: Blessed be the name of God forever and ever, for his are wisdom and might. The Levites Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodiah and Pethahiah said: Rise and bless the Lord your God forever and ever, saying, "Blessed be thy glorious name, high above all blessing and praise!" And it is said: Blessed be the Lord God of Israel from eternity to eternity! Let all the people say "Amen, praise the Lord!" David blessed the Lord in the presence of all the assembly, saying: Blessed art thou, O Lord, God of Israel our father, forever and ever.

a language which they do not understand. One must deal honestly with all men, Jews and non-Jews, or else the name of God will be profuned. No landmarks shall be removed in any part of the liturgy; the distinct modes of chanting the various biblical parts must be preserved.

¹I Chronicles 16:36; Daniel 2:20; Nehemiah 9:5; Psalm 106:48; I Chronicles 29:10.

שִׁיר הַכָּבוֹד

The ark is opened.

אַנְעִים זְמִירוֹת וְשִׁירִים אֶאֱרֹג, כִּי אֵלֶיךְּ נַפְּשִׁי תַעֲרֹג. נַפְשִׁי חִמְּדָה בְּצֵל יָדֶךּ, לָדְעַת כָּל רָז סוֹדֶךּ. מִדִּי דַבְּרִי בִּכְבוֹדֶךָ, חוֹמֶה לִבִּי אֶל דּוֹדֶיךְּ.

על בּן אֲדַבּר בְּדָּ נְכְבָּדוֹת, וְשׁמְּדְ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת. אֲסַפְּרָה בְּבוֹדְדְּ וְלֹא רְאִיתִידּ, אֲדַמְּהְ אֲכַנְּוֹדְ וְלֹא יְדַעְתִּידּ. בְּיֵד נְבִיאֵידְ בְּסוֹד אֲבָדֵידּ, דִּמִּיתְ הֲדַר בְּבוֹד הוֹדֶדְּ. נָּדְלַתִּדְּ וֹנְבוּרַתָּדְ, כִּנוּ לְתָּקִף פִּעְלַתֵּדְ.

דְּמוּ אוֹתְדְּ וְלֹא בְפִי יֶשְׁדְּ, וַיְשֵׁוּוּדְ לְפִי מַעֲשֶׂידְ.

הָמְשִּׁילְּוּךְ בְּרֹב חֶזְיוֹנוֹת, הִנְּךְ אֶחֶר בְּכָל דִּמְיוֹנוֹת.

ַנִּיָּחֶזוּ בְּדְּ זִקְנָה וּבַּחֲרוּת, וּשְּׁעֵר רֹאשְׁדְּ בְּשִׁיבָה וְשַּׁחֲרוּת. זְקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב, בְּאִשׁ מִלְחְמוֹת יְדִיו לוֹ רָב. חָבַשׁ בְּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרְוֹעַ קְּרְשׁוֹ.

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא, וּקְוָצוֹתְיו רְסִיסֵי לְיֵלָה. יִתְפָּאָר בִּי כִּי חָפֵּץ בִּי, וְהוּא יִהְיָה לִּי לַעַטֵרת צְבִי.

אנעים ומירות is attributed to Rabii Judah of Regensburg (יהודה החסיי), who was a philosopher and poet, saint and mystic. Each line in this alphabetical poem contains sixteen syllables, as in the Hymn of Oneness (יחיר היחוד). The alphabetical sequence begins with the fifth line.

בסוד עבדיך has been mistranslated: "in the mystic utterance of thy servants." However, the poet uses בסוד עבדיך in the sense of בסוד קדושים (Psalm 89:8) which is rendered "in the council of the holy ones."

למי מעשיך that is, the human intellect cannot conceive the essence of God, but only his acts.

HYMN OF GLORY

The ark is opened.

I sing hymns and compose songs Because my soul longs for thee.

> My soul desires thy shelter, To know all thy mystery.

When I speak of thy glory, My heart yearns after thy love.

> Hence I utter thy glories, And offer thee songs of love.

I tell thy praise, though I have not seen thee; I describe thee, though I have not known thee.

Through thy prophets amidst thy worshipers Didst thou show forth thy majestic splendor.

Thy greatness and thy power They traced in thy mighty work.

> They imaged thee, not as thou art really; They described thee by thy acts only.

They depicted thee in countless visions; Despite all comparisons thou art One.

They saw in thee both old age and young age, With the hair of thy head now grey, now black:

Age in judgment day, youth in time of war, As a warrior whose hands fight for him,

A helmet of triumph tied on his head, His holy right arm bringing victory;

As though his head is drenched with dew of light, And his locks are filled with drops of the night.

He glories in me, he delights in me; My crown of beauty he shall ever be.

בר... בוות alludes to Daniel 7:9; Song of Songs 5:11; Exodus 15:3; Deuteronomy 33:7; Psalm 98:1; Isaiah 26:19; 28:5; Song of Songs 5:2, 11.

בֶּתֶם טָהוֹר בָּז דְּמוּת רֹאשׁוֹ, וְחַק עַלֹּ מֵצֵח בְּבוֹד שֵׁם קּרְשׁוֹ. לְחֵן וּלְכָבוֹד צְבִי תִפְּאָרָה, אֻמְּתוֹ לוֹ עִשְּׁרָה עֲטָרָה. מַחְלָפוֹת רֹאשׁוֹ בִּבִימֵי בִחְרוֹת, קִנְצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת.

ּוְנֵה הַצֶּבֶק צְבִי תִפְּאַרְתוֹ, יַעֲלֶה נָא עַל רֹאשׁ שִּׁמְחָתוֹ.

סָגֶלָתוֹ תְּהִי בְיָדוֹ עֲשֶׁרֶת, וּצְנִיף מְלוּכָה צְבִי תִפְּאֶרֶת.

אַמוּסִים נְשָׂאָם אֲטֶרֶת עִנְּדְם, מֵאֲשֶׁר יָקְרוּ בְּעֵינְיו בִּבְּדָם. פָּאָרוֹ עָלַי וּפָאָרִי עָלָיוּ, וְקָרוֹב אָלַי בְּקָרְאִי אֵלְיוּ.

צַח וְאָדוֹם לִלְבוּשׁוֹ אָדֹם, פּוּרָה בְּדְרְכוֹ בְּבוֹאוֹ מֵאֶדוֹם. קשֶׁר חְפָלִּין הֶרְאָה לֶעָנָו, הְמוּנַת יְיָ לְנֵגֶד עֵינָיו.

רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר, יוֹשֵׁב הְהִלּוֹת בָּם לְהִתְּפָּאֵר.

ראש דְּבָרְדְּ אֱמֶת, קוֹרֵא מֵראשׁ דּוֹר וָרוֹר, עַם דּוֹרֶשְׁדְּ דְּרוֹשׁ. שִׁית הֲמוֹן שִׁירֵי נָא עֶלֶידְּ, וְרָנָּתִי תִּקְרַב אֵלֶידְּ.

הָהַלָּתִי תְּהִי לְרֹאשְׁךּ עֲטֶבֶת, וּתְפַּלְתִי תִּבּוֹן קְּמְּבֶת.

תִּיקַר שִׁירַת רָשׁ בְּעֵינְיךּ, בַּשִּׁיר יוּשַׁר עַל קְרְבְּנְיךּ.

בּרְכָתִי תַּצֵּלֶה לְרֹאשׁ מַשְּׁבִּיר, מְחוֹלֵל וּמוֹלִיד צַּדִּיק כַּבִּיר. וּבְבִרְכָתִי תְּנַצֵּנַע לִי רֹאשׁ, וְאוֹתָהּ לֵח לְדּ בִּבְשְׁמִים רֹאשׁ. יָצֶרַב נָא שִׁיחִי עָלֶידְּ, בִּי נַפְשִׁי תַעֲרֹג אֵלֶידְּ.

לְדּ, יְיָ, הַגָּּרֶלֶּה וְהַגְּבוּרָה וְהַתִּפְאָרֵת וְהַגְּצֵח וְהַהוֹד, כִּי כֹל בַּשְּׁמִיִם וּבָאָרֵץ. לְדּ, יְיָ, הַמַּמְלֶכֶה וְהַמִּתְנֵשֵׂא לְכֹל לְרֹאשׁ. מִי יִמֵּלֵל גִבוּרוֹח יִיָ, יַשְּׁמִיעַ כָּל תִּהַלֶּתוֹ.

מארו עלי the tefillin containing the words ה', "the Lord is One." ה', "the Lord is One." בראשית ברא אלהים alludes to בראשית ברא להים, the first three words of the Torah, whose final letters spell אמת.

His head is like pure gold; on the forehead He engraved his glorious holy name.

For grace and glory, beauty and splendor, His own people has made a crown for him.

The locks of his head are such as in youth;

His curls, forming countless ringlets, are black.

May his splendid Temple of righteousness

May his splendid Temple of righteousness Be prized by him above his highest joy.

May his people be a crown in his hand, A royal diadem of great beauty.

> Borne by him, he uplifted and crowned them; Being precious to him, he honored them.

His glory rests on me, and mine on him; He is near to me when I call to him.

> Dazzling he is and ruddy, his clothes red, When from treading Edom's winepress he comes.

Meek Moses was shown symbolic tefillin When the Lord's image was before his eyes.

Pleased with his people, he glorifies them; Enthroned in glories, he glories in them.

Thy chief word is truth, Creator of all; Care for thy people who seek thee forever.

> O set my abundant songs before thee; May my ringing cry come near to thee.

May my praise be deemed a crown for thy head; Let my prayer rise like incense before thee.

Let a poor man's song be precious to thee As the song that was sung at the offerings. May my blessings rise to God who sustains, Creates and brings forth, the Just, the Mighty.

As for my prayer, nod thy approval, And accept it as the choicest incense.

May my meditation be sweet to thee, For all my being is yearning for thee.

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Who can describe the mighty deeds of the Lord, or utter all his praise?¹

¹Chronicles 29:11; Psalm 106:2.

MOURNERS' KADDISH

יִתְנַדֵּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּיךִ מַלְכוּתָה, וְיַצְמַח בָּרְקָנֵה וִיקָרֵב מְשִׁיחָה, בְּחַנִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנָלֶא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַף לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרֵדּ וְיִשְּׁתַבּח, וְיִתְּפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׁא וְיִתְבּרַר, מָכָּל בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנֵחֲמָתָא, דַּאֲנִירָן בְּעַלְמָא, מָכָל בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנֵחֲמָתָא, דַּאֲנִירָן בְּעַלְמָא, מָכָל בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנֵחֲמָתָא, דַּאֲנִירָן בְּעַלְמָא,

יְהַא שְׁלֶמֶא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל יְיָהָא שְׁלֶמֶא רַבְּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל

עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כְּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

דעלא מכל... ושירתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression אַל כל דברי שירות וחשבחות דוד.

לעלא לעלא לעלא is said between Rosh Hashanah and Yom Kippur; otherwise only לעלא is said. In some rituals לעלא is repeated throughout the year. מעלה מעלה is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

נחמתא ("consolations"), occuring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the Shemoneh Esreh. The same sentence is also added

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the Shemoneh Esreh. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the Shemoneh Esreh, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The Kaddish, like צדוק הדק ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

תָּפִּלַת שַׁחֲרִית

דברי הימים א טו, ח-לו

הוֹדוּ לֵייָ, קּרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים עֲלִילוֹתָיו. שִׁירוּ לוֹ, זַמָּרוּ לוֹ, שִיחוּ בְּכָל נִפְּלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קָּרְשׁוֹ; יִשְׂמַח לָב מְבַקְשֵׁי יָיָ. דְּרְשׁוּ יְיָ וְעֻזּוֹ, בַּקְשׁוּ פָנִיו תָּמִיד. זְבְרוּ נִפּּלְאֹתִיו אַשֶּׁה עָשָּה, מֹפְתָיו וּמִשְׁפְּמֵי פִיהוּ. זֶרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנִי יַשַלָב בְּחִירָיוּ. הוּא יָן אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפַּטָיוּ. זִכְרוּ ַלְעוֹלֶם בְּרִיתוֹ, דָּבָר צִנָּה לְאֶלֶף דּוֹר. אֲשֶׁר בְּרַת אֶת אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידֶהָ לְיַעֲלִב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם. לֵאמֹר, לְדּ אָהֵן אֶרֵץ בְּנָעַן, חֶבֶּל נַחֲלַתְבֶם. בִּהְיוֹתְבֶּם מְתִי מִסְפֶּר, בִּמְעַם וְגָרִים בָּה. וַיִּתְהַלְּכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלֶכֶה אָל עַם אַחַר. לֹא הִנְּיחַ לְאִישׁ לְעָשְׁקָם, וַיְּוֹבַח עֲלֵיהֶם מְלָכִים. אַל תּנְעוּ בִּמְשִׁיחָי, וּבִנְבִיאַי אַל תָּרֵעוּ. שִׁירוּ לַיָי בֶּל הָאָרֵץ, בַּשְּׂרוּ מִיּוֹם אֶל יוֹם יְשׁוּעָתוֹ. סַפְּרוּ בַגּוֹיִם אֶת כְּבוֹדוֹ, בְּכָל הָעַמִּים נִפְּלְאוֹתָיו. כִּי נָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל בָּל אֱלֹהִים. כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיִי שָׁמַיִם עָשָּׁה. הוֹד ּוְהָדָר לְפָנָיו, עֹז וְחֶדְנָה בִּמְקוֹמוֹ. הָבוּ לֵייָ מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיָּי בָּבוֹר וָעֹז. הָבוּ לַיִּי בִּבוֹר שִׁמוֹ, שָׁאוּ מִנְחָה וּבְאוּ לְפָנֵיו, הִשְּׁתַּחֲווּ לֵינִ בְּהַרְבת לְּבֶשׁ. חִילוּ מִלְפָנִיו בָּל הָאָבץ, אַף תּבּוֹן תָבֶל בַּל תִּמוֹט. יִשְׂמָחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֵץ, וִיאמָרוּ בַּגּוֹיִם יִיָ מָלֶדְ. יִרְעַם הַיָּם וּמְלֹאוֹ, יַעֲלֹץ הַשָּׂבֶה וְכָל אֲשֶׁר בּוֹ. אָז יְרַנְנוּ עֲצֵי הַיֶּעַר, מִלְפְנֵי יְיָ, כִּי בָא לִשְׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לַיִי כִּי טוֹב, כִּי לְעוֹלֶם חַסְרּוֹ. וְאִמְרוּ, הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ וָהַצִּילֵנוּ מָן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם לָּרְשֶׁךּ, לְהִשְּׁתַבֵּחַ בִּתְהַלְּתֶךּ.

MORNING SERVICE

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name: let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments he decreed, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few and strangers in it, when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, who comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to

בָּרוּף יָיָ אֱלֹחֵי יִשְׂרָאֵל מָן הָעוֹלֶם וְעַד הָעֹלֶם; וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהַלֵּל לַיִּי.

רוֹמְמוּ יִיָּ אֶלֹהֵינּוּ, וְהִשְּׁתַּחֵוּ לַהַרֹם רַנְּלְיוּ, קְרוֹשׁ הוּאּ.
רוֹמְמוּ יִיָּ אֱלֹהֵינּוּ, וְהִשְּׁתַּחֵוּ לְהַר קְרְשׁוֹ, כִּי קְרוֹשׁ יִי אֱלֹהֵינּוּ, וְהִשְּׁתַּחֵוּ לְהַר קְרְשׁוֹ, כִּי קְרוֹשׁ יִי אֱלֹהֵינּוּ, וְהִשְּׁתַּחֵוּ לְהַר קְרְשׁוֹ, כִּי קְרוֹשׁ יִי אֱלֹהֵינּוּ, וְהִשְּׁתַּחוּ יִיְ, לֹא וַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אֵפּוֹ, הַמְּלְהִים מִמִּקְדְשֶׁרְּ; אֵל יִשְּׁרְאֵל נַּאֲלְתוֹּ, וְעָזוֹ בַּשְׁחָקִים. נוֹרָא בַּאְבוֹין עז וְתַעֲצְמוֹת לָשְׁם, כֹּי כִּעוֹלְם הַמְּלְהִים מִמִּקְדְשֶׁרְּ; אֵל וְשְּרָאל, הוּא נוֹמֵן עז וְתַעֲצְמוֹת לָשְׁם, כֹּים בְּעִוֹלְם מְמִיְרְ יִבְּלְבִּאֹת עִּלְנִיּ, וְיִבְּר רְחָבְּלֵּת נְּלָמוֹת, הוֹפְיע, הִשְּׁב לְנוּ אֱלְהִים, עֵל נְשְּהְרָשׁ, שֵׁל בְּקְמוֹת, יִיְ, אֵל נְּקְמוֹת, הוֹפְיע, הְשָׁב בְּמוֹל עַל נִּאְמוֹת, הִיְּבְּלְּהְ תָּלְבְּתְּלְּה בְּיְבְּתְּהְ מֵּלְּהְיִים, הְשִׁב נְמוֹל עַל נִּאְנִיה, הִשְּׁב בְּנִבְּיתְ הִישְׁבְּאֹית יִיְבְּבְאוֹת עִּמְוֹב בְּנִבְּיתְ הִישְׁבְּבּאֹת, הְשָׁב בְּמוֹל בְּלְבִית הִישְׁבְּבּית הְבְּנִיי, הְשִׁב נְּמוֹל עַל נִּמְמוֹת, יִיְ, אֵלְכִים בּמְשְׁבְּשְׁבְּיוֹן בְּיִבְּית בְּשְׁבִּב לְנִינִי, הָשִׁב נְמוֹל בִּיל בְּיִים בְּשְׁבּב לְנִיי, הָשִׁב בְּמוֹל בִי, יִי, הְשָׁב בְּמוֹל בִּיל בְּיִים בְּשְׁבִים בְּשְׁבִים בְּבְּבְּיוֹת בְּיִבְּים בְּבְּעִבְּים בְּבְּבְּיוֹת בְּיִים בְּשְׁבּב בְּנִית בְּיִבְּבְּים בְּבְּים בְּשְׁבּים בְּבְּים בְּבְּבְּשִׁים בְּבְּבְּית בְּבִּבְּאוֹת בְּיִים בְּבְשִׁים בְּבְּיוֹים בְּבְּבְאוֹם בְּבְּבְּעִים בְּבְּבּים בְּבְּים בְּבְּים בְּבִּים בְּבְּבְּיִים בְּבְּיִים בְּבִּים בְּיִבְים בְּבְּבְּעִים בְּבְּיִים בְּבְּבְּיִים בְּבְּיִבְּים בְּבְּיִים בְּבְים בּבּבּים בְּבְיִים בְּיִים בְּיִים בְּבְּיִים בְּבִּים בְּבּבְים בּבּים בְּבִּים בְּיבְּים בּבּבְּים בְּיבְּים בְּבְּבְּיוֹי בְּיִים בְּבְּבְיוֹם בְּבּבְיוֹם בְּבְיבִים בְּבְּיִים בְּבְּבְיוֹם בְּבְּים בְּבְּיִים בְּבִּים בְּבְּבְּיִים בְּבְּיִים בְּבְּיִים בְּבְּבְּיִים בְּבְּים בְּבְּיִים בְּבְּיִים בְּבְּיִים בְּבְּיִים בְּיִים בְּבְּיִים בְּיוֹם בְּבְּיבְּים בְּבְיוֹים בְּיִּים בְּבְּיבְּבְּים בְּבְּיִים בְּבְּיִים בְּיִים בְּבְּיִים בְ

הושיעה אֶת עַמֶּךּ, וּבְרֵדְ אֶת נַחֲלָתֶדּ, וּרְעֵם וְנַשְּאֵם עַד הָתוֹלָם. נַפְּשֵׁנוּ חִבְּתָה לִיִי, עֻזְרֵנוּ וּמִנְּנֵוּ הוּא. כִּי בוֹ יִשְׁמַח לְבֵּנוּ, כִּי בְשֵׁם לֶּרְשׁוֹ בְּשְּׁחְנוּ. יְהִי חַסְּדְּדְּ יִיְ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ וּפְּרָנוּ לְמַעַן חַסְּדֶּדְּ, וְיָשְׁעֲדְ הַּמֶּוֹלְדְּ הַפַּעַלְדְּ מִאֶּרֵץ מִצְּרֵים, הַּבְּרָנוּ לְמַעַן חַסְּדֶּדְּ, וְיָשְׁעָדְ הַמְּחִדְלְנוּ. לְנִיּ, בַּאֲשֶׁר יִחַלְנוּ הַבְּרָנוּ לְמַעַן חַסְּדֶּדְּ, אָנִבִּי יְיָ אֱלֹהֶיִדְ הַפַּעַלְדְּ מִאֶּרֵיי הָעָם שֶּׁיִי, הַבְּרָה לִנוּ, בִּישׁוּעָתֶדְּ; הַבְּיִבְּיה לְּנִי, כִּי נְמֵל עָלָי.

תהלים ל

מִזְמוֹר שִׁיר חֲנֻבַּת הַבְּיִת לְדָוִר. אֲרוֹמִמְדּ, יְיָ, בִּי דִּלִּיתְנִי, יְיָ, וְלֹא שִׁמְּחְתָּ אֹיְבֵי לִּי. יִיְ אֱלֹדְי, שִׁנְּעְתִּי אֵלֶיִדּ וַתִּרְפָּאֵנִי. יִי, הָאֶלִיָּת מִן שְׁאוֹל נַפְשִׁי, חִיִּיתְנִי מִיְּרְדִי בוֹר. זַמְּרוּ לַיִי חֲסִידְיוּ, glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests in thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness: may my heart rejoice in thy salvation. I will sing to the Lord, because he has treated me kindly.1

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me up, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the grave. Sing

¹ Psalms 99:5, 9; 78:38; 40:12; 25:6; 68:35–36; 94:1–2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20–22; 85:8; 44:27; 81:11; 144:15; 13:6

יְהוֹרוּ לְּזֶכֶר לְּוָדְשׁוּ. כִּי רְנֵע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ; בְּעֶרֶב יָלִין אָלְהַי, וְלֹא יִדֹם; יְיָ אֱלֹהַר, וְלֹא יִבֹם; יְיָ אֱלֹהָר לְיִּבְּלְתִּי בְשַׁלְוִי, בַּל אָמוֹט לְעוֹלְם. יִיְ, אֶלְיִדְּ יִיְ אֶלְרָא, וְאֶל אֲרֹנִי אָתְחַנְּן. מַה בֶּצֵע בְּרָמִי, בְּרִדְתִּי אָלְיִדְּ יִיְ אֶלְיִדְּ, הָמִיע יְיִ וְחָנְּנִי; יְיָ, הְנִי אָלְיִדְּ יִיְבְּעִי בְּרָמִי, בְּרִדְתִּי אָלְיִדְּ יִיְבְּעְ בְּרָמִי, בְּרְתִּי בְּרָמִי, בְּרְתִּי בְּעִרְא, וְאֶל אֲרֹנִי אָמְחָנְּן. מַה בֶּצֵע בְּרָמִי, בְּרְתִּי, הְרָתִּי אָלְחָר, דְּפָבְיתִי, לְעוֹלְם אוֹרְדָּ, שְׁמִחְה. לְמַעוֹן יְזַמֶּוְרְדְּ כְבוֹר, וְלֹא יִדֹם; יִיְ אֵלְהַי, לְעוֹלְם אוֹרְדָּ, שְׁמְחָר. לְמַעוֹן יְזמֶּוְרְדָּ כְבוֹר, וְלֹא יִדֹם; יִיְ, אֵלְהַי, לְעוֹלְם אוֹרְדָּ.

יָן מֶלֶח, יָן מָלֶח, יְן יִמְלֹחְ לְעוֹלֶם וָשֶר. יִן מֶלֶח, יָן מָלֶח, יְן יִמְלֹחְ לְעוֹלֶם וָשֵר.

וְהָיָה יְיָ לְמֶלֶךְ עַל בָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחֶר וּשָׁמוֹ אָחַר.

הוֹשִׁיעֵנוּ, יָיָ אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן־הַנּוֹיִם, לְהוֹרוֹת לְשֵׁם קַרְשֶׁךּ, לְהשְׁתַּבֶּם בִּחָהַלָּתֶךּ. בְּרוּד יִיָ אֱלֹהֵי יִשְּׂרָאֵל, מִן הָעוֹלֶם וְעַר הָעוֹלֶם; וְאָמֵר בָּל הָעָם אָמֵן, הַלְלוּיָה. כֹּל הַנְּשָׁמָה תְּהַלֵּל יָה; הַלְלוּיָה.

תהלים יט

לַמְנַצְּחַ, מִּזְמוֹר לְּדָרִד. הַשְּׁמְיִם מְסַפְּרִים כְּבוֹר אֵלּ, וּמַעֲשֵׁה יְדִיוֹ מַגִּיד הָרְקִּעַ. יוֹם לְיוֹם יַבְּיעַ אְמֶר, וְלַוְלָה לְלֵּלֶלָה יְחַנֶּה יְדִיוֹ מַגִּיד הְרָקִּעַ. יוֹם לְיוֹם יַבְּיעַ אְמֶר, וְלַוְלָה לְלֵּלֶלָה יְחַנֶּה יְבָעַת אֵין אָמֶר וְבִּקְבָּה תְּלְלֵיכָ תְּלְבִים, בְּלִי נִשְּמָע פוֹלְם. בְּכְל הָאָרֵץ יְבָּא כַּוְּם, וּבְקְצֵה תֵבְל מִלֵּיתָם, וְאִין נִסְתָּר מֵחַמְּחוֹ. חּוֹרַת יִיְ בְּעָבְוֹר לְרוּץ אְרַח. מִקְבָּהוֹ תַּל קְצוֹתְם, וְאִין נִסְתָּר מֵחַמְּחוֹ. חּוֹרַת יִיְ מִוֹצְאוֹ, וּתְקוּפְתוֹ עַל קְצוֹתְם, וְיִּצְעָנְה, מַחִפְּחוֹ. תּוֹבְל מְלֵיתָם, וְיִצְא מִוֹקְים, מְשִׁפְּמִי יִיְ נֵּמְכְּנְה, מְאִירַת עִינְיִם. וְרָאַת יִיְ בְּיִרִם, יְיְאָת יִיְ שְׁיִם אְנִבְּים, מִשְׁמְּחוֹ לֵב, מִצְנַת יִיְ בְּרָה, מְאִירַת עִינְים. וְרָאַת יִיְ בְּיִבְים, מְשִׁפְּמִי יִיְ אָמָת, צְּלְקוּה וְחָבָּו. הַנְּחֲמָרִים מְחַבְּים, מְשִׁבְּח, מִיִּבְּת בְּבִּים, מִיִּבְּת יִיְ בְּבְרה, מְאִירַת עִינְים. וְרָאַת יִיְ בְּיִר יִיְבְּיִם וּיִבְּאָם מִיְיִם. וִרְאַת יִיְ בְּיִבְּים, מְשִׁבְּח, מִיְבְּבִּם מִּיְים, מְשִׁבְּח, מִינְם, מִיִּים, מִּבְּים, וְיִבְּאָם מִיִּם בְּעִים, מְיִבְּם מְּנְבִים מְעָבְּים בְּבְּבּים בְּבְּבְים בְּבְּים בְּיִבְּים בְּיִבְּים בְּבְּבִּים בְּבְּבְים בְּבְּבְּת בְּיִבְּם בְּיבְּים בְּבְּים בְּבְּבְּים בְּיִם בְּבְּבְּשִׁים בְּיִים. בְּבְּבִים בְּבְּבִים בְּבְּים בְּבְּבְּת בְּבְּם בְּיבְּם בְּבִים בְּבְּבּים בְּבְּבּת בְּבְּת בְּבְּים. וְבְּבְּים בְּבִּים בְּבְּם בְּבִּבְּם בְּבִים בְּבִּבּים בְּבִים בְּבִים בְּבִּים בְּבִים בְּבִים בְּבִים בְּבְּבִים בְּבְּבְּים בְּבְּים בְּיִים. בְּבְּים בְּבִים בְּבְּבִים בְּבְים בְּבְּים בְּיִים בְּבְּבְים בְּים בְּבְּת בְּים בְּבְּבִים בְּבְים בְּיבְיבְים בְּבְיוֹבְים בְּבְּבְים בְּים בְּבְים בְּבְּבְים בְּבְים בְּבִים בְּבְּבְים בְּיבְים בְּבְיבוּים בְּבְּים בְּיבְים בְּבְּים בְּבְים בְּבְּים בְּיִבְים בְּבְּם בְּבְּים בְּים בְּבְּים בְּבְּים בְּיִים בְּיבְּים בְּיִים בְּיִים בְּיִבְים בְּיבְים בְּיִבְּים בְּים בְּבְּים בְּבְיים בְּים בְּיִים בְּיִים בְּים בְּיבְּים בְּים בְּיִים בְּיִים בְּבְּבְּים בְּיִים בְּיִיבְּי

to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my death be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast stripped my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

The Lord is King, was King, and shall forever be King.

"The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."

Save us, Lord our God; gather us from the nations, to give thanks to thy holy name, to triumph in thy praise. Blessed be the Lord God of Israel from eternity to eternity! All the people said *Amen* and praised the Lord.

Let everthing that has breath praise the Lord. Halleluyah, praise the Lord. 2 $P_{salm\ 19}$

For the Choirmaster; a psalm of David. The heavens proclaim the glory of God; the sky declares his handiwork. Day unto day pours forth speech, and night unto night reveals knowledge. There is no speech, there are no words; unheard is their voice. Yet their message extends through all the earth, and their words reach the end of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming out of his chamber, like an athlete rejoicing to run the course. It sets out from one end of the heaven, and round it passes to the other end, and there is nothing hidden from its heat. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord's faith is pure, enduring forever; the Lord's judgments are true, they are altogether just. They are more desirable than gold, than much rare gold; sweeter are they than honey, than

¹Zechariah 14:9. ²I Chronicles 16:35-36; Psalms 150:6.

מִזְּהָב וּמִפֵּז רָב, וּמְתוּמִים מִדְּבַשׁ וְּנְפֶּת צוּפִים. זֵם עַבְדְּדְּ נִזְהָר בָּהֶם, בְּשֶׁמְרָם עֵצֶב רָב. שְׁנִיאוֹת מִי יָבִין; מִנְּסְתָּרוֹת נַמְנִי, זֵּם תָזָדִים חֲשֹׁךְ עַבְדֶּדְּ, אֵל יִמְשְׁלוּ בִי; אָז אֵיתָם, וְנִמֵּיתִי מִפֶּשַׁע רָב. Feader יִהְיוּ לְרָצוֹן אִמְרֵי פִּי וְהָנְיוֹן לִבִּי לְפָנֵיךְּ, יְיָ, צוּרִי תָּנוֹאֵלִי.

חהלים לנ

רָנְנוּ צַדִּיקִים בַּיָי, לַּיִשָּׁרִים נָאנָה תִהְלָּה. הוֹדוּ לַיַי בִּכְנוֹר, בּנָבֵל עַשוֹר זַמָּרוּ לוֹ. שִירוּ לוֹ שִׁיר חָדָשׁ, הֵימִיבוּ נַוּוָ בִּתְרוּעָה. בִּי יָשָׁר דְבַר יִיָ, וָכָל מַעַשֵּׁחוּ בָּאֵמוּנָה. אֹהֵב צִרָקה וּמִשְׁבָּט, תַּסֶר יִיָ מֶלְאָה הָאָרֵץ. בִּדְבַר יִיָ שָׁמַיִם נַעַשׁוּ, וּבְרְוּחַ פִּיו כָּל צָבָאָם. פֿגַס פַּגַּד מֵי הַיָּם, נֹתֵן בָּאוֹצָרוֹת תָּהוֹמוֹת. יִירָאוּ מֵייָ בָּל הָאָרִץ, מִפֶּוָנוּ יָגְוּרוּ בָּל ישָׁבֵי תִבַּל. בִּי הוּא אָמַר וַיָּהִי, הוּא צְנָּה וַיַּעֲמֹר. יִיָ הַפִּיר עֲצַת גּוֹיִם, הַנִיא מַחִשָּבוֹת עַמִּים. עֲצַת יָיָ לְעוֹלֶם תַּעֲמֹר, מַחְשָׁבוֹת לְבּוֹ לְדֹר וָדֹר. אֲשָׁרֵי הַגּוֹי אֲשֵׁר יָיָ אֱלֹהָיוּ, הָעָם בָּחַר לְנַחֲלָה לוֹ. מִשָּׁמַיִם הִבִּיט יִיָ, רָאָה אֵת בָּל בָּנֵי הָאָדָם. מִמָּבוֹן שָׁבִתוֹ הָשָׁנֵיחַ, אֵל כַּל ישָׁבֵי הַאָּרֵץ. הַיֹּצֵר יָחַד לִבָּם, הַמֵּבִין אֱל כָּל מַעֲשֵׂיהֵם. אֵין הַמֶּלֵהְ נוֹשֶׁע בָּרָב־חָיִל, נִּבּוֹר לֹא יָנָצֵל בְּרָב־בְּחַ. שֶׁקֵר הַסּוּס לְתְשׁוּעָה, וּבְרֹב חֵילוֹ לֹא יְמַלֵּט. הִנָּה עֵין יְיָ אֶל יְרֵאָיו, לַמְיַחֲלִים לְחַסְרוֹ. לְהַצִּיל מִמְּוֶת וַפְשָׁם, וּלְחַיּוֹתָם בָּרָעָב. וַפְשֵׁנוּ חִבְּתָה ליי, עזרנו ומגננו הוא. Reader כי בו ישמח לבנו, כי בשם קָרשׁוֹ בָשָּׁחָנוּ. יָהִי חַסְרָּךּ יִיָ עָלֵינוּ, כַּאֲשֵׁר יִחַלְנוּ לַךְּ.

Psalm 33 is a hymn of praise called forth by some national deliverance. The opening call to praise is followed by a description of God's righteous rule and creative omnipotence. He is to be praised for his choice and care of Israel, whose protection does not depend on military power but on God.

honey from the honeycomb. Thy servant is indeed careful with them; in keeping them there is great reward. Yet who discerns his own errors? Of unconscious faults hold me guiltless. Restrain thy servant also from wilful sins; let them not have dominion over me; then shall I be blameless, and I shall be clear of great transgression. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Psalm 33

Rejoice in the Lord, you righteous; it is fitting for the upright to give praise. Give thanks to the Lord with the harp; sing to him with the ten-stringed lute. Sing a new song to him; play skillfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he places the deeps in storehouses. Let all the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and the world came into being; he commanded, and it stood firm. The Lord annuls the counsel of nations; he foils the plans of peoples. But the Lord's purpose stands forever; his plans are through all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks carefully on all the inhabitants of the earth. It is he who fashions the hearts of them all, he who notes all their deeds. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength. The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and to keep them alive in famine. Our soul waits for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, rest on us, even as our hope rests in thee.

לַדָּוִד, בַּשַׁנּוֹתוֹ אָת טַעָמוֹ לָפָנֵי אַבִימֵלֶדְ, וַיַגַרשָׁהוּ וַיַּלַדְּ. אַבַרבַה אָת יַנַ בְּכַל עָת; תַּמִיד תַּהַלַּתוֹ בִּפִי. בַּיִ תִּתְהַלֵּל נַפִּשִׁי; יִשְׁמִעוּ עַנַוִים וַיִשְׂמַחוּ. גדלו לַיֵי אַתִּי, וּנְרוֹמְמַה שָׁמוֹ יַחְדָּוֹ. דַרַשָּׁתִי אָת יִי וִעַנֵנִי, וּמִבַּל מָגוּרוֹתֵי הָצִּילַנִי. הַבִּיטוּ אָלַיו וַנַהַרוּ, וּפְנֵיהֶם אַל יַחַפַּרוּ. זָה עַנִי קַרָא וַיַי שַׁמֵעַ, וּמָכַּל צַרוֹתַיו הוֹשִׁיעוֹ. חֹנֵה מַלאַדְּ יִיָ סָבִיב לִירֵאָיו וַיִחַלְצִם. טַצַמוּ וּרָאוּ כִּי טוֹב יִיָ; אַשְׁרֵי הַנָּבֶר וַחֲסֶה בּוֹ. יָראוּ אָת יָיַ, קדשַׁיוּ, כִּי אָין מַחָסוֹר לִירָאַיוּ. בָּפִירִים רַשׁוּ וָרָעֲבוּ, וִדֹרְשֵׁי יִיָ לֹא יַחְסְרוּ כָּל מוֹב. לכו בַנִים, שִׁמְעוּ לִי, יִרְאַת יִי אֲלַמֶּדְבֶם. מִי הַאִישׁ הַחַפַּץ חַיַּים, אֹהַב יַמִים לְראוֹת טוֹב. נצר לשונה מַרַע, וּשִּׁפַחֵיה מִדַבַּר מִרְמַה. סור מַרַע וַעֲשָה טוב, בַּקשׁ שַׁלוֹם וַרַדְפַהוּ. עיני יִי אֵל צַדִּיקִים, וְאָזְנֵיו אֵל שַׁוְעַתַם. פני יַב בְּעָשֵׁי בַע, לְהַכְרִית מַאַרַץ זַכְרַם. צָעֵקוּ וַיִי שָׁמֵעַ, וּמִכָּל צַרוֹתַם הַצִּילם. קרוב יו לנשברי לב, ואת דבאי רוח יושיע. רַבּוֹת רַעוֹת צַדִּיק, וּמִבְּלֵם יַצִּילְנוּ ייַ.

שעמו (Psalm 34) refers to the incident related in I Samuel 21:11–16 where the Philistine king, to whom David fled for refuge, is called Achish. Finding himself recognized as the slayer of Goliath, David feigned madness, and so escaped vengeance. The psalm is arranged alphabetically, except that the verse beginning with the letter 1 is omitted and there is an additional verse at the end. יראו is pronounced יר.

Psalm 34

A song of David, when he feigned madness before Abimelech, who drove him out and he departed.

I bless the Lord at all times: His praise is ever in my mouth. My soul glories in the Lord; The humble hear it and are glad. Exalt the Lord with me, And let us extol his name together. I sought the Lord and he answered me, And delivered me from all my fears. Those who look to him are jubilant, And they are never abashed. This poor man cried, and the Lord heard him; He saved him from all his troubles. The angel of the Lord encamps Around those who revere him, and rescues them. Consider and see that the Lord is good: Happy is the man who takes shelter with him. Revere the Lord, you his holy people: For those who revere him suffer no want. Young lions may suffer want and hunger. But those who seek the Lord shall lack nothing. Come, children, listen to me; I will teach you how to revere the Lord. Who is the man that desires life, And loves a long life of happiness? Keep your tongue from evil, And your lips from speaking falsehood. Shun evil and do good: Seek peace and pursue it. The eyes of the Lord are toward the righteous, And his ears are open to their cry. The Lord's anger is set against evildoers. To cut off their name from the earth. When they cry, the Lord listens, And delivers them from all their troubles. The Lord is near to the broken-hearted, And saves those who are crushed in spirit. A good man may have many ills. But the Lord delivers him from them all.

שׁוֹמֵר בָּל עַצְּמוֹתִיו, אַחַת מֵהַנֶּה לֹא נִשְׁבְּרָה. הְמוֹתֵת רָשָׁע רָעָה, וְשׂנְאֵי צַדִּיק נֶאְשָׁמוּ.

בּוֹבֶה יְיָ נֶפֶשׁ עֲבָדָיוּ, וְלֹא יָאְשְׁמוּ כָּל הַחֹסִים בּוֹ. Reader

זהלים צ

תְּפַּלָּה לְמשֶׁה, אִישׁ הָאֱלֹהִים. אֲדֹנָי, מָעוֹן אַתָּה הָוִיחָ לֶּנוּ בָּדֹר וָדֹר. בָּשֶׁרֶם הָרִים יָלֶדוּ, וַתִּחוֹלֵל אֶרֵץ וִתַבֵּל, וּמֵעוֹלֶם עַר עוֹלָם אַתָּה אָל. תָשָׁב אָנוֹשׁ עַד דַּכָּא, וַהְאמֶר שִׁוּבוּ בְנֵי אָדָם. כִּי אֵלֵף שָׁנִים בִּעִינֵיךּ כִּיוֹם אָתְמוֹל כִּי יַעַבֹר, וְאַשְׁמוּרָה בַּלֶּיֶלֶה. זְרַמִּתָּם, שֵׁנָה יִהִיוּ; בַּבְּבֻר בָּחָצִיר יַחֲלֹף. בַּבְּבֵר יָצִיץ וָחָלֶף, לָעֶרֵב יִמוֹלֵל וַיָבִשׁ. כִּי כָלִינוּ בִאַפֶּדְ, וּבַחַמָּתְדְּ וִבְּחָלְנוּ. שַׁתָּ עַוֹנֹתֵינוּ לְנֵגְדֶּךָ, עַלָּמֵנוּ לִמְאוֹר פָּנֵיךָ. כִּי כָל יָמֵינוּ פָּנוּ בַּעַבְרָתֶךּ, בִּלִינוּ שְׁנֵינוּ כְמוֹ הֶנֶה. יְמֵי שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה, וִאָם בִּגִבוּרֹת שְׁמוֹנִים שָׁנָה, וְרָהְבָּם עָמֶל וָאָוֵן, בִּי נָז חִישׁ וַנָּעֻפָּה. מִי יוֹרֶעַ עֹז אַפֶּּךּ, וּכְיִרְאָתְדּ עֶבְרָתֶדּ. לְמִנוֹת יָמֵינוּ בֵּן הוֹדַע, וְנָבָא לְבַב חָבְמָה. שׁוּבָה יִיָ, עַד מָתַי, וְהַנַּחֵם עַל עַבָּדִיף. שַּׂבְּעֵנוּ בַבְּקֶר חַסְדֶף, וּנְרַנְנָה וִנִשְׂמְחָה בִּכָּל יָמֵינוּ. שַׂמָּחָנוּ כִּימוֹת עִנִּיתָנוּ, שִׁנוֹת רָאִינוּ רָעָה. Reader יֵרָאָה אֵל עַבָּדֵיהָ פָּעָלֶהָ, וַהַדָּרָהְ עַל בְּגִיהֶם. וִיהִי נְעַם אֲדֹנַי אֵלֹהֵינוּ עַבִּינוּ, וּמַעַשָּׁה יָדִינוּ בּוֹנְנָה עָבִינוּ, וּמַעַשָּה יָדִינוּ בּוֹנְנַהוּ.

תהלים צא

ישֶׁב בְּסֵתֶר עֶלְיוֹן, בְּצֵל שַׁדֵּי וִתְלוֹנָן. אֹמֵר לַיִי, מַהְסִי וּמְצוּרָתִי, אֱלֹהֵי אֶבְטַח בּוֹ. כִּי הוּא יַצִּילְךְּ מִפַּח יָקוּשׁ, מִדְּכֶּר

Psalm 90 contrasts the eternity of God with the brevity of human life, and ends with a prayer for God's forgiveness and favor.

He protects all his limbs, So that not one of them is broken. Evil destroys the wicked, And those who hate the righteous are doomed. The Lord saves the life of his servants; All who take shelter with him are never desolate.

Psalm 90

A prayer of Moses, the man of God. O Lord, thou hast been our shelter in every generation. Before the mountains were brought forth, before earth and world were formed—from eternity to eternity thou art God. Thou turnest man back to dust, and savest: "Return, you children of man." Indeed, a thousand years in thy sight are like a day that passes, like a watch in the night. Thou sweepest men away and they sleep; they are like grass that grows in the morning. It flourishes and grows in the morning; in the evening it fades and withers. For we are consumed by thy anger; by thy wrath we are hurried away. Thou settest our iniquities before thee, and our guilty secrets are exposed in the light of thy presence. Indeed, all our days decline under thy displeasure; we spend our years like a fleeting sound. The length of our life is seventy years, or, by reason of strength, eighty years; their pride is only toil and futility, for it is speedily gone, and we fly away. Who knows the power of thy anger, to fear thee in proportion to thy displeasure? Teach us how to number our days, that we may attain a heart of wisdom. Relent, O Lord; how long? Relent as to thy servants. Satisfy us in the morning with thy kindness, that we may sing and rejoice throughout our days. Gladden us in proportion to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be revealed to thy servants, and thy glory upon their children. May thy favor, Lord our God, rest on us; establish for us the work of our hands; the work of our hands establish thou.

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God, in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive

Psalm 91 is termed שיר של מנים, "a song against evil occurrences" (Shebuoth 15b). It describes the safety of those who trust in God amid the perils of their journey through life. ארך מים ארך ימים the number of verses of this psalm reaches a total of seventeen, the numerical value of מוב סיבור אומים.

תהלים צח

מִזְמוֹר. שִׁירוּ לֵייָ שִׁיר חָרָשׁ, כִּי נִפְּלְאוֹת עֲשָׂה. הוֹשִׁיעָה לּוֹ
יְמִינוֹ וּזְּרוֹעַ כְּרְשׁוֹ. הוֹדִיעַ יְיִ יְשׁוּעָתוֹ, לְעֵינֵי הַנּוֹיִם נִּלְּה צִּרְכְּתוֹ.
זְמִינוֹ וּזְּרוֹעַ כְּרְשׁוֹ. הוֹדִיעַ יְיִ יְשׁוּעָתוֹ, לְעֵינֵי הַנּוֹיִם נִּלְה צִּרְכְתוֹ.
זַמְּרוֹ תַּיִּי בְּכְנוֹר בְּרִיעוּ לַיִי, כָּל הָאָרֵץ, כִּצְחוּ וְרַנְנוּ וְזַמֵּרוּ.
זַמְּרוֹת מֵּלְבוֹי הַבְּנוֹר, בְּכְנוֹר וְקוֹל זִמְרָה. בַּחֲצֹצְרוֹת וְקוֹל שוֹפְר,
הַרְיעוּ לִפְנִי הַמָּלֶך יְיָ. יִרְעַם הַיָּם וּמְלֹאוֹ, תַבֵּל וְיְשָׁבֵי בָה.
נְהְרִיתוֹ יִמְּחֲאוֹּ כָּף, יְחַד הָרִים יְרַנְנוּ. הפּצּחוּ לִפְנֵי יִיְ כִּי בָּא
יְהַרוֹת יִמְּחָאוֹ יִשְׁפֹּט חָבֵל בְּצֵדְק, וְעַמִּים בְּמִישַּׁרִים.

תהלים קכא

שִׁיר לַמַּעֲלוֹת. אֶשָּׁא עִינֵי אֶל הֶהָרִים, מֵאָין יָבוֹא עָזְרִי. עָלְירִי מֵעִם יְיָ, עשׁה שָׁקַיִם וָאָרֶץ. אַל יָתֵּן לַמּוֹט רַגְלֶּךְ, אַל יָנִּוּם

Psalm 98 is largely made up of quotations, yet it is a stirring song of joyous praise. Psalm 121 has been on the lips of countless people when they felt the need of help beyond that which mortals can offer.

pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves me. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Psalm 98

Sing a new song to the Lord, for he has done wonders; his right hand, his holy arm, has brought him triumph.

The Lord has made known his saving power; he has let the nations see his justice.

He has remembered his kindness and faithfulness to the house of Israel; all the ends of the earth have seen the saving power of our God.

Shout praise to the Lord, all the earth; break into music, be jubilant and sing.

Praise the Lord with the harp, with the harp and the voice of song. With trumpets and the sound of the horn, shout praise before the King, the Lord.

Let the sea and all its fulness thunder praise, the world and those living in it.

Let the rivers applaud, let the mountains sing in chorus, before the Lord who comes to rule the earth!

He will rule the world with righteousness, and the peoples with justice.

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber.

שמרה. הנה לא ינום ולא יישון, שומר ישראל. יי שמרה, יי צַלְּדָ, עַל יַד יִמִינֶדְ. יוֹמָם הַשֶּׁמֵשׁ לֹא יַבֶּבָּה, וְיַרַחַ בַּלַּוֹלַה. וָשָׁמַרְדָּ מִכָּל רָע, יִשָּׁמֹר אֵת נַפִּשֶׁדְּ. יִיָּ מֵעַתָּה וִעַר עולָם.

שִׁיר הַמַּעֲלוֹת לְּדָוִד. שָּׁמַחָתִּי בָּאֹמִרִים לִּי, בֵּית יַיַ וַלֵּדְּ. עֹמָדוֹת הַיוּ רַגְּלֵינוּ בִּשָּׁעַרַיִדְּ, יִרוּשֶׁלָם. יִרוּשָׁלַם הַבִּנוּיָה בִּעִיר שֶׁחָבָּרָה–לָה יַחָדָו. שֵׁשֶׁם עָלוּ שָׁבָטִים, שִׁבִּטִי לְיִשְׂרָאֵל, לָהֹדוֹת לְשֵׁם יִיָּ. כִּי שֶׁכָּה יָשָׁבוּ כִסְאוֹת לְנִוֹשְׁכָּט, בַּסָאוֹת לָבֵית דַּוָד. שַׁאֲלוּ שָׁלוֹם יִרוּשַׁלָם; יִשְׁלֵיוּ אֹהַבַּוּך. יִהִי שַׁלוֹם בָּחֵילֵךְ, שַׁלְנָה בָּאַרְמִנוֹתָיִךְּ. לְמַעַן אַחַי וִרַעָי, אֲדַבְּרָה נָא שָׁלוֹם בָּדְ. לְמַעַן בִּית יִי אֵלֹהֵינוּ, אַבַקשָׁה טוֹב לַדְּ.

תהלים קכנ

שִׁיר הַמַּעַלוֹת. אָלֵיך נָשָׂאתִי אָת עִינַי, הַיּשָׁבִי בַּשַּׁמַיִם. הְנָּה בָעֵינֵי עַבַרִים אָל יַד אַדוֹנֵיהֶם, כָּעֵינֵי שָׁפַּחָה אָל יַד גְּבַרְתַּהּ, בו עינינו אַל יִי אַלהֵינוּ, עַד שִׁיּחָנֵנוּ. חָנֵנוּ יִיָ חָנְנוּ, כִּי רַב שְּׂבְעְנוּ בוּז. רַבַּת שָׂבִעָה לֶה וַפִּשֵׁנוּ הַלָּעֵג הַשַּׁאֲנַנִּים, הַבּוּז לְגָאֵי־

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוּצִּי יָיָ שֶׁהָיֶה לֻנוּי, יֹאמַר נָא יִשִּׂרָאֵלֿ. לוּלֵי יָיַ שֶׁהַיַה לָנוּ, בְּקוּם עַלֵינוּ אָדַם. אַזַי חַיִּים בְּלַעוּנוּ, בַּחַרוֹת אַפָּם בָּנוּ. אַזַי הַמַּיִם שִׁטָפִוּנוּ, נַחִלָּה עָבַר עַל נַפִּשִׁנוּ. אַזַי עָבַר עַל נַפְּשֵׁנוּ הַפַּוִים הַזִּידוֹנִים. בֶּרוּך יְיָ, שֶׁלֹא נִתְנֵנוּ שֶׁרֵף לְ כָּצִפּוֹר נִמָּלְטָה מָפַּח יוֹקְשִׁים; הַפַּח נִמְלָטִנוּ. עַזִרַנוּ בִּשִׁם יִיָּ, עֹשֵׂה שָׁמַיִם נַאָרֵץ.

Psalm 122 is a pilgrim's recollection of a visit to Jerusalem and the many sacred memories associated with that magnificent city.

Psalm 123 begins in the singular and continues in the plural. It is a hymn of faith composed in a time of distress, contemptuous scorn and mockery.

Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 122

A Pilgrim Song by David. I was glad when they said to me: "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem; Jerusalem that is rebuilt like a city that is compact altogether; whither the tribes went on pilgrimage, the tribes of the Lord, as a testimony of Israel, to offer praise to the name of the Lord. There, indeed, were set the seats of justice, the thrones of the house of David. Pray for the welfare of Jerusalem; they will prosper who love you. May all go well within your walls, within your palaces. For the sake of my brethren and friends I pray: "May all be well with you!" For the sake of the house of the Lord our God I seek your good.

Psalm 123

A Pilgrim Song. To thee I lift my eyes, O thou who dwellest in heaven. Lo, as the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to the Lord our God, till he take pity on us. Have pity on us, O Lord, have pity on us, for we are full sated with contempt. We are full sated with the sneering of those who live at ease, with the contempt of the arrogant.

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

תהלים כלה

הַלְּלֹוֹיָה, הַלְּלוֹּ אָת שֶׁם יָנ; הַלְּלוֹּ, עַבְרֵי יָנַ. בָּבֶית יָיָ, בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ. הַלְלוּיָה, כִּי טוֹב יָיָ; זַמְרוּ לְשָׁמוֹ, כִּי נַעִים. כִּי יַעֲלָב בָּחַר לוֹ יָה, יִשְׂרָאֵל לְסִנְּלֶּתוֹ. כִּי אָנִי נָדְעָתִי כִּי נָדוֹל יָיָ, וַאֲדֹנֵינוּ מִכָּל אֱלֹהִים. כֹּל אֲשֶׁר חַפֵּץ יַן עשה, בַשַּׁמָיָם וּבַאָרֶץ, בַּיַּמִּים וְכַל תַּהֹמוֹת. מַעַלֵה נְשִּׁאִים מָקצָה הָאָרֵץ, בְּרָקִים לַמָּטָר עַשַּה; מָוֹצֵא רְוּחַ מֵאוֹצְרוֹתַיוּ. שַהַבָּה בָּכוֹרֵי מִצְרֵיִם, מֵאֶדָם עַד בְּהֵמָה. שַׁלַח אוֹתֹת וּמֹפָתִים בּתוֹבֵכִי מִצְרֵיִם, בִּפַּרְעֹה וּבְכָל עַבָּדַיוֹ. שַׁהִבָּה גּוֹיִם רַבִּים, וָהָרֵג מָלֶבִים עַצוּמִים. לְסִיחוֹן מֵלֶךְ הַאֵּמֹרִי, וּלְעוֹג מֵלֶךְ הַבַּשַׁן, וּלְכֹל מַמִּלְכוֹת בָּנַעַן. וְנָתַן אַרָצָם נַחַלָה, נַחַלָּה לְיִשְׂרָאֵל עַמּוֹ. יִיָ, שִׁמְדְּ לְעוֹלֶם; יָיַ, זְכִרְדְּ לְדֹר וַדֹר. כִּי יָדִין יִי עַמוֹ, וַעַל עַבָדִיו יִתְנָחָם. עַצַבִּי הַנּוֹיִם כֵּסֵף וַזָהַב, מַעַשָּׁה יָבִי אָדָם. פַּה לָהַם וִלֹא יַדַבֵּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לַהַם וַלֹא יַאַזֵינוּ, אַף אֵין־יֵשׁ־רְוּחַ בִּפִּיהַם. כִּמוֹהַם יִהִיוּ עשִיהֶם, כֹּל אֲשֶׁר בֹּטֶחַ בָּהָם. Reader בַּית יִשְׂרַאֵל, בַּרְכוּ אֵת וָיָ; בֵּית אַהַרֹן, בָּרָכוּ אֵת יִיָ. בִּית הַלֵּוִי, בַּרְכוּ אֵת יַיָ; יִראֵי יִיָּ, בַּרְבוּ אֶת יְיָ. בָּרוּדְ יִיָ מִצִּיּוֹן, שֹבֵן יִרוּשָׁלָם; הַלְלוּיָה.

תהלים סלו

הודו ליי כי טוב כִי לעוֹלַם חַסְרוֹ. הורו לאלהי האלהים בִי לְעוֹלֵם חַסְרוֹ. הוֹדוּ לַאֵּדֹנֵי הַאֲדֹנִים עולם חסרו. לְעַשָּׁה נָפַּלַאוֹת נָדֹלוֹת לְבַדּוֹ בִי לְעוֹלֵם חַסְרוֹ.

Psalm 135 is a hymn of praise particularly suitable for public worship, for it begins and ends with the liturgical Halleluyah. It is a mosaic of fragments from various biblical passages illustrating God's greatness. The first verse.

Psalm 135

Praise the Lord! Praise the name of the Lord; give praise, you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise the Lord, for the Lord is good: sing praise to his name, for it is pleasant, Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. I know that the Lord is great; our Lord is above all gods. The Lord does whatever he pleases, in heaven and earth, in the seas and all the depths. He makes clouds rise from the ends of the earth; he makes lightning for the rain, and brings forth the wind from his storehouses. It was he who smote the first-porn of Egypt, both of man and beast. He sent signs and wonders into the midst of Egypt, on Pharaoh and on all his servants. It was he who struck down many nations, and slew mighty kings: Sihon, the king of the Amorites. Og. the king of Bashan, and all the kingdoms of Canaan. He gave their land as a heritage, a possession of his people Israel. O Lord, thy name is forever; O Lord, thy fame is for all generations. The Lord will do justice for his people; he will have compassion on his servants. Pagan gods are mere silver and gold, the work of men's hands. They have a mouth, but cannot speak; eyes have they, but cannot see; they have ears, but cannot hear; neither, indeed, is there any breath in their mouth. Those who make them will become like them—everyone who trusts in them. House of Israel, bless the Lord; house of Aaron, bless the the Lord; house of Levi, bless the Lord; you who revere the Lord, bless the Lord. Blessed from Zion be the Lord, who dwells in Jerusalem. Praise the Lord!

Psalm 136

Give thanks to the Lord, for he is good,
His mercy endures forever;
Give thanks to the supreme God,
His mercy endures forever;
Give thanks to the Lord of lords,
His mercy endures forever;
To him who alone does great wonders,
His mercy endures forever;

for example, is identical with Psalm 113:1, except that the clauses are transposed.

Psalm 136 is called in the Talmud Hallel ha-Gadol, "the Great Hallel"

בִּי לְעוֹלֵם חַסְּדוֹ. לעשה השבוים בתבונה בִּי לִעוֹלָם חַסְרוֹ. לְרוֹקַע הַאָּרֵץ עַל הַמַּיִם לעשה אורים גדלים בי לעולם חסדו. אָת הַשֵּׁמִשׁ לְמֵמִשׁלֶת בַּיּוֹם בִּי לְעוֹלֵם חַסְרוֹ. אָת הַיַּרַחַ וִכוֹכָבִים לְמֵמְשָׁלוֹת בַּלַוֶלָה בִּי לִעוֹלֵם חַסְּדוֹ. לְמַבֶּה מִצְרַיִם בִּבְכוֹרֵיהֵם בִּי לְעוֹלֵם חַסְרּוֹ. וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכֵם כִּי לְעוֹלֵם חַסְרּוֹ. בִּי לְעוֹלֶם חַסְרוֹ. בִּיָר חַזָּקָה וּבִוֹרְוֹעַ נִטוּיָה בי לעולם חסדו. לגור ים סוף לגורים וָהַעֲבִיר יִשְׂרָאֵל בִּתוֹכוֹ בִּי לְעוֹלֻם חַסְרוֹ. וְנִעֵר פַּרְעֹה וְחֵילוֹ בִיַם סוּף בִּי לְעוֹלֵם חַסְרוֹ. בִי לְעוֹלֵם חַסְרוֹ. למוליה עמו בַּמִּרבַר לְמַבָּה מְלָבִים גִּדֹלִים בִי לְעוֹלֵם חַסְרּוֹ. בִּי לְעוֹלֶם חַסְרוֹ. וַיַּהַרֹג מָלֶכִים אַדִּירִים לִסִיחוֹן מֵלֶדְ הַאֵּמֹרִי בִּי לְעוֹלֵם חַסְרוֹ. וּלְעוֹג מֶּלֶךְ הַבָּשָׁן בִי לְעוֹלֵם חַסְרוֹ. בִּי לְעוֹלֵם חַסְרוֹ. וָנַתַן אַרצָם לְנַחַלָה נַחַלָּה לִישְׂרָאֵל עַבִּרּוֹ בִּי לְעוֹלֵם חַסְרוֹ. בִי לְעוֹלַם חַסְרוֹ. שבשפלנו זכר לנו בִי לְעוֹלֵם חַסְדּוֹ. וַיִּפִּרְקַנוּ מִצָּרֵינוּ

⁽Pesahim 118a) to distinguish it from the "Egyptian Hallel" (Psalms 113-118) sung on festivals. It differs from all other psalms in that each verse closes with a refrain, probably designed to be sung in full chorus by the people.

To him who made the heavens with wisdom. His mercy endures forever;

To him who spread the earth over waters. His mercy endures forever:

To him who made the great lights, His mercy endures forever;

The sun to rule by day.

His mercy endures forever:

The moon and stars to rule by night, His mercy endures forever;

To him who smote Egypt's first-born. His mercy endures forever;

And brought out Israel from among them, His mercy endures forever;

With strong hand and with outstretched arm. His mercy endures forever;

To him who divided the Red Sea. His mercy endures forever;

And brought Israel through it. His mercy endures forever:

And drowned Pharaoh and his host in the Red Sea, His mercy endures forever:

To him who led his people through the wilderness, His mercy endures forever;

To him who struck down great kings, His mercy endures forever:

And slew mighty kings,

His mercy endures forever:

Sihon, king of the Amorites, His mercy endures forever:

And Og, king of Bashan, His mercy endures forever;

And gave their land as a heritage. His mercy endures forever:

A heritage to Israel his servant. His mercy endures forever;

Who remembered us when we were down cast. His mercy endures forever:

And delivered us from our foes. His mercy endures forever: בִּי לְעוֹלָם חַסְרוֹ. בִּי לְעוֹלְם חַסְרּוֹ. לחַי עוֹלַמִים. לְחֵי עוֹלְמִים. לְחֵי עוֹלְמִים.

לְחֵי עוֹלְמִים. לְחֵי עוֹלֶמִים. לְחֵי עוֹלֶמִים.

לחֵי עוֹלְמִים. לְחֵי עוֹלְמִים. לְחֵי עוֹלְמִים.

לחַי עוֹלָמִים. לְחֵי עוֹלְמִים.

לחֵי עוֹלָמִים. לְחֵי עוֹלְמִים. לְחַי עוֹלְמִים.

לְחֵי עוֹלְמִים. לְחֵי עוֹלְמִים. לְחֵי עוֹלֶמִים.

לְחֵי עוֹלֶמִים. לְחֵי עוֹלְמִים. לְחֵי עוֹלְמִים.

לְחֵי עוֹלֶמִים.

לחַי עוֹלַנִים.

נֹתֵן לֶחֶם לְּכָלׁ בָּשָּׁר הוֹדוּ לְאֵל הַשָּׁמָיִם

הָאַדֶּרֶת וְהָאָמוּנָה הַבִּינָה וְהַבְּרֶכָה הַנַּאַנָה וְהַנְּרֻלָּה הַדִּעָה וְהַדִּבוּר הַהוֹר וְהֶהָרָר הַנְעַר וְהַנָּתִיקוּת הַּוֹּרָ וְהַוֹּהַר בּחַיִל וְהַהְּסֶׁן הַשֶּׂבֶס וְהַשְּׁהַר הַיִּחוּר וְהַיִּרְאָה הַכֶּתֶר וְהַכָּבוֹד הַלֶּקַח וְהַלְּבּוּב הַמְּלוּכָה וְהַמֶּמְשָׁלָה הַנּוֹי וְהַנְצַח הַסִּגּוּי וְהַשֶּׂגֶב הָעֹז וְהָעֲנָוָה

הַצְּבִי וְהַצֶּדֶק הַקְּרִיאָה וְהַקְּרֻשְׁה הָרֹן וְהָרוֹמֵמוֹת הַשָּׁבִר וְהַשֶּׁבַת

הַתִּהַלָּה וְהַתִּפִּאֶרֵת

הַפְּרוּת וְהַפְּאֵר

Who gives food to all creatures,
His mercy endures forever;
Give thanks to the God of heaven,
His mercy endures forever;

Steadfast glory to the Eternal One. Blessed insight to the Eternal One. Great majesty to the Eternal One. Knowledge and speech to the Eternal One. Sublime grandeur to the Eternal One. True constancy to the Eternal One. Serene radiance to the Eternal One. Mighty valor to the Eternal One. Stainless beauty to the Eternal One. Oneness and awe to the Eternal One. Crown and renown to the Eternal One. Law and Torah to the Eternal One. Kingship and rule to the Eternal One. Perfect splendor to the Eternal One. Glorious triumph to the Eternal One. Might and meekness to the Eternal One. Freedom and bliss to the Eternal One. Beauty and right to the Eternal One. Holy acclaim to the Eternal One. All songs and hymns to the Eternal One. Praise and glory to the Eternal One.

האדרת והאמונה is found with some variations in the mystic work of the early geonic period היכלות רבת (sixth century), which exercised a profound influence on the development of liturgical poetry. Rabbi Elazar ha-Kallir believed to have used this book in the composition of several piyyutim. The hymn אדרת והאמונה is arranged as a double alphabetical acrostic in our version as well as in the יהכלות רבתי where the following variants are noted: הַּזְּכְּוֹת וְהַחֵּמֶּכָּר, הַמַּשְּׁכֵּל, הַעֹּלוֹ הַבְּשְּׁבָּל, הַעַּלְּבָּל, הַמָּלוֹ וְהַתַּשֶּׁכָל, הַעֹּלוֹ וְהַתַּשֶּׁכָל, הַעֹּלוֹ וְהַתַּשְּׁכָל, הַעֹּלוֹ וְהַתַּשְּׁכָל, הַעָּלוֹ וְהַתַּשְּׁכָל, הַעָּלוֹ וְהַתַּשְּׁבָל, הַבְּלְּבָּלְה, הַקּלִּוֹס וְהַקְּדְשָּׁה, הְּרְנְעֹוֹת וְהָרָחְמִים.

הָבִרינִי מְזַמֵּן אֶת פִּי לְהוֹדוֹת, לְהַלֵּל וּלְשַׁבְּחַ אֶת בּוֹרְאִי. לְשֵׁם יִחוּד כֻּלְדְשָׁא בְּרִידְ הוּא וּשְׁבִנְתֵּה עַל יְדֵי הַהוּא טְמִיר וָגָעָלֶם בְּשֵׁם כָּל יִשְׂרָאֵל.

בְּרוּדְ שֶׁאָמֵר וְהָיָה הָעוֹלֶם, בְּרוּדְ הוּא. בְּרוּדְ אוֹמֵר וְעוֹשֶׁה, בְּרוּדְ גֹּוֹזֵר וּמְקַיֵּם, בְּרוּדְ עוֹשֶׁה בְרִאשִׁית, בְּרוּדְ מְנַחֵם עַל הַבְּרִיוֹת, בְּרוּדְ מְשַׁבֵּם עַל הַבְּרִיוֹת, בְּרוּדְ מְשַׁבֵּם עַל הַבְּרִיוֹת, בְּרוּדְ מְשַׁבֵּם שַל הַבְּרִיוֹת, בְּרוּדְ מְשַׁבֵּם עַל הַבְּרִיוֹת, בְּרוּדְ מְשַׁבְּר מוֹב לִירֵאִיו, בְּרוּדְ אַהָּה, יְיָ אֱלֹהֵינוּ, מֶלֶדְ הָעוֹלְם, הָּמָבְירוּ שְׁמוֹ. בְּרוּדְ אַהָּה, יְיָ אֱלֹהֵינוּ, מֶלֶדְ הָעוֹלְם, הָאָל הָרְוּ וַנְשָבְרִיוֹ. וּבְשִׁרוֹ וְנִשְבְּרְוֹי וְנָשְבְּרוֹ וְנַבְּלְּדְּ וְנָשְׁבְּחוֹת וּבְוֹמְלוֹיִה, וְּנָשְׁבִּחוֹר וִנְשָבְרִיוֹ, וּנְבַּיְלְּדְ וְּנָשְׁבַחוֹדְ וְנְפְּאֶרְדְ וְנַמְלִיכְה, וְנַזְּבִיוֹ שִׁמוֹ הַנְּבוֹיוֹל. בְּרוּדְ אַתְּה, יְיָ, מֶלֶךְ מְשָׁבְּח וּמְפִבְּחוֹת, מֵלְבְּר שְׁמוֹ הַנְּרוֹל. בְּרוּדְ אַתְּה, יְיָ, מֶלֶךְ מְשָׁבְּח וּנִים עַר שְׁמוֹ הַנְּרוֹל. בְּרוּדְ אַתְּה, יְיָ, מֶלֶלֶדְ מְשָׁבְּחוֹת.

תהלים צב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבְּת. מוֹב לְהֹדוֹת לֵייָ, וּלְזַמֵּר לְשִׁמְדּ עֶלְיוֹן. לְהַנִּיד בַּבְּכֶּוֹר חַסְדֶּדּ, וָאֱמוּנְחְדּ בַּלֵּילוֹת. עֲלֵי עְשׂוֹר וַאֲלֵי נָבֶל, עֲלֵי הִנְּיוֹן בְּכִנוֹר. כִּי שִׁמַּחְתַּנִי יְיָ בְּפָעֻלֶּדּ, בְּמַעְשִׂי יָדֵידּ אֲלֵבוּן. מַה נְּדְלוּ מַעֲשֶׂיִדּ, יְיָ; מְאֹד עְמְקוּ מַחְשְׁבֹּתְידּ. אִישׁ

ברוך שאמר is composed of eighty-seven words, a number suggesting the the numerical value of to ("refined gold"). This hymn introduces the biblical selections entitled סמוקי דומרא our ("verses of praise"). It is included in the ninth century Siddur of Amram Gaon.

Psalm 92 was chanted by the Levites in the Temple during the Sabbath service. It tells of the joy in worshiping morning and evening with both vocal and instrumental music. The psalmist reflects on the meaning of the divine works and designs, a meaning which the foolish fail to perceive. The wicked are permitted to flourish only to their eventual destruction. Their

I am setting my mouth to thank and praise my Creator. In the name of the Holy One and his divine presence, concealed and invisible, and in the name of all Israel:

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who created the universe. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a goodly reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs, hymns and psalms, of thy servant David will we praise thee, Lord our God; we will exalt, extol, glorify, and proclaim thee King; we will call upon thy name, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High.

To proclaim thy goodness in the morning, thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp.

For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done.

How great are thy works, O Lord! How very deep are thy designs!

prosperity is but transient. They will perish in full view of the righteous, who will be exalted in their stead. The upright will flourish like the palm and cedar, even to old age. The long-lived palm and cedar, flourishing during all seasons, represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the ungodly.

בַּעַר לֹא יִדָרע, וּכְסִיל לֹא יָבִין אֶת זֹאת. בִּפְּרְתַ רְשָׁעִים כְּמוֹ עֲשֶׂב, וַיִּצְיצוּ בָּל פְּעֲלֵי אָוֶן, לְהִשְּמְדֶם עֲדִי עַד. וְאַהָה מְרוֹם לְעֹלֶם, יְיָ. בִּי הִנָּה אֹיְבֶיף יֹאבֶרוּ, יִתְבְּּרְדּוּ לְעֹלֶם, יְיָ. בַּיֹּ הְנֵּה אֹיְבֶיף יִאבֶרוּ, יִתְבְּּרְדּוּ עִינִי בְּשׁוּרִי, בַּקְמִים עָלֵי מְרֵעִים תִּשְּׁמִעְנָה אָזְנָי. צַדִּיק כַּהְּמְר עֵינִי בְּשׁוּרָי, בַּלְּמִים עָלֵי מְרֵעִים תִּשְּׁמִעְנָה אָזְנָי. צַדִּיק כַּהְּמְר יִיָּבְיִי בְּשׁוּרִי, בַּלְּמִים עָלֵי מְרֵעִים תִּשְּמִעְנָה אָזְנָי. צַדִּיק כַּהְּמְר יִנִּינִי בְּשׁוּרִי, בְּלְבוּוֹן יִשְׁנָּה שְׁהַ בְּנֹה וְיִינִי צוּרִי, וְלֹא עַוְלָתָה בּוֹ.

תהלים צג

יָיָ מָלֶדּ, נֵּאוּת לְבִשׁ; לְבַשׁ יִיָּ, עֹז הַתְּאַזָּר; אַף תִּבּוֹן תֵבֵל, בַּל תִּמוֹט. נָכוֹן בִּסְאָּף מִאָּז, מֵעוֹלְם אָמֶה. נְשְׂאוּ נְהָרוֹת, יִיָ, נְשְׁאוּ נְהָרוֹת קוֹלְם, יִשְׂאוּ נְהָרוֹת דְּכִיְם. מִקֹּלוֹת מֵיִם רַבִּים, אַדִּירִים מִשְׁבְּרֵי יָם, אַדִּיר בַּמָּרוֹם יִיָּ. Reader עַדֹּעֶיף נָאָים מִאֹד, לְבֵיתִף נָאָנָה קְּרָשׁ, יָיָ, לְאָרֶף יָמִים.

יְהִי כְבוֹד יְיָ לְעוֹלָם; יִשְּׁמֵח יְיָ בְּמַעֲשָׁיו. יְהִי שֵׁם יְיָ מְבֹרְךּ, מֵעַתָּה וְעַד עוֹלָם. מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ, מְהָלֶּל שֵׁם יְיָ, זְכְרְךּ עַל בָּל גֹּוֹיִם יְיָ, עַל הַשָּׁמִיִם בְּבוֹדוֹ. יְיָ, שִׁמְךּ לְעׁלֶם; יְיָ, זִכְרְךּ

אויביך ("thy enemies") is repeated for emphasis. יחבט עיני בשרי ("my eye has gazed on my foes"), the gaze of a victor seeing his panic-stricken foes fleeing from the battle-field.

Psalm 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

^{...} מאח לבשות The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reëstablishes the moral order of the world.

^{...} ושאו והרוח. God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever.

But thou, O Lord, art supreme for evermore.

For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed.

But thou hast exalted my power exceedingly; I am anointed with fresh oil.

My eye has gazed on my foes; my ears hear my enemies' doom.

The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon.

Planted in the house of the Lord, they shall flourish in the courts of our God.

They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just!

He is my stronghold, and there is no wrong in him.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens

עדותיך נאמט God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

יהי carris a mosaic of eighteen biblical verses containing similiar ideas and phrases. Each verse repeats a word or idea mentioned in the preceding verse.

קְּרֹר וָרֹר. וְיָ בַּשְּׁכַוִים הַכִּין בִּסְאוֹ, וּמַקְּכוּתוֹ בַּפֹּל מְשְׁלָּה.
יִשְּׁמְחוּ הַשְּׁמַיִם וְתָגל הָאָרֵץ, וְיֹאמְרוּ בַּגּוֹים יְיָ מְלְּה. יִי מֶלֶּה,
יִי מְלְּה, יִי יִמְלֹּהְ לְעֹלֶם וְעֶּר. יִי מֶלֶּהְ עוֹלֶם וְעֶר, אָבְרוּ גוֹיִם
מִּחְשְׁבוֹת בְּלֶב־אִישׁ, וַעֲצֵת יִיְ הִיא חָקוּם. עֲצֵת יִי לְעֹלֶם מַחֲשְׁבוֹת בְּלֶב־אִישׁ, וַעֲצֵת יִיְ הִיא חָקוּם. עֲצֵת יִי לְעֹלֶם מַחֲשְׁבוֹת בְּלֵב־אִישׁ, וַעֲצֵת יִיְ הִיא חָקוּם. עֲצֵת יִיְ לְעֹלֶם מִּחֲשְׁבוֹת בְּבֹּוֹת לְבּוֹ לְדֹר וְדֹר. בִּי הוֹא אָמַר וַיְּהִי, הוּא צִּוָּה וַיִּעֲמֹר. בִּי בְּחַר לוֹ בִּי בְּחַר לוֹ בִּי בְּחַר וֹיְ בְּצִיוֹן, אִנָּהְ לְמוֹשְׁב לוֹ. בִּי יַעְקֹב בְּחַר לוֹ יִישְׁרָצֵל לְסְגְּלְתוֹ כֹּי לֹא יִשְׁשְׁב לוֹ. בְּי וְמָלְב בְּחַר לוֹ וְתַּבְּלְתוֹ לֹא יָעִיר בְּל וֹיְבְּתְּר עְוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְּהָשִׁיב אָפוֹ חֲמָחוֹ. יִיְ, הוֹשִׁיעָה; הַמֶּלֶךְ יִעֲנְנוּ בְיוֹם בְּרֹת בְּלֹב בְּחַר עִוֹן וְלֹא יַשְׁיִר, בְּל הְשִׁבְנוּ בְיוֹם בְּלוֹ בְּלְתֹּב בְּחֹר בְּלֹוֹ בְּלֹא יָשִיר בְּל הְוֹים הְנִין הִיּבְּר בְּוֹן וְלֹא יִשִּים, וְבִּבְּלְתוֹ בְּיִבְּת בְּלְּב בְּחִר, יִי, הוֹשִׁיעָה; הַמְּלְר בְּלְנִיר בְּל הְבָּב יִּוֹם בְּבְיוֹ בְּלְבִית בְּלוֹ בְּלִית בְּל הְנִים בְּיִבְנִי בְּלִב בְּלְיוֹ בְּרוֹב בְּחָב בְּחִבּים בְּבְּבּב בְּחִר בְּנִי בְּיִבְּים בְּלְב בְּבְּת בְּוֹן וְלֹא יַשְׁר. בְּל בְּב הְחָבְּת בְּוֹן בְלִית בְּל בִּים בְּבְּב בְּיוֹם בְּבְּב בְּוֹב בְּבְּת בְּיוֹב בְּבְּים בְּבְּב בְּיוֹם בְּבִים בְּבְּב בְּיוֹם בְּבְּב בְּיוֹם בְּיִבְיִים בְּיִבְיִים בְּבְּבְיוֹם בְּיִים בְּיִבְּיִים בְּבְּים בְּיִים בְּיִבְים בְּבְּיוֹם בְּיוֹם בְּבִים בְּיִים בְּבִים בְּבְּים בְּיוֹם בְּיִים בְּיִבְעְבְּים בְּיבְים בְּבְים בְּיִבְיִים בְּיוֹם בְּים בְּיבְיִים בְּיבְבְיוֹם בְּיִבְיִים בְּיִבְיוֹים בְּים בְּיִים בְּיִבְיוֹים בְּיִים בְּיִבְים בְּיוֹים בְּיוֹבְּיוֹים בְּיִים בְּיוֹבְעוֹים בְּיִים בְּיִים בְּבְּבְּיוֹ בְּעִים בְּיוֹם בְּיִים בְּבְּיוּ בְּעִים בְּיבְּים בְּיוֹים בְּיוֹי בְּיִים בְּיִים בְּיִים בְּיוֹם בְּיבְעְיוֹים בְּיוֹם בְּיבְּים בְּיוֹם בְּבְיוֹם בְּיוֹים בְּבְיוֹים בְּיוֹים בְּיוֹים בְּיִים

אַשְׁרֵי יוֹשְׁבֵי בִּיתֶּךּ; עוֹד יְהַלְלִוּךּ כֶּלְה. אַשְׁרֵי הָעָם שֶׁבֶּכָה לוֹ; אַשְׁרֵי הָעָם שֵׁיַ, אֵלֹהָיו.

> תהלים קסה תִּהָלָּה לְדַוִר

אַרוֹמִמְּה, אֱלֹתֵי הַפֶּלֶה, וַאֲבְרְכָה שִׁמְּדּ לְעוֹלֶם וָעֶר. בְּכָל יוֹם אֲבְרְכֶהָ, וַאְבַּלְלָה שִׁמְּדּ לְעוֹלֶם וָעֶר. דּוֹר לְרוֹר יְשַׁבַּח מַעֲשֶׂיּך, וּנְבוּרֹתֶיךּ יֵנְידוּ. הַזַר בְּבוֹר הֹֹדֶךּ, וְדִבְרֵי נִפְּלְאֹתֵיךּ אֲשִׂיחָה. תַזֵוּז נוֹרִאוֹתֵיךּ יִאמֵרוּ, וּנִדְלַתִּךְ אֲסַבְּרֵנָה.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word אשרי three times. Ashre is recited twice in the morning service and once in the afternoon service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all his creation.

is his glory. O Lord, thy name is forever: O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever: his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.1

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David.

I extol thee, my God the King.
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.

¹ Psalms 104:31; 113:2-4; 135:13; 103:19; I Chronicles 16:31; Psalms 10:16; 33:10; Proverbs 19:21; Psalms 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² Psalms 84:5; 144:15.

זָבֶר רַב מוּבְדּ יַבִּיעוּ, וְצִדְקָתְדּ יְרַנֵּנוּ. חַנוּן וְרַחוּם יְיָ, אֶרֶךְ אַפַּיִם וּנִדָל־חָסֵר. מוֹב יְיָ לַכֹּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו. יוֹרִוּד וִיָ בָּל מַצַשֶּׁידּ, וַחַסִידֵידּ יְבָרְכְוּכָה. בּבוֹד מַלְבוּתִדּ יֹאמֶרוּ, וּגִבוּרָתִדּ יִדַבְּרוּ. לְהוֹדֵיעַ לִבְנִי הָאָדָם נְּבוּרֹתֵיו, וּכְבוֹד הֲדֵר מַלְכוּתוֹ. מַלְבוּתְדּ מַלְבוּת בָּל עֹלָמִים, וּמֶמְשַׁלְתְּדְ בְּבָל דּוֹר וָדֹר. סוֹמֵך יָיָ לְכָל הַנֹּפְלִים, וְזוֹמֵף לְכָל הַבְּפוּפִים. עִינֵי כֹל אָלֵיךּ יִשַּׁבֵּרוּ, וָאַתָּה נוֹתֵן לָהֵם אֵת אָכִלָם בִּעִתוֹּ. פּוֹתֵחַ אֵת יָדֶךּ, וּמַשִּׁבִּיעַ לְכָל חַי רָצוֹן. צַדִּיק יִיָ בָּכָל דִּרָכָיו, וִחָסִיד בִּכָל מַעֲשָּׁיו. קרוב יִי לְכָל לִרְאָיו, לְכֹל אֲשֵׁר יִקּרָאָהוּ בַאֲמֵת. ָרצוֹן יָרַאָיו יַעֲשֶׂה, וְאֶת שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעִם. שוֹמֵר יְנָ אֶת כָּל אֹהֲבָיו, וִאָת כָּל הָרְשָׁעִים יַשְׁמִיד. תָּהַלַּת יִיָ יִדַבֵּר־פִּי; וִיבָרֶךְ בָּל בָּשָׂר שֵׁם לֶּרְשׁוֹ לְעוֹלֶם וָצֵר. . הַלְלוּיָה וַאֲבַחָנוּ וָבָרֶךְ יָה מֵעַתָּה וִעֵּד עוֹלֶם; הַלְלוּיָה. Reader

תהלים קמו

הַלְלוּיָה; הַלְליּ נַפְּשִׁי אֶת יְיָ. אֲהַלְלְה יְיָ בְּחַיִּי, אֲזַמְּרָה לֵארֹהֵי בְּעוֹדִי. אַל תִּבְטְחוּ בְּנְדִיבִים, בְּבֶּן־אָדָם שֶׁאֵין לוֹ לֵארֹהַי הַאָּא רוּחוֹ יָשָׁב לְאַדְטְתוֹ, בֵּיוֹם הַהוּא אָבְרוּ עֵשְׁהֹנֹתְיוּ. אֲשִׁר וּחוֹ יָשָׁב לְאַדְטְתוֹ, בַּיוֹם הַהוּא אָבְרוּ עֵשְׁה שָׁמַיִם אֲשְׁרִי שָׁאֵר שָׁמַיִם אֲשָׁר בָּם; הַשֹּׁמֵר אֱצֶת לְעוֹלְם. עשֶׁה נְאָב, אֶשֶׁר בְּם; הַשֹּׁמֵר אֱצֶת לְעוֹלְם. עשֶׁה מִשְׁרָם, נֹתֵן לֶחֶם לְרְעֵבִים; יְיָ מַתִּיר אֲסוּרִים. יְיָ מִתִּיר אֲסוּרִים. יְיָ

ו האנחנו נברך is added from Psalm 115:18 so that אשרי, like the five subsequent psalms, may end with Halleluyah.

They spread the fame of thy great goodness, And sing of thy righteousness. Gracious and merciful is the Lord, Slow to anger and of great kindness. The Lord is good to all, And his mercy is over all his works. All thy works praise thee, O Lord, And thy faithful followers bless thee. They speak of thy glorious kingdom, And talk of thy might, To let men know thy mighty deeds, And the glorious splendor of thy kingdom. Thy kingdom is a kingdom of all ages, And thy dominion is for all generations. The Lord upholds all who fall, And raises all who are bowed down. The eyes of all look hopefully to thee, And thou givest them their food in due season. Thou openest thy hand, And satisfiest every living thing with favor. The Lord is righteous in all his ways, And gracious in all his deeds. The Lord is near to all who call upon him, To all who call upon him sincerely. He fulfills the desire of those who revere him; He hears their cry and saves them. The Lord preserves all who love him, But all the wicked he destroys.

My mouth speaks the praise of the Lord; Let all creatures bless his holy name forever and ever. We will bless the Lord henceforth and forever.

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the

Praise the Lord!

¹ Psalm 115:18.

פּקחַ עוְרִים, יְיָ זֹּקָף פְּפּוּפִים, יְיָ אֹהֵב צַּדִּיקִים, יְיָ שׁמֵּר אֶת נֵּרִים; יָתוֹם וְאַלְּמָנָה יְעוֹדֵד, וְדֶרֶף רְשָׁעִים יְעַנֵּת. Reader יִמְלֹף יָיָ לְעוֹלָם, אֱלֹחַיִּף צִּיּוֹן לְדֹר וָדֹר; הַלְלוּיָה.

תהלים קמז

הַלְלוּיָה; כִּי מוֹב זַמְּרָה אֱלֹהֵינוּ, כִּי נָעִים, נָאוָה תְהַלְּה. בּוֹנֵה יְרוֹשָׁלַיָם יְיָ; נִדְחֵי יִשְּׂרָאֵל יְכַנֵּס. הָרוֹפֵּא לִשְׁבְוּרֵי לֵב, וּמְחַבֵּשׁ לְעַצְּבוֹחָם. מוֹנֶה מִסְבָּר לַבּוֹכְבִים, לְכָלָם שׁמוֹת יָקָרָא. נָּרוֹל אֲדוֹנֵינוּ וְרֵב כְּחַ, לְתְבוּנָתוֹ אֵין מִסְכָּר. מְעוֹרֵד אַנָוִים יִיָּ, מַשְׁפִּיל רְשָׁעִים עֲדֵי אָרֶץ. עֲנוּ לַיִי בְּתוֹרָה, זַמְּרוּ לאלהינו בְּבִנוֹר. הַמְבַפֶּה שָׁמַיִם בְּעָבִים, הַמֵּבִין לְאָרֵץ מְטָר, הַמַּצְמִיחַ הָרִים חָצִיר. נוֹתֵן לִבְהַמָּה לַחְמָּה, לִבְנֵי עֹרֵב אֲשֶׁר יָקרָאוּ. לֹא בִנְבוּרַת הַסּוּס יֶחְפָּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה. רוֹצֶה יָנָ אֶת יְרַאָיו, אֶת הַמְיַחֲלִים לְחַסְדּוֹ. שַׁבְּחִי, יְרוּשָׁלַיִם, אָת יָיָ; הַלְלִי אֱלֹהַוָדְ, צִיּוֹן. כִּי חַזַּק בְּרִיחֵי שְׁעָרֵיִדְ, בִּרַדְּ בְּנַיְדְּ בְּקַרְבָּךָ. הַשָּׁם נְבוּלֵךְ שָׁלוֹם, חֵלֶב חִמִּים יַשְּׂבִּיעַךְ. הַשֹּׁלֵחַ אָמֶרָתוֹ אָרֵץ, עַד מְהַרָה יָרוּץ דְּבָרוֹ. הַנֹּחֵן שֶׁלֵג כַּצָּמֵר; כִּפוֹר בָּאֵבֶּר יְפַזַּר. מַשְׁלִיך קַרְחוֹ כְפִתִּים; לִפְנֵי קָרָתוֹ מִי יַצְמֹד. יִשְׁלַח דְבָרוֹ וְנַמְסִם; נַשָּׁב רוּחוֹ, יִזְלוּ מָנִם. מַנִּיד דְבָרֵיו לְנַעֲלְב, תָקִיו וּמִשְׁפָּטִיו לְיִשְׂרָאֵל. Reader לֹא עֲשָׂה בֵן לְכַל גּוֹי, וּמִשְׁפָּמִים בַּל יְדָעוּם: הַלְּלוּיָה.

תהלים קמח

הַלְלוּיָה; הַלְלוּ אֶת יְיָ מָן הַשְּׁמַּוִם, הַלְלוּהוּ בַּמְּרוֹמִים. הַלְלוּהוּ כָּל מַלְאָכִיוּ, הַלְלוּהוּ כָּל צְבָאִיוּ. הַלְלוּהוּ שֶׁמָשׁ יְיָרָחַ, הַלְלוּהוּ כָּל כְּוֹכְבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשְּׁמָוִם, וְהַמַּוִם אֲשֶׁר מֵעַל הַשְּׁמָיִם. יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי הוּא צִּוָּה וְנִבְרֵאוּ. blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord: make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle, and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely onl a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave

וַיִּצְמִידֵם לָעַד לְעוֹלָם, חָק־נָתֵן וְלֹא יַעֲבוֹר. הַלְלוּ אֶת יִיָ מִן הַאָּרֵץ, חַּנִּינִים וְכָל הְּהֹמוֹת. אֵשׁ וּבְּרָד, שֶׁלֶג וְקִישוֹר, רְוּחַ סְעָרָה עֹשֶׁה דְבָרוֹ. הָהָרִים וְכָל נְּבְעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים. הַחַיָּה וְכָל בְּהַמֶּה, רְמָשׁ וְצִפּוֹר בָּנְף. מַלְבִי אֶרֵץ וְכָל אְאָנִים, שֵּרִים וְנֵם בְּתוּלוֹת, זְקַנִים עִם שָּׁרִים וְנֵם בְּתוּלוֹת, זְקַנִים עִם נְּעָרִים. יְהַלְלוּ אֶת שִׁם יְיָ, כִּי נִשְּׁנְב שְׁמוֹ לְבַדּוֹ; הוֹדוֹ עַל אֶרֶץ וְשָׁמִים. רֹבְלֵי חָסִידְיו, לִבְנֵי וְשָׁקְיִם. הַבְּלוֹי, הַלְלוּיָה. מִּהְלָּה לְבָל חַסִידְיו, לִבְנִי יִשְּׁרָאֵל עַם קְּרֹבוֹ; הַלְלוּיָה.

תהלים קמט

הַלְלוּיָה; שִׁירוּ לַיִּי שִׁיר חָדָשׁ, תְּהַלְּתוֹ בִּקְהַל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בְּעשׁׁיוּ, בְּנֵי צִּיּוֹן יְגֵילוּ בְמַלְכָּם. יְהַלְלוּ שְׁמוֹ
בְּמְחוֹל, בְּתֹף וְכִנּוֹר יְזַמְּרוּ לוֹ. כִּי רוֹצֶה יְיָ בְּעַמּוֹ, יְפָאֵר עֲנְוִים בְּכְבוֹר, יְרַנְנוּ עֵל מִשְׁבְּבוֹתָם. רוֹמְמוֹת אֵל בִּנְרוֹנָם, וְחָבֶרב בִּיפִיּוֹת בְּיָדָם. לַעֲשׁוֹת נְקָמְה בַּנּוֹיִם, מִּלְבִיהָם בְּוָקִים, וְנִכְבְּדֵיהָם הּבֹּרְלֵים. בַּוְעְשׁוֹת בַּלְאָפֹר מַלְבֵּיהָם בְּוֹקִים, וְנִכְבְּדֵיהָם בְּבַּבְלֵי בַּרְנֵל. לַעֲשׁוֹת בְּהָם מִשְׁפָּט בְּתוּב; הָדְר הוּא לְכָל הַבְּרִיוּ; הַלְלוּיָה.

תהלים קנ

הַלְלוּיָה; הַלְלוּ אֵל בְּקְדְשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ. הַלְלוּהוּ בִּגְבוּרֹתָיו, הַלְלוּהוּ בְּרֹב גָּדְלוֹ. הַלְלוּהוּ בְּתַקַע שׁוֹפָר, הַלְלוּהוּ בְּגָבֶל וְבִנּוֹר. הַלְלוּהוּ בְּתֹף וּמָחוֹל, הַלְלְוּהוּ בְּמִנִּים וְעָנְב. הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּיִהוּ בְּצִלְצְלֵי תְרוּעָה. בּל הַנְּשָׁמָה תְּהַלֵּל יָה; הַלְלוּיָה. בֹּל הַנְּשָׁמָה תְּהַלֵּל יָה; הַלְלוּיָה.

כל הנשמה is repeated because this verse marks the end of the Book of Psalms.

a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruittrees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Psalms 146-150, known as the Halleluyah Psalms, sum up the joy of those who trust in God. Psalm 147 describes God's mercy in restoring Jerusalem, in helping those who are east down, and in caring for the animal world. Psalm 150 is the grand finale of the spiritual concert.

בְּרוּהְ יָיָ לְעוֹלְם, אָמֵן וִאָמֵן. בְּרוּהְ יִיָ מִצִּיוֹן, שֹׁבֵן יְרוּשְׁלְיִם; הַלְּלוּיָה. בָּרוּהְ יִיָ אֱלֹהִים, אֱלֹהֵי יִשְּׂרָאֵל, עשֵׁה נִפְּלָאוֹת לְבַּדּוֹ. וּבָרוּהְ שֵׁם בְּבוֹדוֹ לְעוֹלְם; וְיִמְּלֵא כְבוֹדוֹ אֶת בָּל הָאָרֶץ, אָמֵן וִאָמֵן.

דברי היטים א כט, י-ינ : ירכה הווד אם נו ליזונו כל הכדר

וַנְבֶּרֶהְ דְּנִיד שֶׁת יְיָ לְעֵינֵי כָּל הַקְּהָל, וַיְּאמֶר דְּנִיד: בְּרוּדְ
אַתְּה יְיָ, אֱלֹהֵי יִשְּׂרָאֵל אָבְינוּ, מֵעוֹלֶם וְעַד עוֹלְם. לְדְּ יְיָ
הַבְּּלֶהְ יְהַנְּבֵּלְה וְהַמְּפְאֶרֶת וְהַנְּצֵח וְהַהוֹד, כִּי כֹל בַּשְּׁלְיִם וְהַבְּלֶר, וְהַמְּתְנֵשֵׂא לְכֹל לְרֹאשׁ. וְהַעְשֶׁר וּבְּאָרֶץ; לְדְּ יִיְ הַפַּּמְלֶבֶה, וְהַמְּתְנֵשֵׂא לְכֹל לְרֹאשׁ. וְהָעְשֶׁר וְהַבְּרָה מְשֹׁר מִלְּכָר וֹלְבִּיך לְבִּיר מִלְּפְנֵיך, וְאַתָּה מוֹשֵׁל בַּכֹּל, וּבְיְדְהְ בְּחַ וּנְבוּרָה, וּבְּוֹרָה לְנֵדְל וּלְחַזֵּק לַכֹּל. וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנְחְנוּ לְדְּ, וּמְרוֹמֵם עַל בָּל בְּרָבְה וּתְהַלָּה.

נחמיה ט, ה-יא

אַתָּה הוּא יָיָ לְבַדֶּדּ, אַתָּה עָשְׁיתָ אֶת הַשְּׁמִוּם, שְׁמֵּי הַשְּׁמַיִם וְכָל צְּבָאָם, הָאָרֵץ וְכָל אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל אֲשֶׁר בְּהָם, וְאַתָּה מְתַיֶּה אֶת כָּלָם, וּצְּבָא הַשְּׁמִים לְדְּ מִשְׁתַּחַוֹים. Reader אַתָּה הוּא יְיָ הָאֶלֹהִים, אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר בַּשְּׂדִּים וְשֵׂמָתְּ שְׁמוֹ אַבְרָהָם. וּמָצְאָתָ אֶת לְבָבוֹ גַאַמַן לְפָּגֵידְּה

וְכָרוֹת עִמּוֹ הַבְּּרִית לְתַת אָת אֶבֶץ הַבְּנַעֵנִי, הַחִתִּי, הָאֶמֹרִי, וְהָבְּרִוֹת עָמּוֹ הַבְּּרִית לְתַת לְזַרְעוֹ; וַתְּצֵבְ אֶת דְּבְבְּרִידּ, בִּי בְּבִּיִים בְּבְּרִעה וְמִבְּיתִים בְּפַרְעה וְבְּבְרִי בְתּוֹךְ שֵׁם צִּרְצוֹ, כִּי וַתְּעָת אָנִי אָבוֹתֵינוּ בְּמִצְרָיִם, וְאֶת זַעֲקְתְם שְׁבְּרִיוֹ שָׁכֵּים בְּפַרְעה וּבְּבְל עֲבְרִיוֹ שַּׁכִּיְים בְּבְּרְעה וּבְּבְרִיוֹ שָׁבְּיִם בְּיִבְיוֹ בִּיְבִי בְּיִבְיִם בְּבְּרְעה וְמִבְּיִם בְּבְּרְעה וְבִּבְרִיוֹ בְּמִצְּרָים בְּבְּרִים בְּבְּרִים בְּבְּבְיוֹת בְּמִבְּרִים בְּבְּבְיוֹת בְּמִבְּרִים בְּבְּבְיוֹת בְּבָּבְיוֹת בְּבְּבִיים בְּיִבְּבְיוֹת בְּבְּבְיִם בְּבְּבְיִם בְּבְּבְיִם בְּבְּבְיִם בְּבְּבְיִם בְּבְּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבְּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבָּבְיוֹת בְּבְּבְיוֹת בְּיִם בּוֹבְרוּת בְּבָּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיוֹת בְּבְּבְיה בִּיבְּבְיה בְּבְּבְיה בְּבִּבְּבְיה בִּיבְּבְיה בְּבִּבְּיה בְּיִבְּבְיה בְּבִיים בְּיבְּבְיבְיה בְּבְּבְּבְיה בִּיבְּבְּבְיה בְּבְּבְּבְיה בְּבְּבְּבְיה בְּבְּבְּבְיה בְּבְּבְיה בְּבְּבְיה בְּבְּבְּבְיה בְּבְּבְיה בְּבְּבְּבְיה בְּבְּבְיה בְּבְּבְּבְיה בְּבְּבְיה בְּבִים בְּבִּיה בְּבְּבְיה בְּבְּבְיה בְּבְּבְיה בְּבְּבְיה בְּבְיבְיה בְּבְּבְּבְיה בְּבְּבְיה בְּבְיבְיה בְּבְּבְּבְיה בְּבְּבְיה בְּבְּבְבְּיה בְּבְּבְיה בְּבְּבְבְּבְיה בְּבְּבְּבְּבְיה בְּבְּבְּבְבְיה בְּבְּבְבּיה בְּבְּבְבְּבְבְּבְיה בְּבְּבְבְּבְבְּבְּבְיה בְּבְּבְיה בְּבְּבְיה בְּבְּבְיה בְּבְיבְּבְּבְיה בְּבְבְּבְבְיבְיה בְּבְבְּבְיה בְּבְבְּבְיה בְּבְּבְיה בְּבְיבְיה בְּבְבּבְיבְיה בְּבְבְיבְיה בְּבְבְבְיה בְּבְבְּבְיבְיה בְּבְיבְיה בְּבְבְבְבְבּבְיבְיה בְּבְבּבְיה בְּבְבּבְיים בְּבְבּבְיבְיה בְּבְבּבְבְיבְיה בְּבְבּבְיבְיה בְּבְבּבְבְיבְיה בְּבְבּבְיבְּבְיבְיבְיב בְּבְבּבְיבְיבְיבְיבְים בּבְיבְבּבְיים בְּיִים בְּבְיבְיבְיים בְ

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our Father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name. Blessed be thy glorious name, high above all blessing and praise.

Nehemich 9:5-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite-to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea: thou didst show signs and wonders on Pharaoh and all his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

¹ Psalms 89:53; 135:21; 72:18-19.

וַיְּלְשֵׁע יָיָ בַּיּוֹם הַהוּא אֶת יִשְּׂרָאֵלֹ מִיַּד מִצְרֵים; וַיִּרְא יִשְׂרָאֵלֹ אֶת מִצְרִים מֵת עַל שְׁפַת הַיָּם. Reader וַיִּרְא יִשְׂרָאֵל אֶת הַיָּר הַגְּרֹלְה אֲשֶׁר עָשָׁה יִי בְּמִצְרִים, וַיִּירְאוּ הָעָם אֶת יִיָ, וַיִּאֲמְינוּ בַּיָי וּבִמשֵׁה עַבִּדּוֹ.

סות טו, א-יט

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְּׂרָאֵלֹ אֶת הַשִּׁירָה הַוֹּאת לַּיִי, וַיֹּאמְרוּ לֵאמֹר: אָשִׁירָה לַיִי כִּי נָאֹה נָּאָה, סוּס וְרֹבְבוֹ רָמָה בַּיָּם. עָזִי וַוֹמָרָת יָה, וַיָּהִי לִי לִישׁוּעָה; זָה אֵלִי וִאַנְוָהוּ, אֵלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ. יָנָ אִישׁ מִלְחָמָה, יָנָ שְׁמוֹ. מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם, וּמִבְחַר שָׁלְשָׁיו שָבִּעוּ בִיַם סוּף. תַּהֹמֹת יַבַסְיָמוּ; יָרְרוּ בִמְצוֹלֹת כְּמוֹ אָבֶן. יְמִינְה יְיָ נֶאְדָרִי בַּכְּחַ, יְמִינְה יְיָ תִּרְעֵץ אוֹנֵב. וּבְרֹב נָּאוֹנָדְ תַּהַרֹס קָמֶידְ; תִּשַׁלַח חַרֹנָדְ, יֹאכִלֵמוֹ כַּקּשׁ. וּבְרָוּחַ אַפֵּיִדְ נֵעַרָמוּ מַיָם, נִצָּבוּ כָמוֹ נֵד נֹזְלִים, קַפָּאוּ תָהֹמֹת בְּלֶב־יָם. אָמַר אוֹיֵב: אֶרְדֹּף אַשִּׁיג, אֲחַלֵּק שָׁלֶל, תִּמְלָאָמוֹ נַפְשִׁי, אָרִיק חַרָבִּי, תּוֹרִישֵׁמוֹ יָדִי. נַשַּׁפְּחָ בְרוּחֲךּ, כִּסְּמוֹ יָם; צָלְלוּ בַּעוֹפֶּרֶת בִּמָיָם אַדִּירִים. מִי כָמְכָה בָּאֵלִם יָיָ, מִי כָּמְכָה נָאָדָר בַּקֹּדֶשׁ, נוֹרָא תְּהָלֹת, עְשֵׁה פֶּלֶא. נָמִיתְ יְמִינְדּ, תִּבְּלָעֲמוֹ אָרֵץ. נָחִיתָ בִחַסִּדְּדְ עַם־זוּ נָּאָלְתָּ; נַהַלְתַּ בִעַזִּדְ אֵל נְוֵה קַרְשֶׁדְּ. שָׁמִעוּ עַמִּים, יִרנָּזוּן; חִיל אָחַז ישָׁבִי פִּלָשֵׁת. אָז נִבְהַלוּ אַלּוּפֵי אָרוֹם, אֵילֵי מוֹאָב יֹאחֲזַמוֹ רֲעַד; נָמְגוּ כֹּל ישְׁבֵי כְנֵעַן. תִּפֹּל עַבֹר יַבְבֹר בָּנְרֹל זְרוֹעֲדְּ יִדְמוּ בָּאָבון; עַד יַעַבֹר עַמָּד יָיָ, עַד יַעַבֹר עַם־זוּ קָנְיתָ. תִּבְאֵמוֹ וְתִּשָּעֵמוֹ בִּהַר נַחַלַתְדּ,

או was chanted in the Temple during the Sabbath afternoon service (Rosh Hashanah 31a). The Song of the Sea is a daily reminder of the liberation from Egypt.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant. Moses

Exodus 15:1-19

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him: my father's God, and I will extol him. The Lord is a warrior-Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath-it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab: all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, מָבוֹן לְשָׁבְחָּד פָּעֻלְּחָ, יְיָ; מִקְדָּשׁ, צֵּרֹנֶי, בּוֹנְנוּ יְדֵידּ. יְיָ יִמְלֹדְּ לְעֹלֶם וָעֶר. יָיָ יִמְלֹדְ לְעֹלֶם וָעֶר.

יָיָ מַלְכוּתֵה (קָאָם) לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

בִּי בָא סוּס פַּרְעֹה בְּרִכְבּוֹ וּבְפָּרְשִׁיו בַּיָם, וַיֵּשֶׁב יְיָ עֲלֵיהֶם אֶת מֵי חַיָּם; וּבְנֵי יִשְׁרָאֵל הַלְכוּ בַּנַבְּשָׁה בְּתוֹדְ חַיָּם.

בִּי לֵייָ הַמְּלוּכָּה, וּמוֹשֵׁל בַּגּוֹיִם. Reader וְעָלוּ מוֹשִׁיעִים בְּהַר צִּיוֹן לִשְׁפֹּט אֶת הַר עִשָּׁו, וְהָיְתָה לַיִי הַמְּלוּכָה. וְהָיָה יְיָ לְמֶלֶדְ עַל כָּל הָאָרֶץ; בַּיוֹם הַהוּא יִהְיָה יִיָּ אֶחָר וּשְׁמוֹ אֶחָר.

נְשְׁמַת כָּל חֵי תְּבָרֶךְ אֶת שִׁמְדּ, יְיָ אֱלֹחֵינוּ, וְרְוּחַ כָּל בְּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ, מַלְבֵּנוּ, תְּמִיר. מִן הָעוֹלְם וְעֵד הָעוֹלְם וּמַצִּיל וּמִבּלְעָדֶיךְ אֵין לְנוּ מֶלֶךְ גוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמִבּלְעָדֶיךְ אֵין לְנוּ מֶלֶךְ גוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה מֵלֶךְ עוֹזֵר וְסוֹמֵךְ אֶלָא אְתָה. אֱלֹהֵי הָרְאשׁוֹנִים וְהָאֵּבְחוֹת, מֵלֶלְ עוֹזֵר וְסוֹמֵךְ אֶלָא אְתָה. אֱלֹהֵי הָרְאשׁוֹנִים וְהָאֵּבְחוֹת, הַמְנַהֵג עוֹלְמוֹ בְּחֶטֶר וּבְרִיּוֹח, וְבַּרְיּוֹת, הַמְּהֹים, הַמְּשִׁים אִלְּמִים וְמַתִּיר אֲסוּרִים, וְהַפּוֹמֵךְ נוֹפְלִים, וְהַזֹּמְרָ בְּפוּפִים, וְהַמָּשְׁים אִלְּמִים נְּעָלְמִים. וּלְךְ לְבַדְּךְ אֲנַחְנוּ מוֹדִים.

הי מלך הים is said twice to mark the end of שירת הים (Abudarham). Rashi and Rashbam are likewise of the opinion that כי בא סוס סרעה (Exodus 15:19) is not part of the song of Moses. However, Ibn Ezra and other authorities interpret this verse as part of the song of Moses.

was well known in the talmudic period. A portion of this poem is quoted as part of the prayer for rain (Berakhoth 59b; Ta'anith 6b). The phrase "countless millions of favors" probably refers to the drops of rain, each drop being a separate favor; indeed, the Talmud suggests that thanks should be given for every drop of rain. Nishmath is identified in the Talmud (Pesaḥim 118a) with מוס בים הפיר השיר השיר השיר השיר השיר השיר from 12 prescribed by the Mishnah for the closing of the Haggadah service on Passover. Many biblical phrases have been utilized

the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

The Lord's kingship is established forever and to all eternity.

For the horses of Pharaoh with his chariots and his cavalry entered the sea, and the Lord made the waters of the sea flow back on them, while the children of Israel walked on dry land in the midst of the sea.

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.

NISHMATH

The soul of every living being shall bless thy name, Lord our God; the spirit of all mortals shall ever glorify and extol thy fame, our King. From eternity to eternity thou art God. Besides thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of woe and stress. We have no King but thee.

God of the first and of the last, God of all creatures, Lord of all generations, endlessly praised be he who guides his world with kindness and his creatures with mercy. The Lord is awake; he neither slumbers nor sleeps; he rouses those who sleep and awakens those who slumber; he enables the speechless to speak and sets the captives free; he supports all who fall, raises all who are bowed down, and reveals secret things. To thee alone we give thanks.

in this beautiful poem, which has been modified and expanded in the course of centuries. It is held that Nishmath is a composite poem, consisting of three independent parts. The first paragraph was known in mishnaic times, the second was composed in talmudic times (up to משתחור), and the concluding part was added during the early geonic period.

¹ Psalm 22:29; Obadiah 1:21; Zechariah 14:9.

וְאָלּהּ פִּינוּ מְצָּמִים הַשִּׁרָה כַּיָם, וּלְשׁוֹנְנוּ רִנְּה כַּהְמוֹן נַּלְּיוֹ, וְשִׁבְּחֹתִינוּ שֻׁבַח בְּמֶרְחָבֵי רְקִיעַ, וְעִינְינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְרָבִי רְבְּבוֹת מְאָלֶּף, אֶלֶף אַלְפִי אֲלֶפִים וְרָבִירָ הְאַרְוֹת כְּאִירוֹת לְּהְּ, יְיָ אֱלֹהֵינוּ וַאֹלֹהֵי אֲבוֹתִינוּ, וְבִּילְינוּ מַסְפִּיקִים לְּהוֹדוֹת לְּהְ, יְיָ אֱלֹהֵינוּ וַאֹלֹהִי אֲבוֹתִינוּ, וֹּבְּיִלְינוּ מַסְפִּיקִים לְּהוֹדוֹת לְּהְ, יִיְ אֱלֹהֵינוּ וַאַלֹהִי אֲבוֹתִינוּ, וֹבְּיֹלִינוּ מַסְפִּיקִים הַמּוֹבוֹת, נִפִּים וְנִפְּלָּאוֹת, שֶׁעְשִׂירָ עִם אַבוֹתִינוּ וְעִבְּנוּי.

מִלְּפָנִים מִמִּצְרָיִם נְאַלְּחָנוּ, יִיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָרִים פָּדִיתָנוּ; בָּרָעָב זַנִתָּנוּ וּבִשֶּׂבָע בִּלְבַּלְתָנוּ; מֵחֶרֵב הִצַּלְּתָנוּ וּמָדֶבֶר מִלַּמְחָנוּ: וּמֵחֶלָּיִם רָעִים וַרַבִּים וְגַאֵמָנִים דּלִּיתָנוּ. עַד הַנָּה עַזְרוּנוּ רַחֲמֶיךּ וְלֹא עַזְרִוּנוּ חֲסָדֶידּ; וְאַלֹּ תִּטְשֵׁנוּ, יְיָ אֱלֹהֵינוּ, לַגַצַח. עַל בָּן, אַבָרִים שֶׁפַּלַּוְתָּ בָּנוּ, וְרִוּחַ וּנִשְׁמָה שֶׁנָּפַּחְתָּ בְּאַפֵּנוּ, וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ, הֵן הַם יוֹדוּ וִיבְרְבוּ, וִישַׁבְּחוּ וִיפְאָרוּ, וִישׁוֹרְרוּ וִירוֹמְמוּ, וְיַעֲרִיצוּ וְיַכְּקְדִּישׁוּ וְיַמְלֹּיִכוּ אֶת שִׁמְדּ, מַלְּבֶנוּ, חָמִיד. כִּי כָל בֶּה לְדְּ יוֹבֶה, וְכָל לְשׁוֹן לְּדְּ תַשָּׁבַע, וְכָך עַיִן לְּךְ הְּצַפָּה, וְכָל בָּרֶךְ לְּךְ תִכְרַע, וְכָל קוֹמָה לְּפָנֵיךּ תִשְׁתַחֲנָה, וְכָלֹ הַלְּבָבוֹת יִירָאְוּדְּ, וְכָלֹ קֶרֶב וּכְלָּיוֹת יַזַמָּרוּ לִשְׁמֶךָ, בַּדָּבָר שֶׁבָּתוּב: בָּלֹ עַצִמוֹתֵי תֹאמַרנָה, יִיָ מִי בָמְוֹדָּ, מַצִּילֹ עָנִי מַחָזָק מִפֶּוֹנוּ וְעָנִי וְאֶבְיוֹן מִנֹּוְלוֹ. שַׁוַעַת עֲנִיִּים אַהָּת תִשְׁמַע; צַּצְבַקת הַדַּל תַּקְשִׁיב וְתוֹשִׁיעַ. מִי יִרְמֶה לֶּדְּ, וּמִי יִשְׁוָה כַּדָּר, וּמִי יַעֲרָדְ־לָּדְ, הָאָלֹ הַנְּרוֹלֹ, הַנְּבּוֹר וְהַנּוֹרָא, אָלֹ עַלִּיוֹן, לְנָה שָׁמַיִם וָאָרִץ. Reader וָהַלֵּלְדְּ וּנְשַׁבַּחַדְּ וּנְפַאָּרְדָּ, וּנָבָרֵךְ אֶת שֵׁם קָּדְשֶׁךְ, בָּאָמוּר: לְּדָוֹד, בְּּרָכִי וַפְשִׁי אֶת יְיָ, וְכָלֹ קַרַבַי אַת שֵׁם קָרִשׁוֹ. הָאֵלֹ בְּחַעֲצָמוֹת עָזֶךּ, הַנָּרוֹלֹ בִּכְבוֹר שָׁמֶדְּ, הַנָּבוֹר לַנַצַח וְהַנוֹרָא בִּנוֹרָאוֹתֶיךָּ.

Were our mouth filled with song as the sea [is with water], and our tongue with ringing praise as the roaring waves; were our lips full of adoration as the wide expanse of heaven, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer as the eagles of the sky, and our feet as swift as the deer—we should still be unable to thank thee and bless thy name, Lord our God, and God of our fathers for one thousandth of the countless millions of wondrous favors which thou hast conferred on our fathers and on us.

Of yore, thou didst deliver us from Egypt, Lord our God, and redeem us from slavery. Thou hast nourished us in famine and provided us with plenty. Thou hast rescued us from the sword, made us excape the plague, and freed us from severe and lasting diseases. Until now thy mercy has helped us, and thy kindness has not abandoned us; mayest thou, Lord our God, never forsake us.

Therefore, the limbs which thou hast apportioned in us, the breath and spirit which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth, shall ever thank and bless, praise and glorify, extol and exalt, revere and hallow, and acclaim thee King, our King. Indeed, every mouth shall praise thee; every tongue shall vow allegiance to thee; every eye shall look hopefully to thee; every knee shall bend to thee; every one shall worship thee alone. All hearts shall revere thee, and men's inmost being shall sing to thy name, as it is written: "All my being shall say: O Lord, who is like thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him." Thou hearest the cry of the oppressed; thou payest heed to the cry of the poor and bringest deliverance. Who is like thee, who is equal to thee, who can be compared to thee, O great, mighty and revered God, supreme God, Master of heaven and earth. We will praise, laud and glorify thee; we will bless thy holy name, as it is written in a psalm of David: "Bless the Lord, O my soul; let my whole being bless his holy name."2

Thou art God in thy tremendous power, great in thy glorious name, mighty forever and revered for thy awe-inspiring acts.

¹ Psalm 35:10. ² Psalm 103:1.

הַמֶּלֶדְ

יוֹשֵׁב עַלֹּ כִּסֵא רָם וְנִשָּׂא.

שוֹבֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ, וְכָתוּב: רַנְנוּ צַּדִּיקִים בַּיִי, לַיְשָׁרִים נָאנָה תִהְלָּה.

> וּלֵלֵנֵר אָרִוֹשִׁים שִּתְּבַלְּלָ. וּלְלְשׁוֹן חֲסִידִים שִּתְּלַּדָשׁ, וּלְלְשׁוֹן חֲסִידִים שִּתְּלַּדָשׁ, וּלְלְשׁוֹן הַסִידִים שִּתְּכּוֹלֶם,

וּבְמַּקְהֲלוֹת רִבְבוֹת עַמְּדְּ בֵּית יִשְּׂרָאֵל בְּרְנָה יִחְפָּאֵר שִׁמְדּ, מַּלְבֵּנוּ, בְּכָל דּוֹר וָדוֹר; שָׁבֵן חוֹבַת כָּל הַיְצוּרִים, לְפָנֵידְ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הּפּמּר לְהַלֵּל, לְשַׁבֵּחָ לְפָּאֵר, לְרוֹמֵם, לְהַדֵּר וּלְנַצֵּחַ, לְבָרַדְּ, לְעַלֵּה וּלְקַלֵּס עַל כְּל דְּבָרִי שִׁירוֹת וְתִשְׁבְּחוֹת דְּוִר בֶּןדִישֵׁי עַבְדְּדְּ מְשִׁיחֶדְּ.

וּבְבֵן יִשְּׁתַּבַּח שִׁמְּדּ לָעַר, מַלְבֵּנוּ, הָאֵל הַמֶּלֶדְ הַנְּרוֹל וְהַקְּרוֹשׁ, בַּשְּׁכִוֹם וּבְאָרֵץ. כִּי לְדְּ נְאֶה, יִיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבְּחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשְׁלָה, נְצַח, נְּרֻלְּה וּנְבוּרָה, תְּהַלְּה וְתִפְּאֶרֵת, קְרָשְׁה וּמֵלְכוּת; בְּרָכוֹת וְהוֹדְאוֹת לְשִׁמְדּ הַנְּרוֹל וְהַקָּרוֹשׁ; וּמֵעוֹלְם וְעַר עוֹלְם אַתָּה אֵל. Peader בַּרוּדְ אַתָּה, יִיָּ, אֵל מֶלֶדְ נְּרוֹל וּמְהָלֶל בַּתִּשְׁבְּחוֹת, אֵל הַהוֹדְאוֹת, אֲבוֹן הַנִּפְּלְאוֹת, בּוֹרֵא בְּל הַנְּשְׁמוֹת, רְבּוֹן בְּל הַמִּעֲשִׁים, הַבּוֹחַר בְּשִׁירֵי זִמְיְרָה; מֶלֶךְ יְחִיר, אֵל, חֵי הְעוֹלְמִים.

O KING!

Thou art seated upon a high and lofty throne.

Thou who abidest forever, exalted and holy is thy name. It is written: "Rejoice in the Lord, you righteous; it is fitting for the upright to give praise."

By the mouth of the upright thou art praised; By the speech of the righteous thou art blessed; By the tongue of the faithful thou art hallowed; Inside the holy beings thou art extolled.

In the assemblies of the tens of thousands of thy people, the house of Israel, with ringing song shall thy name, our King, be glorified in every generation; for this is the duty of all creatures towards thee, Lord our God and God of our fathers: to thank and praise, laud and glorify, extol and honor, bless and exalt and acclaim thee, even beyond all the songs of praise by David, son of Jesse, thy anointed servant.

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship; blessings and thanks are due to thy great and holy name; throughout eternity thou art God. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, Creator of all souls, Master of all creatures, who art pleased with hymns. Thou art the only King, O God, the life of the universe.

is chanted in ever-increasing tones to emphasize that the King of the universe is sitting in judgment. Introduced in the thirteenth century by Rabbi Meir of Rothenburg, this custom was firmly established by Rabbi Jacob Moelin (Maharil), the leading Jewish authority of fourteenth century Germany.

שוכן עד is borrowed from Isaiah 57:15. The initials of the four synonyms for "righteous" in בפי ישרים וויין, the third letters of the verbs חתרומם, תחברך, תחקדש, תחהלל. חתרומם, חתברך, התקדש, תחהלל.

תהלים כל

שִׁיר הַמַּעֲלוֹת. מִמַּעֲמַקּים קְרָאתִידְּ, יְיָ. אֲדֹנָי, שִׁמְעָה בְּקוֹלִי, תִּהְיֶינָה אָזְנֵיךּ קַשָּׁבוֹת לְּקוֹלֹ תַחֲנוּנָי. אָם עַוֹנוֹת תִּשְׁמָר־ יָה, אֲרֹנֶי, מִי יַצַמֹר. כִּי עִמְּךּ הַסְּלִיחָה, לְּמַעַן תִּנָרֵא. קּנְיִתִי יִיָּ, קּוָּתָה נַפְשִׁי, וְלִּדְבָרוֹ הוֹחְלְּחִי. נַפְשִׁי לַאדֹנָי מִשֹׁמְרִים לַבְּקַר, שֹׁמָרִים לַבְּקַר. יַחַלֹּ יִשְׂרָאֵלֹּ אֵלֹ יִיָּ, כִּי עִם יִיָ הַחֱסֵר, וָהַרְבָּה עִמּוֹ פְּדוּת. וְהוּא יִפְּדֶּה אֶת יִשְׂרָאֵלֹ מִכֹּלֹ עֲוֹנוֹתְיוּ.

יָתְגַדַּל וְיִתְקַדַשׁ שְׁמָה רַבָּא בְּעַלְּמָא דִי בְרָא כִּרְעוּתָה; וְיַמְלִּידְ מַלְּכוּתָה, וְיַצְמַח פֻּרְקָנֵה וִיקָרֵב מְשִׁיחַה, בְּחַיֵּיכוּן וּבִיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵלֹ, בַּעֲנֶלָא וּבִזְמַן קָרִיב, וּאָמָרוּ אָמֵן. יְהַא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמִי עָלְמַיָּא.

יִתְבָּרַדְּ וְיִשְׁתַבַּח, וְיִתְּפָּאַר וְיִתְרוֹמַם, וִיתְנַשֵּׂא וִיתִהַדּר, וְיִחְעַכֵּה וְיִחְהַכַּל שְׁמֵה דְקַדְשָׁא, בְּרִידְ הוּא, לְעַכָּא לְעַכָּא מָבָּלֹ בִּרְכָהָא וְשִׁירָהָא, תַּשְּׁבְּחָתָא וְנֵחֲמָתָא, דַאֲמִירָן בְּעַלְּמָא, וָאִמְרוּ אָמֵן.

Silent meditation: יִתְבָּרַהְ וְיִשְׁתַבַּח, וְיִתְכָּאַר וִיִתְרוֹמַם וְיִתְנַשֵּׂא שָׁמוֹ שֵׁל מֶלֵךְ מַלְכֵי הַמִּלָּכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, שֵׁהוּא רָאשׁוֹן וְהוּא אַחֲרוֹן, וּמִבַּלְעָדִיו אֵין אֱלֹהִים. סְׁלוּ

Reader:

בָּרָכוּ אֶת יִיָ הַמְבֹרָךְ.

Congregation and Reader: בָּרוּךְ יִיָ הַמְבֹרָךְ לְּעוֹלָם וָעֶד.

לַרֹבֵב בָּצַרָבוֹת, בִּיָה שְׁמוֹ, וִעִלְזוּ לְפָנָיו; וּשִׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וּתְהַלָּה. בָּרוּךְ שָׁם כָּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבֹרֶךְ מֵעַתָּה וְעַד עוֹלָם.

The ark is opened.

בָּרוּךְ אַתָּה, יִי אֱלֹבִינוּ, מֶלֶדְ הָעוֹלֶם, הַפּוֹתֵחַ לָנוּ שַׁעַבי רַחֲמִים, וּמֵאִיר עֵינֵי הַמְּחַכִּים לְּסְלִּיחָתוֹ, יוֹצֵר אוֹר וּבוֹרֵא חְשֶׁרָ, עֹשֶׂה שֲׁלוֹם וּבוֹרֵא אֶת הַכֹּלֹ.

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed forever and ever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

The ark is opened.

Blessed art thou, Lord our God, King of the universe, who dost open the gates of mercy for us and give light to the eyes of those who wait for thy pardon. Thou art he who forms the light and creates darkness, who makes peace and creates all things.

יוצר אור... ובורא רע is a biblical verse (Isaiah 45:7). The variation רבורא is a more auspicious expression suitable here (Berakhoth 11b). This is the first of the two benedictions preceding the Shema; it emphasizes the goodness of the Creator of light who daily renews the creaton.

אוֹר עוֹלָם בְּאוֹצֵר חַיִּים; אוֹרוֹת מֵאְׂפֶלֹ אָמַר וַיֶהִי.

The ark is closed.

Reader and Congregation:

סְלַח לְגוֹי מְדוֹשׁ בִּיוֹם מְדוֹשׁ, מָרוֹם וְמְדוֹשׁ. חָמָאנוּ צוּרֵנוּ, סְלַח לָנוּ יוֹצְרֵנוּ.

> אָז בִּיוֹם בִּפּוּר סְלִּיחָה הוֹרֵיתָ, אוֹר וּמְחִילָה לְעֵם זוּ קַנְיתָ. בְּסְלְחָך לַעֲוֹנוֹת וַחֲשָׁאֵי עִרָה, בֶּעָשׂוֹר סְמוּכִים בְּבֵית הַוַּעֲרָה.

נְּבְרוּ חֲטָאִים בַּאֲנִי יְשֵׁנָה,
נְּבְרוּ חֲטָאִים בַּאֲנִי יְשֵׁנָה,
דּוֹבְבוּ בְתַחֲנוּן לְמוֹחֵל וְסוֹלֵחָ,
דּוֹבְנֵי בִתְשׁוּבָה לְּיוֹצֵר אוֹר וְסַלְּח.
דְּתְאֵיר שִינְינוּ וְתַאֲמֵר סְלֹחְתִּי,
וְחִיּטְאֵי בִשְׁנְנוּ בְּרְעַ מַעֲלְכֵוֹנוּ,
וְחוֹטְאֵי בִשְׁנְנוּ בְּרְעַ מַעֲלְכֵוֹנוּ,
תְּדְנוּ וְהַלְשֵׁעְנוּ בְּרְעַ מַעֲלְכֵוֹנוּ,
תְּהָנִי בִשְׁנְנִה אַלֹּ נָא תָמִית בְּרֵשַׁע.
תְּהָנִי בִשְׁנְנִה אַלֹּ כָּל הַבָּא עְכַּוֹינוּ,
תְּמִי מַשְׁלְנוּ בְּרְעַ מַעְלַכִּים,
תְּמָנוּ בְּאוֹרְךּ וְלֹא נִצֵא נִכְלַמִים,
תְּמָנוּ בְּאוֹרְךּ וְלֹא נִצֵא נִכְלַמִים,

או ביים כפור א, a double alphabetical acrostic, is called Yotser because it follows the benediction איצר אור זיצר.

The title Yolser has been extended to cover the whole class of hymns inserted in the service, though their names vary according to the type of ancient prayers to which they are attached. On the other hand, the title

In God's life-treasure there's light eternal;
He spoke, and out of darkness there was light.

The ark is closed

Reader and Congregation:

Forgive thy people on this holy day, O thou who art exalted and holy. We have sinned against thee, our God; Forgive us, our Creator.

On Yom Kippur thou didst impart pardon And light unto a nation of thy own, Forgiving all the sins of the people Who trustfully assembled in thy Temple.

Sins swell mightily when I am asleep Until amid the year's days one day comes When all plead before thee who dost pardon All who turn to thee, Creator of light.

Make the light of forgiveness sweet for me, Answer thou this time and say "I forgive"; Lighten our eyes and pass transgression by, Let us not die as unwitting sinners.

We have done arrogant and wicked acts, Thou art just in all that has come on us; We have sinned against thee, King of all worlds! Guide us with thy light, let us not be shamed.

Kerovoth is applied to the piyyutim that are recited when the Reader chants the earlier part of the Amidah.

The term Kerovoth is derived from קרב ("to approach"), that is, the cantor's approaching the holy ark and offering petitions. In midrashic literature the term קרובא is synonymous with payyetan ("poet") and hymnologist פורבא is

טוֹב וְסַלֶּח לְּךְ הִיא הַצְּרְקָה, טַהֲרָנוּ בְּמַעְיָנֶךְ לּוֹבֵשׁ צְּרְקָה. יוֹמָם וָלַיִּלָּה שָׁפַּרָנוּ לֵב וְנָבָּשׁ, יזרח לווּ אוֹר בּבפּוּר עוּוּי נִבִּשׁ

יִזְרַח לְּנִוּ אוֹר בְּכִפּוּר עִנּוּי נְפֶשׁ. בְּחַנּוּן תְּחַפֵּשׁ סִתְרִי מַעֲשִׁים, ברחות תחדת ענינה ענינים

בְּרַחוּם תִּסְלֵּח עֲוֹנוֹת עֲמוּסִים. לִּמַעַן נָרוּץ בָּאוֹר בָּנֵיךּ,

יָּשְּׁבְּוּדְּיָּיִי רְּדִּיִּיִיִי דְּיֶּדְיּ לא נֵצֵא הַיּוֹם רֵיקָם מִלְּפְנֵידְּּ

מַלְבִּין בַשֶּׁלֶג חֲטָאֵי עַמְּדְּ, מְקוֹר חַיִּים וָחֶטֶד עִמְּדְ. נָבְוֹאָה עָדֵיף זוֹבֵר הַבִּרִית,

נַהַבֵּלְנוּ בְּאוֹרְךָ בְּמוֹ נִסְחָר בְּנְחַלֹ בְּרִיוּ.

שַּׁר הַמְּכַפֵּר בְּעַד צֹאן מַרְעִית, סוֹכְבֵנוּ בְּאוֹרְדְּ בְּסוֹבֵת מַרְאִית. עַנֵוּ אָבִינוּ מִמַּעַמַקִּים,

עוֹרֵר כְּאוֹר וְנֵה שׁוֹשַנַּת הְעֲמָקִיםּ.

פָּנֵידְ נְחַלֶּה שׁוֹבֵן מְעְלֵּה. פָּנֵידְ נְחַלֶּה שׁוֹבֵן מְעְלֵּה.

אָרָפֵנוּ הְנַקֶּקָה וּבְחֵטָא דֹא נִתְחַקָּק, צִאָתֵנוּ הְנַקָּה וּבְחֵטָא דֹא נִתְחַקָּק,

קרְבְנוּ לְּיֶשְׁעַךּ בְּאוֹר שָׁנֵי עֲפָרִים, קוֹרְאֵי קְרֻשַׁת יוֹם כִּפּוּרִים.

רְעֵנוּ בְּקֶשִׁיבָה וַתְאֲרָנוּ יֻנְהַר, רַחוּם הַקִּשִּׁיבָה וַעַשֵּׁה אַלֹּ תִּאַחַר. Good and forgiving God, justice is thine; Righteous God, O cleanse us in thy fountain; Day and night we pour out our heart and soul; Let pardon's light shine upon distressed souls.

Graciously do thou search our secret deeds, Mercifully forgive thy children's faults; Let us walk in the light of thy favor, Let us not leave here in default today.

Thou dost make thy people's sins white as snow, Thine is the fountain of life and kindness; Let us come to thee who heedest thy pact; Lead us just as thou didst lead Elijah.

Lord, who dost forgive Israel thy flock, Shield us with thy light as thou didst Moses; Father, answer our plea in deep distress; Waken Israel as the light of dawn.

Open the gate, let our prayer ascend; We beseech thee, God, who dwellest on high: Cleanse us, let us never be stained with sin; Purify us like silver most refined.

Save us by grace of Moses and Aaron, Who did herald Yom Kippur's holiness; Tend us as of old, let our form shine bright; O God, listen and tarry not to act.

sometimes spelled קיל רנה וישעה באהלי צדיקים as an abbreviation of אָל רנה וישעה באהלי צדיקים, the joyful song of triumph in the tents of the righteous (Psalm 118:15). The traditional melodies of the Kerovolh are distinguished from all other melodies associated with the piyyutim and have a more ancient character. Rabbi Jacob Moelin ha-Levi (בהריל) of the fourteenth century laid down the principle that "the tradition must not be varied in any place, even in regard to melodies to which the people are not accustomed"

שָׁפְּכְנוּ כַּמַּיָם אַבְנֵי לְבּוֹת, שַׁחַר אוֹר יֵגִיהַ בּוֹחֵן לְבְבוֹת. הַחַשְּׁאֵנוּ בְּאֵזוֹב וְנִשְּׁהַר בְּיוֹם סְלִּיחָתִי, הַּקִשִּׁיב סְלֵּח נָא וְתֹאמֵר סָלְחָתִּי.

Reader:

סְלַח קָגוֹי קָרוֹשׁ בִּיוֹם קָרוֹשׁ מָרוֹם וְקָרוֹשׁ.

ON WEEKDAY

הַמָּאִיר לָּאֶרֶץ וְלַדְּרִים עָלֶּיהְ בְּרַחֲמִים, וּבְטוּבוֹ מְחַהֵשׁ בְּּכְלֹּ יוֹם מְּמִיד מַעֲשׁה בְרֵאשׁית. מָה רַבּוּ מַעֲשֶׁהְּ, יְיָ; בְּלָּ בְּּלְבְּלָה עִשְׂיתְ, מְלְּאָה הָאָרֵץ לִנְיֶנֶךְ. הַמֶּלֶדְ הַמְרוֹמָם לְּבַדּוֹ מֵאָז. הַמְשָׁבָּח וְהַמְּפֹאָר וְהַמִּחְנַשֵּׁא מִימוֹת עוֹלֶם. אֱלֹהֵי עוֹלֶם, בְּרַחְמָיִדְ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֻזְנוּ, צוּר מִשְּנַבְּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְּׁנָּב בַּעֲדְנוּ.

אָל בָּרוּדְּ נְּרוֹל דֵּעָה, הַכִּין וּפְּעַל זְהָרֵי חַמָּה, מוֹב יָצַר בְּבוֹר לְּשְׁמוֹ, מְאוֹרוֹת נְתַן סְבִּיבוֹת עָזוֹ, פִּנוֹת צְבָּאִיו קְּרוֹשִׁים, רוֹמְמֵי שַׁדִּי, הָּמִיד מְסַבְּרִים כְּבוֹד אֵל וְּקְרֻשְׁתוֹ. תִּתְבְּרַדְּ, יְיָ אֱלֹתֵינוּ בַשְּׁמִים מִפְּעַל וְעַל הָאָרֶץ מִתְּחַת, עַל כְּל שֶׁבַח מַמְעַל וְעַל הָאָרֶץ מִתְּחַת, עַל כְּל שֶׁבַח מַעֲשֵׁל וְעַל מְאָוֹרִי אוֹר שֶׁעְשִּׁית; הַמְּה וְפְאַרְוּדְּ סֶלְּה. מִעְשֵׁה יְדֵידְ, וְעַל מְאְוֹרֵי אוֹר שֶׁעְשִׁית; הַמְּה וְפְאַרְוּדְּ סֶלְּה.

Continue תְּלְבֶּרְ, page 295.

ON SABBATH

הַכּל יוֹדְוּף וְהַכּל יְשַׁבְּחְוּף, וְהַכּל יאמְרוּ אֵין קְרוֹשׁ כַּיִי. הַכּל יְרוֹמְמִּוּף פֶּלְּה, יוֹצֵר הַכּל; הָאֵל הַפּוֹתְחַ בְּכָל יוֹם הַלְּתוֹת שַׁעֲרֵי מִוְּרָח, וּבוֹקָעַ חַלּוֹנֵי רָקִיעַ, מוֹצִיא חַמְּה מִמְּקוֹמָה, וֹלְבָנָה מִמְּכוֹן שָׁבְחָה, וּמֵאִיר לְעוֹלָם כָּלוֹ וּלְיוֹשְׁבְיוֹ We pour out our hearts of stone like water; Searcher of hearts, bring forth the morning light; Cleanse us that we be pure this day of pardon; Hearken and forgive, and say "I forgive."

Forgive thy people on this holy day, O thou who art exalted and holy.

ON WEEKDAY

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, in heaven above and on the earth below, for all thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.

Continue "Be thou blessed." page 296.

ON SABBATH

All shall thank thee; all shall praise thee; all shall declare: There is none holy like the Lord! All shall forever extol thee, Creator of all. Thou, O God, openest daily the gates of the east, and cleavest the windows of the sky; thou bringest forth the sun from its place, and the moon from its abode, and givest light to the whole world and to its inhabitants whom thou hast created in thy mercy.

שֶׁבָּרָא בְּמִבַּת הָרַחֲמִים. הַמָּאִיר לְּאָרֵץ וְלַדְּרִים עְלֶּיְהְ בְּרַחֲמִים, וּבְטוּבוֹ מְחָהֵשׁ בְּכָל יוֹם תְּמִיד מֵעֲשֹׁה בְרֵאשׁית. מָה רַבּוּ מִעֲשֵׂיךּ, יָיָ; כָּלֶּם בְּחָבְמָה עְשִׂיתָ; מְלְּאָה הָאָרֵץ הְהַּמִּרְנַשֵּׂא מִימוֹת עוֹלֶם. צֵּלֹהֵי עוֹלֶם, בְּרַחֲמֶיךְ הָרַבִּים רַחֵם עְבֵיינִיןּ אָזְנוּ, צוּר מִשְּׁנָבֵנוּ, מָנֵן יִשְׁעֵנוּ, מִשְּׂנָב בַּעֲרַנוּ.

Reader אין עַרוֹדְ לְּדּ, וְאֵין זוּלְתֶדְ; אֶפֶס בִּלְּתֶדְ, וּמִי רְוֹמֶה כַּדְּ. אֵין עַרוֹדְ לְדּ, יָיְ אֱלֹבֵינוּ, בְּעוֹלָם הַזָּה: וְאֵין זוּלְתְדְּ, מַלְבֵנוּ, לְחַיֵּי הָעוֹלָם הַבָּא. אֶפֶס בִּלְתְדָּ, גּוֹאֲלֻנוּ, לִימוֹת הַפָּשִׁים; וִאֵין דְּוֹמֶה לִדּ, מוֹשִׁיעֵנוּ, לִתְחָיַּת הַמֵּתִים.

אָל אָדוֹן עַל כָּל הַמַּעֲשִׂים בְּרוּדְ וּמְבֹרָדְ בְּפִּי כָּל וְשְּׁמָה;

נְּדְלוֹ וְטוּבוֹ מָלֵא עוֹלְם דְּעַת וּתְבוּנָה סוֹבְבִים הוֹדוֹ.

הַמְּהְנָּאָה עַל חַיּוֹת הַלְּדֶשׁ וְנָהְדֵּר בְּכְבוֹד עַל הַמֶּרְכָּבְה;

זְבוּת וּמִישׁוֹר לְּפְנֵי כִסְאוֹ הָשֶׁרִים בְּלֵבְי בְּכְבוֹד עַל הַמֶּרְכָּבְה;

מוֹבִים מְאוֹרוֹת שֵּבְּרָא אֱלֹבִינִי יְצָרְם בְּדְעַת בְּבִינָה וּבְהַשְּׁבֵּל;

מְלֵאִים זִיו וּמְפִיקִים נְּנָה
נְאָה זִינִם בְּכֵל הָעוֹלְם;

שְׁמֵחִים בְּצִאחָם וְשְׁשִׁים בְּבוֹאְם עוֹשִׁים בְּאֵימָה רְצוֹן קוֹנָם.

פָּאֵר וְכָבוֹד נוֹתְנִים לְּשָׁמוֹ צְהֲלֶּה וְרָנָה לְּזֶבֶר מַלְּכוּתוֹ;

שֶׁבַח נוֹתְנִים לוֹ כָּלֹ צְבָא מָרוֹם, תִּפְאֶרֵת וּנְּדֻלְּה, שְּׂרָפִים וְחַיּוֹת וְאוֹפַנֵּי הַקְּרֶשׁ.

ָקָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר רָאָה וְהָתְקִין צוּרַת הַלְּבָנָה.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

There is none to be compared to thee, and there is none besides thee; there is none but thee. Who is like thee? There is none to be compared to thee, Lord our God, in this world, and there is none besides thee, our King, in the life of the world to come; there is none but thee, our Redeemer, in the days of the Messiah; and there is none like thee, our Deliverer, during the revival of the dead.

God is the Lord of all creation; Blessed and praised is he by every soul. His greatness and goodness fill the universe; Knowledge and wisdom surround his majesty.

He is exalted above the celestial beings, And adorned in glory above the chariot. Purity and justice stand before his throne; Kindness and mercy fill his glory.

Good are the luminaries which our God has created; He made them with knowledge, wisdom and insight; He placed in them energy and power To have dominion over the world.

Full of splendor, they radiate brightness; Beautiful is their brilliance throughout the world. They rejoice in their rising and exult in their setting, Performing with reverence the will of their Creator.

Glory and honor do they give to his name,
And joyous song to his majestic fame.
He called forth the sun, and it shone;
He saw fit to regulate the form of the moon.
All the hosts of heaven give him praise;
All the celestial beings attribute glory and grandeur—

תְּתָבָּרַדְּ לָּגָצַח צוּרָנוּ, מַלְּבֵנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא מְקרוֹשִׁם;
ישְׁתַבַּח שִׁמְדִּ לָּעָבַח צוּרֶנוּ, וֹמַשְׁמִיעִים בְּיִרְאָה, יְחַד בְּקוֹלֹּ,
בְּלֶם עוֹמְדִים בְּרוּם עוֹלֶם, וּמַשְׁמִיעִים בְּיִרְאָה, יְחַד בְּקוֹלֹ,
דְּבְרִי אֱלֹהִים חַיִּים וּמֶלֶּדְ עוֹלֶם, כְּלֶּם עְשִׁים בְּאֵימָה וּכִיִּרְאָה
בְּעֵילָה וּבִּוֹלִים, בְּלֶּם פּוֹתְחִים אֶת פִּיהֶם בִּקּיְלְשָׁה וּבְטְּהְרִים
בְּאֵילָה וּבְזִמְרָה, וּמְבָּרְכִין וּמְשַׁבְּחִין, וּמְבָּאָרִו וּמַעֲרִיצִין,
בְּשִׁירָה וּבְזִמְרָה, וּמְבְּרְכִין וּמְשַבְּחִין, וּמְבָּבְרִין וּמַאַרִיצִין,
בּשִׁירָה וּבְזִמְרָה, וּמְבְרְכִין וּמְשַבְּחִין, וּמְקַבְּישִׁין וּמַמְלִיכִין–

אֶת שֵׁם הָאֵל הַמֶּלֶדְ הַנְּרוֹל, הַנְּבּוֹר וְהַנּוֹרָא, קְרוֹשׁ הוּא.
וְכָלֶּם מְקַבְּּלִּים עֲלֵיהֶם עֹל מַלְּכוּת שְׁמִים זֶה מִזֶּה, וְנוֹחְנִים בְּאַהָבָה רְשׁוֹת זֶה לְּזֶה Reader לְהַקְּרִישׁ לְיוֹצְרָם. בְּנְחַת רְוּחַ, בְּשְׁבָּה רְשׁוֹת זֶה לְזֶה הְבִּנְעִימָה קְרֹשְׁה, כֻּלֶּם בְּאֶחָר עוֹנִים בְּאֵימָה, נְאַבְּה:

קָרוֹשׁ, קָרוֹשׁ יָיָ צְבָאוֹת; מְלֹאׁ כָלֹ הָאָרֶץ כְּבוֹרוֹ.

To God who rested from all the work of creation on the seventh day, and ascended to sit upon his throne of glory. He vested the day of rest with beauty, and called the Sabbath a delight. Such is the hymn sung by the seventh day, on which God rested from all his work. The seventh day itself utters praise, saying: "A song of the Sabbath day—It is good to give thanks to the Lord." Therefore, let all God's creatures glorify and bless him; let them attribute excellence, glory and grandeur to God, the King and Creator of all, who in his holiness bestows rest upon his people Israel on the holy Sabbath day. Thy name, Lord our God, shall be hallowed; thy fame, our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, our Deliverer, for thy excellent handiwork, and for the bright luminaries which thou hast made; they ever render thee glory.

Be thou forever blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty, all of them are holy; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, graciously granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody they all acclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts; The whole earth is full of his glory.¹

¹ Isaiah 6:3.

The ark is opened.

Response to each stanza below: ברוך שֵם בְבוֹד מַלְכוּתוֹ

Reader and Congregation:

מַלְכוּתוֹ בָּקְהַלֹּ עֲדָתִי וּכְבוֹדוֹ הִיא אֱמוּנְתִי; אַלָּיו בִּקְשָׁתִי לְּכַבֵּר עֲוֹן חַשְּאתִי, וּבִיוֹם צוֹם כִּפּוּר סִלִּיחַתִי יַעַנֵּה וִיֹּאמֵר סַלְּחַתִּי.

> קָרוֹשׁ אַדִּיר בַּעֲלָיָתוֹ, קָרוֹשׁ בִּתְשׁוּבָה שָׁת סְלִיחָתוֹ, קָרוֹשׁ נִּלָּה לְּעַמּוֹ סוֹר דָּתוֹ, קָרוֹשׁ דַץ עַל בַּבָּרֵת צֹאן מֵרְעִיתוֹ.

> > ֶּלֶרוֹשׁ הַפּוֹלֵחַ לַּאָיֻפְּתוֹ, לֶרוֹשׁ וִעֵּלוֹ יְּבִוּרָתוֹ, לֶרוֹשׁ וִנֵּר אֲיָפֶּה בְּאַהֲבָתוֹ, לָרוֹשׁ חָבֵּר אָיָפָּה בְּאַהֲבָתוֹ,

לָרוֹשׁ הַּוֹר מְּשָׁר בַּשְׁנָה שֶׁת קְּרִיאָתוֹ. לָרוֹשׁ כַּפָּר לְּעַמָּף יִשְּׁרָאֵל שִׁנְּתוֹ, קרוֹשׁ כַּפָּר לְעַמָּף יִשְׁרָאֵל שִׁנְּנְתוֹ, קרוֹשׁ הַּהֵר פְשָׁילָג חֲשָׁאֵי סְנֻלְּתוֹ,

קָרוֹשׁ מוֹחֵלֹ וְסוֹבֵּחֲ לִּתְשׁיּמְתוֹ, קָרוֹשׁ נִרְאָה בְּהַר מְרוֹם הָרִים עֲמִידָתוֹ, קָרוֹשׁ סוֹבֵחַ וְטוֹב לְּסוֹבְבֵּי עֹלֹ יִרְאָתוֹ, קָרוֹשׁ עָוֹן יְבַפֵּר וְלֹא יָעִיר כָּלֹ חֲמָתוֹ.

אדיר, an alphabetical acrostic, is called Ofan because it precedes. The response "Blessed be the name of his glorious majesty" is used

The ark is opened.

Response to each stanza below:

Blessed be the name of his glorious majesty.

Reader and Congregation:

His majesty is within my assembled people; My belief in him is glorification of him; Him I implore to forgive all my iniquities; On this day of pardon, may he answer "I forgive."

The Holy One is mighty in his heavens.

The Holy One forgives upon repentance.

The Holy One tells his Law to his people.

The Holy One is pleased to pardon his flock.

The Holy One is his people's Forgiver.

The Holy One—his people praise his strong acts.

The Holy One recalls his people with love.

The Holy One delights in his people's fast.

The Holy One purifies all the unclean.

The Holy One makes their sins white as snow.

The Holy One pardons Israel's misdeeds.

The Holy One singles out one day each year.

The Holy One pardons those who long for him. The Holy One appears on the lofty mountain. The Holy One is good to those who fear him. The Holy One pardons faults and stirs not wrath.

here as a refrain repeated after each stanza in keeping with the following midrashic statement: "When Moses ascended to heaven he heard the ministering angels using this response and he brought it down to Israel . . . On the Day of Atonement when the people of Israel are as pure as the ministering angels they recite this angelic response aloud, but throughout the year they say it quietly." לְרוֹשׁ פְּשָׁעִים מַזְעַבִּיר בְּצִּדְקָתוֹ, לְרוֹשׁ צוֹם הֶעָשׁוֹר יְלֵבֵּל לְּתְשׁוּבְתוֹ, לְרוֹשׁ לַבֵּץ לְחַלֹּ לְּרוֹשִׁים בְּחֶלְּלְתוֹ, לְרוֹשׁ שׁוֹבֵן שְׁחָלִים בִּמְכוֹן שִׁבְתוֹ. לָרוֹשׁ שִּׁוֹבִן שְׁחָלִים בִּמְכוֹן שִׁבְתוֹ,

מַלְכוּתוֹ בִּקְחַלֹּ עֲדָתִי וּכְבוֹדוֹ הִיא אֱמוּנְתִי; אַלְיוֹ בִּקְשָׁתִי לְּכַבֵּר עֲוֹן חַטְּאתִי, וּבִיוֹם צוֹם בִּפּוּר סָלִּיחָתִי יַעַנֵּה וִיֹאמֵר סָלָחִתִּי.

The ark is closed.

וְהַחֵיּוֹת יְשׁוֹרֶרוּ, וּכְרוּבִים יְפָּאֵרוּ, וּשְׂרָפִים יָרְנּוּ, וְאֶּרְאֶלִּים יְבָרְכוּ. פְּנִי כָּלֹ חַיָּה וְאוֹפַן וּכְרוּב לְּעָמַת שְׂרָפִים, לְּעָמְּתִם מִשֵּבְּחִים וָאוֹמָרִים:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

לְּאֵל בָּרוּהְ נְעִימוֹת יִתֵּנוּ; לַמֶּלֶבְה, אֵל חֵי וְקַּיְם, זְמָרוֹת יֹאֲמֶרוּ, וְתִשְׁבְּחוֹת יַשְׁמִיעוּ; כִּי הוּא לְּבַהוֹ מְרוֹם וְקְרוֹשׁ, פּוֹעֵלֹ יְשׁמִיעוּ, וְתִשְׁבְּחוֹת יַשְׁמִיעוּ; כִּי הוּא לְּבַהוֹ מְרוֹם וְקְרוֹשׁ, פּוֹעֵלֹ יְשׁוּעוֹת, עֹבֶּי רְשׁוֹת, מַּצְמִיְחַ יְשׁוּעוֹת, בּוֹרֵא רְפּוּאוֹת, נוֹרָא תְהִלּוֹת, אֲרוֹן הַנְּפְּלָאוֹת, הַמְּמוֹר: בְּמִחַבֵּשׁ בְּמוֹבוֹ בְּכָלְ יוֹם תְּמִיר מִעְשֵׂה בְרֵאשִׁית, בְּאָמוּר: לְּעֹשֵׁה אוֹרִים נְּרֹלִים, כִּי לְעוֹלְם חַסְהוֹ. Reader אוֹר חְרָשׁ עַלּ צִיוֹן תְּאִיר, וְנִוְבֶּה כֻלְּנִוּ בִּמְהֵרָה לְּאוֹרוֹ. בְּרוּהְ אַתְּה, יִיְ, יוֹצֵר הַמְאוֹרוֹת.

The Holy One removes our guilt graciously. The Holy One accepts our repentance-fast. The Holy One guides the godly in mercy.

The Holy One is most gracious, there's none else.

The Holy One abides in the high heavens.

The Holy One is glorified by angels.

His majesty is within my assembled people: My belief in him is glorification of him; Him I implore to forgive all my iniquities; On this day of pardon, may he answer "I forgive."

The ark is closed.

The heavenly beings, cherubim and seraphim, sing hymns of praise and glory. Facing the seraphim, the celestial beings utter praise and exclaim:

Blessed be the glory of the Lord from his abode.1

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. He alone, exalted and holy, performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."2 O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

אור חדש על ציון תאיר, speaking of the spiritual light which is to shine over Zion, was the subject of considerable controversy during the Middle Ages. Rav Saadyah Gaon was strongly opposed to it, because it breaks the line of thought by introducing a prayer for the future into a eulogy concerning the past and present. Rabbi Zedekiah ben Abraham Anaw of thirteenth century Rome, in his Shibbole ha-Leket, quotes Rav Saadyah Gaon as follows: מה שאומרים ,ואור חדש על ציון תאיר' וחותמין ,יוצר המאורות', טעותא הוא בידן. מה טעם?

¹Ezekiel 3:12. ²Psalm 136:7.

אַהַבָּה הַבָּה אָהַבְּחָנוּ, יִי אֱלֹהֵינוּ; חֵמִלָּה גְרוֹלֶּה וִיתֵרַה חמַלָּתַ עַלֻינוּ. אָבֵינוּ מַלְּבֵנוּ, בַּעַבוּר שָׁמַדְּ דַגַּדוֹל ובעבור אַבוֹתֵינוּ שֶׁבַּטִחוּ בָדְּ וַתְּלַמִּדָם חָקֵי חַיִּים לַעַשוֹת רְצוֹנְדְּ בְּלֶבֶב שלם, כן תחננו ותלמדנו. אבינו האב הרחמן, המרחם רחם עַלַינוּ וָתָן בִּלְבֵנוּ בִּינָה לְּהָבִין וּלְהַשִּׁבִּילֹ, לְשִׁמִעַ לְּלְמֹר וּלְּלַמֶּד, לְשָׁמֹר וָלַעֲשׁוֹת וּלָקַיֵם אָת כָּלֹ דְּבְרֵי תַלְּמוּר תּוֹרַתֵּדְ, בָּאַהַבָּה. וָהָאֵר עֵינֵינוּ בָּתוֹרָתֶךּ, וִדַבֵּק לְבֵנוּ בִּמִצְוֹתֵיךּ, וַיַחֵר לבבנו לאהבה ולוראה את שמה, למען לא גבוש ולא נכלם ולא נבשל לעולם ועד. כִּי בִשֶׁם קַרְשָׁדְ הַנַּרוֹל וְהַנוֹרֵא בַּטַחָנוּ, נניקה ונשמחה בּישועתה. מַהֶר וְהָבֵא עַלֵּינוּ בִּרַכַה וְשַׁלּוֹם מהרה מאַרבע כַּנִפוֹת כַּלֹ הַאָרֵץ; וּשְׁבוֹר עְלֵּנוּ מַעַלֹ צַוַארֵנוּ, וָתוֹלִיכֵנוּ מְהֵרָה קּוֹמְמִיוּת לָאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתַּה. וּבָנוּ בַחַרָתַ מִבָּל עַם וִלְשׁוֹן, Reader וְקַרבּתָנוּ מַלְבֵּנוּ לְשִׁמְדְ הַנָּרוֹל סַלָּה, בָּאֵמֶת בְּאַהַבָּה, לְהוֹרוֹת לְּדְּ וּלְיַחֶרָדְ וּלְאַהַבָּה אָת שָׁמַדָּ. בַּרוּדָ אַתַה, יָיַ, הַבּוֹחֶר בְּעַמוֹ יִשְׂרָאֵלֹ בְּאַהַבַה.

לפי שלא תקוני חכמים ברכה זו על אור העתיד, לימות המשיח, אלא על האור שאני רואים .Compare Siddur Rav Saadyah Gaon, Jerusalem 1941, Page 37; אוצר , page 270.

אהבה הבה, one of the most beautiful prayers in the liturgies of the world, is very old and was probably instituted by the men of the Great Assembly in the early period of the second Temple. A profound love for God and the Torah is echoed in this prayer, in which the merciful Father is entreated to enlighten our eyes and our minds to understand his teachings. This is the second of the two blessings preceding the Shema, אור being the first. As Psalm 19 praises God first for the sun and then for the Torah which enlightens the mind, so have we in these two blessings first a thanksgiving for natural light, then a thanksgiving for spiritual enlightenment. As in the case with all prayers, occasional variations have been introduced here in the course of many centuries.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for thy great name's sake and for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame and stumbling. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. Hasten, bring speedily upon us blessing and peace from the four corners of the earth. Break the alien voke from our neck, and speedily make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations: thou, our King, hast in truth graciously brought us near thy great name, that we may praise thee, acclaiming thy Oneness and loving thy name. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

to learn and teach, emphasizes one of the greatest Jewish ideals and aspirations. Rabbi Jacob Anatoli of thirteenth century Naples, in his Malmad ha-Talmidim, writes to the effect that true wisdom is unselfish. It craves to be shared. The truly wise man will freely dispense what he himself has so generously received. Like the prophet of old, he will not be deterred by any timidity or fear from the exercise of his powers. He will unshrinkingly speak words of admonition and reproof to the strong and weak alike. For truth need never tremble, even when great multitudes are arrayed against it. Now Torah implies more than a body of ancient religious lore; it also signifies a careful probing of the truth embodied in the text, which will disclose its deeper meaning and wider application. And what branch of human wisdom is there that can be dispensed with in our endeavor to arrive at a fuller knowledge of God? The chief function of the Torah is to lead man into the path of righteousness. Biblical narratives are not mere reproductions of historical episodes; they teem with lessons of eternal truth. The Torah suggests to us not only our duty as truth-seekers, but also our responsibility as teachers and interpreters of the truth to the people.

יחד לבכנו let our heart be concentrated upon God, and not distracted by worldly desires. Such singleheartedness is frequently expressed by the phrases "a whole heart," "a perfect heart."

(When praying in private, add: אֵלָ בֶּוְבֶּוֹן בּיִאָבָוֹן) רברים ו, ד-ט

שָׁמַע יִשְּׂרָאֵלֿ, יְיָ אֱלֹדֹחֵינוּ, יְיָ אֶחָד. בָּרוּף שֵׁם בָּבוֹד מַלְבוּתוֹ לְעוֹלֶם וְעֵד.

וְאָחַבְתָּ אָת יְיָ אֱלֹהֶיף בְּכָל לְּבָבְּף וּבְכָל נַפְּשְׁף וּבְכָל מָאֹרֶף. וְשָׁנִּתָּם לְּבָגֵיף, וְדִבּּרְתָ בְּם בְּשִׁבְתִּד בְּבִיתֶף, וּבְלֶּבְתְּּ בַּדֶּרֶף, וּבְשָׁבְבָּף וּבְקוּמֶף. וְקְשַׁרְתָּם לְּאוֹת עַלֹּ יָדֶף, וְהָיוּ בַּדֶּרֶף, וּבְשָׁבְיִף, וִדִבּּרְתָ בָּם בְּשִׁבְתִּד בְּבִיתֶף, וּבְלֶּבְתְּּד בַּבְּרֶף, וּבְשָׁבֶיף. וּבְתַבְתָּם עַלֹּ מִזְוֹת בֵּיתֶף וּבְשָּעֵרִיף.

דברים יא, ינ-כא

וְהָיָה אָם שָׁלְשַ תִּשְׁמְעוּ אֶלֹ מִצְוֹתֵי, אֲשֶׁר אָנֹכִי מְצַנֶּה אֶהְכֶּם הָיֹם, לְּצָּהָרוֹ בְּכָלוֹ לְּבָבָם וּבְּכָלֹ תְּצָנֶה, וְאָשָׁרְ אָנֹכִי מְצַנֶּה אֶהְכֶם הַיּוֹם, לְצִּהָבִּר וּמַלְּקוֹשׁ; וְאָפַפְּתָּ וְבָּבְּבֶם. וְנָתַתִּי אַבְּבְבְּם בְּעָתּוֹ, יוֹנֵה וּמַלְּקוֹשׁ; וְאָפַפְּתָּ וְדְּגֵּנְה, וְתִירשִׁר וְנָתַתִּי אַבְּבְבְּם בְּעָתּוֹ, יוֹנֵה וּמַלְּקוֹשׁ; וְאָפַפְּתָּ וְשָׁבְרָתָּם. וְעָבַרְתָּם נְעָבַרְתָּם לְבָבְּכֶם, וְסַרְּהֶם וַנְּבַרְתָּם נִעְבַרְתָּם נִעְבַרְתָּם נִעְבַרְתָּם לְנָבְבָּם, וְעָצֵר מָשְׁלִּתְּי הַאָּרִים, וְהָאֵרְמָה לֹא תִתֵּן לָּבֶם. וְשָׁמִתֵּם נִצִּבְרְתָּם מִעַלֹּ הָאָרִץ הַשִּׁבְת אֲשֵׁר יִי נֹתֵן לָבֶבם. וְשַׁמְתָּם נִצְּבְרְתִּם מְהָרָה מִעַל הָאָרץ הַשִּׁבְּה אֵשֵּר יִי נֹתֵן לָבֶבם. וְשַׁמְתֵּם מִנְרָה מִעַל הָאָרץ הַשִּׁבָה אֵשֵּר יִי נֹתֵן לָבֶבם. וְשַׁמְתֵּם

The initial letters of אמ מלך נאמן אל מלך נאמן אי form the word אמן. There are 245 words in the Shema. When the Reader repeate אה אל היכם אמר הוא היא להיכם אם להיכם אמר הוא להיכם אלהיכם אליכם אלהיכם אליכם אלהיכם אליכם אלהיכם אלהיכם אלהיכם אלהיכם אלהיכם אלהיכם

The last letters of war and war form the word "witness"), that is, he who recites the Shema bears witness that God is One.

The Shema, Israel's confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our love of God by careful observance of his pre-

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul,

cepts which are designed to assure our happiness. The third section contains the law of tsitsith, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The Shema, sounding the keynote of Judaism, is the oldest portion of the Siddur. In the morning service the Shema is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164: Berakhoth 11b).

אֶת דְּבָרֵי אֵכֶּה עַל לְּבַבְּבֶם וְעַל נַפְּשָׁבֶם; וּלְשַׁרְשֶׁם אֹתָם לְאוֹת עַל יָרְבֶּם, וְרָיוֹ לְטוֹשִׁפֹת בֵּין עֵינִיבֶם. וְלְשַׂרְשֶׁם אֹתָם אֶת בְּנִיכֶם לְּדַבֵּר בָּם, בְּשִׁבְתְּדְּ בְּבֵיתֶדְ, וּבְעֻׁבְּרָדְ, וּבְשְׁבְבִּדְּ וּבִקוּמֵדְ. וּבְתַבְּתָם עַל מִזוּזוֹת בִּיתֵדְ וּבְשָׁעַרֵידְ. וּבְקוּמֵדְ. וּבְתַבְתָּם עַל מִזוּזוֹת בִּיתֵדְ וּבְשָׁעַרֵידְ.

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַלֹּ הָאֶדְטָה אֲשֶׁר וִשְׁבַּע יִיְ לַאֲבֹתִיכֶם לְּתַת לְהָם, כִּימִי הַשְּׁמָוִם עַלֹּ הָאֶדְטָה

במדבר טו, לז-מא

וֹּיְאמֶר יִיְ אֶל משֶׁה צַאמֹר: דַּבֵּר אֶל בְּנֵי יִשְּׂרָאֵל וְאָמַרְתְּ אֲלֵהֶם, וְעָשׁוּ לְּהֶם צִיצִּת עַלֹּ בַּנְפֵי בִּנְדִיהֶם לְּרֹרְהָם; וְנְהְנוּ עַלֹּ צִיצִת הַבְּנְף פְּתִילֹ חְּכֵלֶת. וְהְיָה לְּכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶם אֶת בָּלֹ מִצְוֹת יִיְ, וַעֲשִׁיתֶם אֹתִם; וְלֹא תְתְּרוּ אֲחֲבִי לְּבַבְכֶם וְצִּחֲבִי עֵינִיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲבִיהֶם. לְּמַעַן חִוּבְרוּ וַעֲשִׁיתֶם אֶת בָּלֹ מִצְוֹת; וְהִייתֶם לְּדִשִׁים לֵאלֹהִים לְּמַעַן אָנִי יִיְ אֱלֹהִיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶבֵיץ מִצְּלְרִים לְּהְוֹת

אֲמֶת וְיַצִּיב, וְנָכוֹן וְקַיֶּם, וְיָשֶׁר וְנָאֲמֶן, וְאָהוּב וְחָבִיב, וְנָחְמֶד וְנָעֵים, וְנוֹרָא וְאַדִּיר, וּמְתָקּן וּמְקָבְּלּ, וְטוֹב וְיָפֶה הַדְּבָר הַזֶּה יִשְׁעֵנוּ. הַּמִּלְם וָעֶד. אֲמֶת, אֱלֹהֵי עוֹלֶם מַלְּבֵנוּ, צוּר יִעֲלֹב מְגֵן וּמֵלְכוּתוֹ נָאֲמוּנְתוֹ לָעַד מִיְמֶת. וּדְבָרְיו חָיִים וְקַנְּמִים, נָאֲמְנִים וּמֵלְכוּתוֹ נָאֲמוּנְתוֹ לָעַד מִיְמֶת. וּדְבָרְיו חָיִים וְקַנְּמִים, נָאֲמְנִים בָּנֵינוּ וְעַלִּ דּוֹרוֹתֻינוּ, וְעַל בָּל דּוֹרוֹת זָרַע יִשְּׁרָאֵל עַבַּדִיף.

אמח וציב is mentioned in the Mishnah (Tamid 5:1) among the prayers used in the Temple. The fifteen synonyms, מפה-ויציב, correspond to the fifteen words in the last sentence of the Shema, beginning with and ending with

and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

אמת המה. The rule is not to interrupt the connection between אמה ה' אלהיכם המה אמה. as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhoth 2:2).

הדבר הזה refers to the Shema as a solemn profession of the Oneness of God. The Shema is the watchword of Israel's faith, and it is the desire of every loyal Jew to have it upon his lips when he dies.

עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבֶר טוֹב וְקַנֶּם לְעוֹלְם נְעֵּר, אֲמֶת, שְׁאַתָּה הוּא נְעֶבר, פּוֹבְנוּ נִאֲלֹתוּ הּוּא נְעֶבר, שְׁאָתוּנִּה, שְׁאַתָּה הוּא יְיָ אֱלֹתִינוּ, נִאְלֹתִינוּ, מַלְּבְנוּ נִאֲלֹך אֲבוֹתִינוּ, נֹאֲלֹתוּ נֹאָלֹ בְּוּה וֹמַצִּילֵנוּ; מִעוֹלְם הוּא בְּוֹתִינוּ, יוֹצְרְנוּ צוּר יְשׁוּשְׁתֵנוּ, פּוֹרְנוּ וּמַצִּילֵנוּ; מֵעוֹלְם הוּא שְׁמֶוּף, מֻלָּה, מַלְנוּ עוֹר אֱלֹת עוֹר אֱלֹתוּף, מֻלָּה.

עַזַרַת אַבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָב, מָגַן וּמוֹשִׁיעַ לָּהַם וָלָבְנֵיהֵם אַחַרִיהֵם בָּכָלֹ דּוֹר וָדוֹר. בִּרוּם עוֹלֻם מוֹשֶׁבֵּדְּ, וּמִשְׁפָּמֶיד וָצִדְקָתְד עַד אַפְסֵי אָרֵץ. אֱמֶת, אַשְׁרִי אִישׁ שֵׁישִׁמַע לְּמִצְוֹתֶיךּ, וְתוֹרָתְדּ וּדְבָרִדּ יָשִׁים עַלֹּ לִבּוֹ. אֵמֶת, אַתָּה הוּא אָדוֹן לְּעַמֶּךָ, וּמֶלֵךְ וּבּוֹר לָּרִיב רִיבָם לְּאָבוֹת וּבָנִים. אֵמֵת, אַתָּה הוּא רָאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶידְ אֵין לָּנוּ מֶלֶּדְ נּוֹאֵלֹ וּמוֹשִׁיעַ. אֱמֶת, מִמִּצְרָיִם נְאַלְּחָנוּ, יִיְ אֱלֹהֵינוּ, וּמְבֵּית אָבָרִים פָּרִיתָנוּ. כָּל בְּכוֹרֵיהֶם הָרֶנְתָּ, וּבְכוֹרְךְּ יִשְׂרָאֵלֹ נְּאָלְּחֶּ, וִיַם סוּף לָבֶם בָּקַעָהָ, וְזִרִים מִבַּעָהָ, וִירִירִים הֵעֵבַרָהַ; וַיִבַסּוּ מַיִם צָבִיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר. עַלֹּ זֹאת שָׁבִּחוּ אֲהוּבִים וָרוֹמְמוּ לָּאָלֹ, וָנָתְנוּ יִדִידִים זִמִירוֹת, שִׁירוֹת וְתִשְׁבַּחוֹת, בַּרַבוֹת וְהוֹדָאוֹת לַפֶּלֶּדֶּר, אֵל חַי וְקַיָּם. רָם וִנְשָּׂא, נֶּדוֹל וִנוֹרָא, מַשְׁפִּיל נָאִים עֲדִי אָרֶץ וּמַנְבָּיהַ שְׁפָּלִּים עֵדִי מָרוֹם, מוֹצִיא אֲסִירִים וּפוֹרֵה עַנָוִים, וִעוֹזֵר דַּקִּים, וִעוֹנֵה לְעַמּוֹ יִשְּׁרָאֵל בָּעֵת שַׁוּעָם אַלָּיוּ. תִּהְלּוֹת לְּאֵל עֶלְּיוֹן גֹאֲלָם, בָּרוּדְ הוּא וּמִבֹרָדְ.

משֶׁה וּבְנֵי יִשְׂרָאֵל לְּךְּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבְּה, וְאָמְרוּ כֻּלְּם: מִי כָּמְׂכָה בָּאֵלִּים, יְיָ; מִי בְּמְׂכָה נָאְדְּר בַּקְּרֶשׁ, נוֹרָא תְהִלֹּת, עִשֵּׁה פֶּלֵא. Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal, and we have no other God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to them and their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. True it is that happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion the cause of fathers and sons. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. True it is that from Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but Israel thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings the arrogant low to the ground and raises the lowly up high; he frees the captives, and delivers the afflicted; he helps the poor, and answers his people of Israel whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

"Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, Awe-inspiring in renown, doing wonders?"

¹Exodus 15:11.

שִׁירָה חֲדָשֶׁה שָׁבְּחוּ נְאוּלִּים לְשִׁמְךּ הַנְּרוֹל עַל שְׂפַת הַיָּם; יַחַר כָּלָּם הוֹדוּ וְהִמְּלִּיִכוּ וְאָמְרוּ:

ּיָיָ יִמְלֹדְ דְּעוֹלְם וָעֶד.

צוּר יִשְּׁרָאֵלֿ, קוּמָה בְּעֻזְרַת יִשְׂרָאֵלֿ, וּפְּדֵה כִנְאֻמְּהְּ יְהוּדְה וְנָאֲמַר: נֹאֲלָנוּ יִיְ צְּבָאוֹת שְׁמוֹ, קְּדוֹשׁ יִשְׂרָאֵלֿ. בָּרוּדְּ אַתָּה, יִיָ, נָאַלֹ יִשְׂרָאֵלֿ.

The Amidah is recited in silent devotion while standing, facing east. אֲדֹנָי, שְׁפָתֵי תִּפְתָּח, וּפִי יַנִּיִּד תְּהַלְּתֶּךְ.

בְּרוּדְ אַתָּה, יָיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְקָּק, וַאלֹהֵי יַעֲלָב, הָאֵלֹ הַנְּדוֹלֹ הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עֶלְיוֹן, נּוֹמֵלֹ חֲסָדִים טוֹבִים, וְקוֹנֵה הַבֹּלֹ, וְזוֹבֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵלֹ לָבְנֵי בְנֵיהֶם לְּמַעֲן שָׁמוֹ בָּאֲהַבָּה.

זָכְרָנוּ לְּחַיִּים, מֶלֶּף חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶּר הַחַיִּים, לְמַצַּוּך אֱלֹתִים חַיִּים.

מֶלֶדְ עוֹנֵר וּמוֹשְׁיעַ וּמְנֵן. בָּרוּדְ אַתָּה, יְיָ, מָגַן אַבְרָהָם. אַתָּה גִבּוֹר לְעוֹלֶם, אֲדֹנָי; מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשְׁיעַ. מוֹרִיד הַשָּׁלֹּ.

מְכַלְּבֵל חַיִּים בְּחֶסֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִּים, וְרוֹפֵא חוֹלִּים, וּמַתִּיר אֲסוּרִים, וּמְלַיֵּם אֲמוּנְתוֹ לִּישֵׁנֵי עָפָר. מִי כָמְוֹדְּ, בַּעֲל נְבוּרוֹת, וּמִי דְּוֹמֶה לְּדְּ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּּעָה.

מִי כָמְוֹדּ, אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְּחַיִּים בְּרַחֲמִים. וְנֵאֵמֶן אַמָּה לְּהַחֲיוֹת מֵתִים. בְּרוּדְ אַמָּה, יְיָ, מְחַיֵּה הַמֵּתִים. אַתָּה קָרוֹשׁ וְשִׁמְּדְּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָלֹ יוֹם יְהַלְּלְּוּדְ מֶּלָה, בִּי אַלֹּ מֵלֵדְ נְּרוֹלׁ וָקָרוֹשׁ אָתַה. The redeemed sang a new song of praise to thy great name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

"The Lord shall reign forever and ever."

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised; and it is written: "Our Redeemer, thou art the Lord of hosts, the Holy One of Israel." Blessed art thou, O Lord, who hast redeemed Israel.

The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy God and King. לְּדוֹר נָדוֹר הַמְּקִיכוּ לָּאֵלֹּ, כִּי הוּא לְּבַדּוֹ מָרוֹם וְקָדוֹשׁ.

וּבְבֵן יִתְקַדֵּשׁ שִׁמְדּ, יְיָ אֱלֹהֵינוּ, עַלֹּ יִשְׂרָאֵלֹ עַמֶּדְּ, וְעַלֹּ יְרוּשָׁלַיִם עִירֶדְּ, וְעַלֹּ צִיּוֹן מִשְׁבֵּן בְּבוֹדֶדְּ, וְעַלֹּ מַלְּבוּת בֵּית דָוָר מִשִּׁיתֵדְּ, וִעַלֹּ מִבוֹנָדְּ וְתֵיכָלֶדְּ.

וּבְבֵן תֵּן פַּחְדְּדּ, יְיָ אֱלֹהֵינוּ, עַלֹּ כְּלֹ מַעֲשֶׂידּ, וְאֵימְתְּדּ עַלֹּ בְּלֹ הַמַּעֲשִׁים וְיִשְׁתַחוּוּ לְּפָנֵידְ כְּלֹ בָּל מַה שֶּׁבְּרֶאתְ, וְיִירָאוּדּ כְּלֹם אֲנִדְּה אַחַת לַצְעֲשׁוֹת רְצוֹנְךְ בְּלֵּבְב שְׁלֵם, הָמוֹ שֶׁיִּדְעְנוּ, יִיָ אֱלֹהֵינוּ, שֶׁהַשְּׁלְּשְׁן לְפְנֵידְ, עֹז בְּיִרְדְּ וּנְבוּרָה בִּמֹוֹ שֶׁיִּדְעְנוּ, יִיְ אֱלֹהֵינוּ, שַׁהַשְּׁלְשְׁן לְפְנֵידְ, עֹז בְּיִרְדְּ וּנְבוּרָה בִּמֹי שֶׁבְּרָאתָ.

וּבְבוֹ תֵּן בְּבוֹר, יָיָ, לְּעַמֶּך, תְּהַלְּה לִירֵאֶיף וְתִּקְנָה טוֹבָה לְדוֹרְשֶׁידּ, וּצְּמִיחַת קֶבָן לְדָנִד עַבְדֵּדּ, נִעַרְיכַת גַר לְבָּן־יִשֵּׁי לָעירֶדּ, וּצְמִיחַת קֶבָן לְדָנִד עַבְדֵּדּ, נִעַרְיכַת גַר לְבָּן־יִשֵּׁי מִשִּׁיחֵדָּ, בִּמָהֵרָה בִּנָמִינוּ.

וּבְבֵן צַדִּיִּקִים יִרְאוּ וְיִשְּׁמֶחוּ, וִישְׁרִים יַעֲלְזוּ, וַחֲסִידִים בְּרִנָּה יָגִילוּ, וְעוֹלֶּחָה תִּקְפָּץ־פִּיהָ, וְכָלֹ הָרִשְׁעָה בְּלְּהּ בְּעָשְׁן תִּבְיֵה, בִּי תַעֲבִיר מֵמְשֶׁלֵּח זָדוֹן מִן הָאָרֵץ.

וְתִּמְלֹדְ, אַתָּה הוּא יִי אֱלֹדְרוּ, מְהֵרָה לְּבֵדֶּךּ, עַלֹּ כְּלֹ מַעֲשֶׁידּ, בְּהַר צִּיּוֹן מִשְׁבֵּן בְּבוֹדֶדּ, וּבִירוּשְׁלַוִם עִיר קְּרְשֶׁדְּ, וַבֹּרוּב בְּרִבְרֵי קָרְשֶׁדְּ: יִמְלֹדְ יִיְ לְעוֹלֶם, אֱלֹדֹוְיִדְּ צִּיּוֹן לְּרֹר וָרֹר; הַלִּלוּיָה.

ָּקָרוֹשׁ אַפָּה וְנוֹרָא שְׁמֶּדּ, וְאֵין אֱלְּוֹהַ מִכַּלְּעָדֵידּ, כַּכְּתוּב: נַיִּנְכַּה יְיָ צְּבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְּרוֹשׁ נִקְדַשׁ בִּצְּרָקָה. בְּּרוּדְ אַחָּה, יִיָּ, הַמֶּּלֶדְ הַקָּרוֹשׁ.

ובכן happens to have the same numerical value as ובכן ==78; hence, ובכן has been interpreted to mean O Lord (Mahzor Vitry, page 366).

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

ובכן תן מחדך contains the vision of the time when God shall be acknowledged and worshiped by all peoples, when peace and righteousness shall reign on the whole earth.

ובכן חן כבוד proclaims God's restoration of Israel in Eretz Yisrael.

¹Psalm 146:10. ²Isaiah 5:16.

אַהָּה בְחַרְתָּנוּ מִפָּל הָעַמִּים, אָהְבְהָ אוֹתָנוּ וְרָצִיתְ בְּנוּ, וְרוֹמַמְּתָנוּ מִכָּל חַלְּשׁוֹנוֹת, וְקַדַּשְׁתָנוּ בְּמִצְוֹתֶיף, וְקַרַבְתְּנוּ מַלְבֵנוּ לַעֲבוֹדְתֶף, וְשִׁמְּך הַנָּרוֹל וְהַפָּרוֹשׁ עָבֵינוּ קָרָצִיתָ

וַתִּמֶּן לְנוּ, יְיָ אֲלֹהֵינוּ, בְּאַהֲבָה אָת יוֹם (הַשַּׁבָּת הַזֶּה לְּקְרֶשְׁה וְלְּמְנוּחָה, וְאָת יוֹם) הַבּפּוּרִים הַזֶּה לְּמְחִילְּה וְלְּסְלִּיחָה וּלְּכַפָּרָה, וְלִמְחָלֹ־בּוֹ אֶת כָלֹ עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא לְּדֵשׁ, זֵכֶר לִּיצִיאַת מִצְרִים.

אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, יַעֲכֶה וְיָבֹא, וְיֵגְיעַ וְיִרְאֶה, וְיִרְאֶה וְיִשְׁמַע, וְיִבְּפָּה וְיִבְּבּה וְיִבְּה וְיִבְּאָה וְיִבְּהוֹ עִבְּדְּהְ, וְזִבְרוֹן יְרוּשְׁלֵּיִם עִיר קְרְשֶׁךְּ, וֹיְבְרוֹן כְּלְּשְׁרוֹם הַנָּפּוּרִים הַזָּה. זְבְרְנוּ, וְיְבְרוֹן בָּלְבְיִם עִיר קְבְּיְשְׁרְ, וְבְּקְבְּוּ בוֹ לְבְרְנָה, וְבִּלְנוּ, וְבִחָם עַנְיִרנּ, בוֹ לְבַרְבָה, וְהוֹשִׁעֵנוּ בוֹ לְבַרְבָה, וְהוֹשִׁעֵנוּ בוֹ יִבְיְבָר, וְשׁוּעָה וְרַבְּחַם עְזִינִינוּ, בוֹ לְבִיבְר יְשׁוּעָה וְרַחְמִים חוּס וְחָנְנִוּ, וְרַחֵם עָלֵיְנוּ בוֹ לְבִירְבָּר יְשׁוּעָה וְרַחְנִם אַתָּה וְנִחוּם אָתָּה וְהוֹשְׁיעֵנוּ, בּוֹ בִּרְבָר יְשׁוּעָה (בִּרְבָּר יִשׁוּעָה וְרַבְּחִם אַתָּה מִנִּינוּ, בּוֹ בּוֹים בּיִבְּר יִשׁוּעָה (בִּיִבְּר יִשׁוּעָה בִּוֹים בּוֹבְיִים שוֹבִים; וּבְּרְבַר יְשׁוּעָה (בִּיְבְּתְּנִוּ בוֹן בִּיִבְים מוֹבִים; וּבְּרְבַר יְשׁוּעָה (בִּיִבְּתְּלִּה חִנּין וְרַחוֹם אָּהָתְּה בּוֹ וְבִחוֹם בְּבָּר בְּיִבְּיִם מִּוֹבְיּה בּוֹ בְּבִּרְים בְּיִבְּר יִשְׁיִבְנוּ בוֹ בְּבְּרְבִּר יִשְׁבְּבוֹים בְּוֹבְיּת וְבְּבָּר וְשִּיּעְנוּ בִּיּבְיִים מוֹבִים; וּבִּרְבָּר יְשׁוּעְנוּ, בִּי אָבְּיִים מוֹבְּים בְּיִבְּים בְּבִּיים בְּבִּיים בּיּבְיִים מִיבִּים בְּיִים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּבִּים בְּיִים בְּבִּים בְּבְּבִיר יְשׁוּעְנוּ, בִּי בְּבִּים בְּיִבְּים בְּבִיר יִשׁוּבְּים בְּבִּים בְּיִבְּיִים בְּיִבְיִים בְּיִבְּיִים בְּבִּים בְּיִים בְּיִבּיוֹם בְּיִבְּיִים בְּיִבּים בְּיִיבְיּים בְּיִיבּים בְּבִים בְּיִבּיּים בְּיִבּיּים בְּיִבּים בְּיִיבְיּיִים מִינִינוּים בְּיִיבְּיִם בְּיִבּיּים בְּיִיבְּיִים בְּיִבּים בְּיִבְיּים בְּיִבּיים בְּיִבּיים בְּיִבּיים בְּיִבּיים בְּיִבּיים בְּיִבּיּים בְּיִיבּים בְּיִבּיּים בְּיִבּיּבּים בְּיִּים בְּיִיבּיוּ בְיִיבּים בְּיִים בְּיִּבּים בְּיִים בְּיִבּיּים בְּיִים בְּיִבְיּים בְּיִבְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְיִים בְּיִבְיִים בְּיִים בְּיִּים בְּיִים בְּיִים

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, מְחַלֹּ לַעֲוֹנוֹתִינוּ בְּיוֹם (חַשַּׁבְּת הַגָּה וּבְיוֹם) הַבְּפָּרִים הַזָּה. מְחֵה וְהַעֲבֵר בְּשָׁעֵינוּ וְחַמֹּאתֵינוּ מִנְּנֶד עֵינֵיךּ, בָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה בְּשָׁעֵיךּ לְּמַעֲנִי, וְחַפֹּאתֵיךּ; שׁוּבָה אֵלֵי כִּי נְאַלְתִיךּ. וְנֵאֱמֵר: כִּי בִיוֹם הַזֶּה יְכַבָּּר חַמֹּאתֵיך; שׁוּבָה אֵלֵי כִּי נְאַלְתִיךּ. וְנֵאֱמֵר: כִּי בִיוֹם הַזֶּה יְכַבָּּר עַמֹאתִיכָם לְּפָנֵי יְיָ הִּשְּהְרוּ.

לִנִינִי נִי אָבִוֹלֵינִי בִּאַבְעוֹרִנִי בְּאַבְרָבוֹ שַׁבַּתְ לַבְשֵׁנִי בִּישִׁיעְּהָ, יְיָ אָבוֹלֵינִי בִּאַבְעֵנִי מִפִּיבֶּבְ וְשְׁמַח נַפְּשֵׁנִי בִּישִּׁיעְּהָ. אָבוֹלֵינִי נִאַבִּדֵי אָבוֹלֵינִי (לְצֵה נָא בִמְנִיּחַתְנִּי) לַּבְּשֵׁנִי בִּאַבוֹלֵינִי (לְצֵה נָא בִמְנִיּחַתְנִּי) לַבְּשֵׁנִי בְּמִצְוֹעֵיךּ Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy

¹Isaiah 43:25; 44:22; Leviticus 16:30.

בָה כָּל יִשְׂרָאֵל מְמַקּדְשׁי שְׁמֶדְּ.) וְשַׁהֵר לְּבֵנוּ לְּעָבְדְּדְּ בָּאֱמֶת, כִּי אַתְּה סְלְּחָן לְּיִשְׂרָאֵל וּמְחֲלָן לְשׁבְמֵי יְשֶׁרוּן בְּכָל דּוֹר נְדוֹר, יִיּ, מֶלֶדְ מוֹחֵל וְסוֹלֶחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶּדְ עַל כָּל הָאָרֵץ מְקַבִּשׁ (חַשַּׁבָּת וִ)יִשְׁרָאֵל וִיוֹם הַכִּבְּרִים.

רְצֵה, יָיָ אֱלֹחֵינוּ, בְּעַמְּהּ יִשְׂרָאֵלֹּ וְלֹּתְפִּלְּתָם שְׁעֵה; וְהָשֶׁב אֶת הָצָבוֹדָה לִּדְבִיר בִּיתֶּה, וְאָשֵׁי יִשְׂרָאֵלֹּ וּתִפִּלְּתָם מְהֵרָה בָּאַהַבָּה תְקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵלֹּ עַמֶּוָה.

וְתֶחֲזֶינָה עֵינִינוּ בְּשׁוּכְךּ לְּצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתְּה, יְיָ, הַמַּחֲזִיר שָׁכִינָתוֹ לִצִיּוֹן.

מוֹדִים אֲנְחָנוּ לָּדְּ, שֲׁאַמָּה הוּא יְיָ אֱלֹהֵינוּ וֵאּלֹהֵי אֲבוֹתִינוּ נְאַלֹהֵי אֲבוֹתִינוּ לְּעִלֹּ מָגֵן יִשְׁעֵנוּ אַשְׁה הוּא. לְּדוֹר נְדוֹר נְעֹלֹּ מְנֵין יִשְׁעֵנוּ אַמְּה הוּא. לְדוֹר נְדוֹר נִעֹלְה לְּדָּ, וְּנַסְבֶּר מְּה לְּדְּ, וְעַל נְפֶיךְ שֶׁבְּכְל יוֹם עִמְנוּ, וְעַל נְפֶיךְ שֶׁבְּכְל יוֹם עִמְנוּ, וְעַל נִפְיֹךְ שֶׁבְּכְל יוֹם עִמְנוּ, וְעַל נִפְיֹךְ שֶׁבְּלְתוֹינוּ הַפְּקוֹרוֹת לָדְ, וְתַל נְפֶיךְ שֶׁבְּכְל עִת, עֶרֶב נְבְּכֶּר וְצְהָבְרִים. הַמּוֹב כִּי לֹא כָלוּ רַחֲמֶיְה, וְהַמְּרַחֵם כִּי לֹא כִמוּ חֲסְבֶּיךְ, כִּי כִּאוֹב כְּוֹינוּ לָדְ.

וְעַלֹּ כָּלֶּם יִתְבָּרֵדְּ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שִׁמְדּ, מַלְּבֵּנוּ, תְּמִיד לִעוֹלָם נָעֵד.

וּכְתוֹב לְחַיִּים טוֹבִים כָּלֹ בְּנֵי בְרִיתֶךְּ.

וְכֹל הַחַיִּים יוֹדְוּךּ פֶּלְה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְדּ הַנְּדוֹל בָּאֲמֶת לְעוֹלְם כִּי טוֹב. הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרַתֵנוּ סֶלְה, הָאֵל הַטוֹב. בָּרוּדְ אַתָּה, יִיְ, הַטוֹב שִׁמְדּ, וּלְדּ נָאֶה לְהוֹדוֹת. name rest on it). Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

The phrase מורים אנחנו לך is taken from I Chronicles 29:13.

ו וכתוב לחיים (like כספר חיים) and כרנו לחיים) was inserted in the Amidah during the period of the Geonim.

שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים חֵן וָחֶסֶּד וְרַחֲמִים, עָבֻׂוּנּ וְעַלֹּ כָּלֹ יִשְׂרָאֵל עַמֶּןף. בְּרְבֵנוּ, אָבְוּנוּ, תּוֹרַת חַיִּים וְאַהְבַּת שָׁפֶר, וּצְּדְקָה וּבְרָבָה, וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב יִהְנֶה בְּעִינֵיך לְּבְרָבֵנוּ וּלְּבָרֵך אָת כָּל עַמְּד יִשְׂרָאֵל בְּכָל עֵח וּבְכָל שַׁעַה בִּשְׁלוֹמֵןף.

בְּסֵכֶּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַּרְנָסָה טוֹכָה, וּגְוֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנָחָמוֹת, נְזָבֵר וְנִבָּחֵב לְּפְגֵיף, אֲנְחְנוּ וְכָל עַמְּּהְ בֵּית
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּדְּ אֲתָּה, יִיְ, הַמְּבְרֵךְ אֶת
יַשְׂרָאֵל, יְשָׁלוֹם.

יָהִיוּ לְּרָצוֹן אִמְרֵי פִּי וְהֶגְיוֹן לְבִּי לְּפָנֵיְדּ, יְיָ, צוּרִי וְגוֹאֲלִי.

אָבָל אָנְחָנוּ וַאַבוֹתֵינוּ שָבּוֹתֵינוּ, הָבֹא לְּפָנֵיף הְּבּלְתֵנוּ, וְאַלֹּ קְפָנֵיף, יָיָ אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, צַּדִּיקִים אַנְחְנוּ וְלֹא חְשָאנוּ; אֱלֹהַ הַיִּחְנוּ וַאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אָנְחָנוּ וְלֹא חְשָאנוּ; אֱלֹהַנוּ וַאלֹהֵי אָבוֹתֵינוּ חָשָאנוּ.

פָּעֲכְנוּ, פָּגְדְנוּ, נָּזְלְנוּ, דִּבְּרְנוּ רְפִּי; הֶעֲנְוּנוּ, וְהַרְשֵׁעְנוּ, זְדְנוּ, חְמַקְנוּ, עְבֶרְנוּ, עְבֶרְנוּ, עְבֶרְנוּ, עְבֶרְנוּ, עַבְרְנוּ, עַבְרְנוּ, נִאַצְנוּ, שְׁחַתְנוּ, שְׁחַתְנוּ, עְבֶרְנוּ, תְּבֶרְנוּ, עַבְרְנוּ, עַבְרְנוּ, נִאַצְנוּ, שְׁחַתְנוּ, שְׁחַתְנוּ, שְׁחַתְנוּ, מְשְׁעְנוּ, מְשְׁעְנוּ, בְּבְרְנוּ, לִשְׁעְנוּ, מִשְׁעְנוּ, מִעְּקְעָנוּ, מִעְּבְנוּ, מְשְׁעְנוּ, מִעְּהָעִנוּ, מִעְּהָעְנוּ.

סַרְנוּ מִמְצְוֹתֶיְדּ וּמִמִּשְׁבְּּמֶיְדּ הַמּוֹבִים, וְלֹא שָׁוָה לְּנוּ. וְאַהָּה צַדִּיק עַלֹּ כָּלֹ הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשְׂיתָ וַאַנְּחְנוּ הִרְשְׁעָנוּ.

שים שלום, the prayer for peace, does not refer to the Temple service and the priests; yet it has been connected with the priestly benediction which ends with the word שלום.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

can be rendered: "In the book of life... may we be remembered; may we and all Israel thy people be inscribed before thee for a happy life..."

The seeming redundancy of the passage would thus disappear. However, all worshipers are in the habit of joining the words בתכר תכתב

אבל אוחע חטאע is the reading in the Talmud (Yoma 87b) and in many Ashkenazic prayerbooks; see Baer, Avodath Yisrael, page 414. The reading חסאנו השאנו is based on Jeremiah 3:25; Nehemiah 1:16; Psalm 106:6, where we find the expression: "Like our fathers, we have sinned." In Nehemiah 9:2, we are told that the people of Israel "confessed their sins and the iniquities of their fathers."

מַה נֹאמֵר לְּפָנֵיךּ יוֹשֵׁב מָרוֹם, וּמֵה נְּסַבֵּר לְּפְנֵיךּ שׁוֹבֵן שְׁחָקִים, הַלֹּא בָּלֹ הַנִּסָתָרוֹת וָהַנִּגְלוֹת אַתָּה יוֹדֵעַ.

אַתָּה יוֹדְעַ רָזֵי עוֹלָם, וְתִּאֲלוּמוֹת סְתְרֵי כָּל חָי. אַתְּה חוֹפֵשׁ כָּל חַדְרֵי בָשֶׁן, וּבוֹחֵן כְּלָיוֹת וָלֵב. אֵין דְּבָר נֵעְלָם מִמֶּךָ, וָאֵין נִסְתָּר מִנְּגֶר עֵינֵיךְ.

וּבְבֵן יְהִי רָצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹבֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁחְּבַפֶּר־לָנוּ עַלֹ כָּל חֲשֹּאתֵינוּ, וְתִסְלַח לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִמְחַלֹּ לָנוּ עַל כָּל פְּשָׁעֵינוּ.

עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךְ בִּאְנֵס וּבִרָצוֹן, ּוָעַלֹּ חַטְא שֶׁחָטָאנוּ לְּפָנֶיךּ בְּאִמוּץ הַצֵּב. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בִּבִלִּי דֻעַת, ּוָעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵידְ בְּבִמוּי שְּׂפָתָיִם. עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בַּנָּלוּי וּבַסָּתֵר, ּוָעַלֹּ חֵמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּגַלּוּי עֲרָיוֹת. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךְ בִּדְבּוּר פָּה, ּוְעַלֹּ חַמְּא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּרְעַת וּבְמִרְמָה. עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּהַרְהוֹר הַלֵּב, ּוָעַלֿ חַמָּא שֶׁחָמָאנוּ לְּפְנֵיךּ בְּהוֹנֵאַת רָעַ. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךְ בִּוִדּוּי פָּה, וָעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּוְעִידַת זְנוּת. עַל חַמָּא שֵׁחָטָאנוּ לְּפָנֶיךְ בִּזֶרוֹן וּבִשְׁנָנָה, וָעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּזִלְזוּלֹ הוֹרִים וּמוֹרִים. עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּחְזֶק יָר, ּוִעַל חַמָּא שֵׁחָטָאנוּ לְּפַנֵיךּ בִּחְלּוּל הַשֵּׁם.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally, And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately, And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by effensive speech, And for the sin we committed against thee knowingly and deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake,

And for the sin we committed against thee by contempt for parents or teachers.

For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name. עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיְדּ בְּטִבְּשׁוּת שֶּׁבְּתִים. נַעַל חַמָא שֶׁחָמָאנוּ לְפָנֵיְדּ בְּטִבְּשׁוּת שֶּׁבְּתִים.

עַל חַטָּא שֵׁחָטָאנוּ לְפָנֵיךּ בִּיָצֵר הָרָע,

וְעַלֹּ חֵמָא שֶׁהָמָאנוּ לְּפָנֵיךּ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.

וְעַל כָּלָּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לְּנוּ, מְחַל לְנוּ, בַּפֶּר־לְנוּ.

עַל װאָא שֶׁחָאָנוּ לְּפָנֵיף בְּכַפַּת שְׁחַר,

ּוָעַל חַמְא שֶׁחְטָאנוּ לְּפָנֵיף בְּכַחַשׁ וּבְכָזָב.

עַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיף בִּלְשׁוֹן הָרָע, וְעַלֹּ חַמָא שֶׁחָמָאנוּ לְפָנֵיף בְּלָצוֹן.

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּמַשָּׁא וּבְמַהָן, יַעַל חַמָא שֶׁחָמָאנוּ לְפָנֵיף בְּמַשֵּׁכָּ וּבְמִשְׁחַה.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּנִשֶּׁדְ וּבְמַרְבִּית, ועַל חַמָּא שֵׁחָמָאנוּ לְפָנֵיף בִּנִטִיַת נַּרוֹן.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּשִׂקוּר עָיָן, וְעַלֹּ חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּשִׂיחַ שִּׁפְתוֹתֵינוּ.

עַל חַשָּא שֶׁחָשָאנוּ לְּפָנֵיףּ בְּעֵינִים רָמוֹת, יַעַל חַשָּא שֶׁחָשָאנוּ לְפָנֵיףּ בְּעֵינִים רָמוֹת,

וְעַלֹ כֻּלָּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּפֶּר־לְנוּ.

עַל חַמָא שֶׁחָטָאנוּ לְּפָנֵיף בִּפְרָיקּת עֹל, וְעַלֹ חַמָא שֶׁחָטָאנוּ לְפָנֵיף בִּפִּלִילוּת.

עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּצְרוּת עַיֵן. יעַל חַטָּא שֵׁחָטָאנוּ לִפָנֵיךּ בִּצְרוּת עַיֵן. For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery, And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness. יַעַל חַאָא שֶׁחָמָאנוּ לְּפָנֵיף בְּקַשְׁיוּת עְרֶף. עַל חַמָא שֶׁחָמָאנוּ לְפָנֵיף בְּקַשִּׁיוּת עְרֶף.

עֵל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּרִיצַת רַנְלַּיִם לְּהָרֵע, וְעַלֹ חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּרְכִילוּת.

על חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּשְׁבְוּעַת שְׁוָא, יַעַל חַמָא שֶׁחָמָאנוּ לִפָּנֵיךּ בִּשְׂנָאַת חַנָּם.

על חַשָּא שֶׁחָשָאנוּ לְּפָנֵיף בְּתִשְּׁוֹלֶּת־יָר, וָעַל חַשָא שֶׁחָשָאנוּ לְפָנֵיף בְּתִשְׁוֹלֶ כָּב.

וְעַל כָּלֶּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, כַּפֶּר־לְנוּ. וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה.

ּוְעַלֿ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטְּאת.

ָוְעַלֹּ חֲשָׁאָנוּ חַיָּבִים עֲלֵּיהֶם לֶּרְבָּן עוֹלֶּה וְיוֹרֵר.

ּוְעַלֹ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אָשֶׁם וַדַּאי וְאָשֶׁם חָלוּי. וַעַל חֲטָאִים שֵׁאָנוּ חַיָּבִים עֲלֵיהֵם מַכַּת מַרְדוּת.

ָּנִעִים. מַּאָנִה חַיָּבִים עֲלֵּיהֶם מַלְּקוּת אַרְבָּעִים. ועַל חַטָּאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְּקוּת אַרְבָּעִים.

יָעַל חָפָאִים שֶׁאָנוּ חַיָּבִים עֲצֵׁיהֶם מִיתָה בִּידֵי שְׁמָיְם.

ּוְעַלֹּ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם כָּרֵת וַעֲרִירִי.

וְעַל חֲשָּאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין, סְקִילְה שְׂרַבָּה, הֶרֶג וְחָנֶק. עַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת לֹא חַאֲשָׁה, בִּין שָׁיֵּשׁ בָּה קוּם עֲשֵׂה, וּבִין שֶׁאֵין בָּה קוּם עֲשֵׂה, אֶת הַגְּלוּיִם לְנוּ וְאֶת שֶׁאִינָם וְּלוּיִם לְנוּ. אֶת הַגְּלוּיִם לְנוּ בְּבָר אֲמַרְנוּם לְּפָנֵיף, וְהוֹּדְינוּ לְּךְ עֲלֵיהֶם; וְאֶת שֶׁאֵינָם וְּלוּיִם לְנוּ בְּבָר

פום עשה literally denotes rise and act and is closely connected with the talmudic expression או שניתק לעשה, a negative law transformed into a positive

For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred

For the sin we committed in thy sight by breach of trust.

And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are

law, that is, the transgressor must repair the damage sustained through his violation of a negative law such as "you shall not steal."

According to the Mishnah (Makkoth 3:4), the transgressor of a negative law is not punished where he fulfills the positive law that is joined to it in the Torah. For instance, the Torah forbids the taking away of the mother-bird along with her young offspring, and immediately adds: "You must let the mother-bird go" (Deuteronomy 22:6-7). If he repairs the damage by performing the positive law, he is not liable for the transgression.

לְּפָגֵיף הֵם נְּלּוּיִם וִידוּעִים, כַּדָּבָר שֶׁנָּאֱמֵר: הַנִּסְתָּרֹת לַיִּי אֱלֹהֵינוּ, וְהַנִּנְלֹת לֻנִּוּ וּלְּבָנִינוּ עַד עוֹלֶם, לַּעֲשׂוֹת אֶת כָּלֹ דִּבְרֵי הַתּוֹרָה הַוֹּאת. כִּי אַתָּה סְלְּחָן לְיִשְׂרָאֵלׁ וּמְחֶלֵּן לְשִׁבְּמֵי וְשְׁרוּן בְּכָלֹ דּוֹר וָדוֹר, וּמִבַּלְּעָדֶיךּ אֵין לְנוּ מֶלֶדְ מוֹחֵלֹ וְסוֹלֵחֲ אֶלְּא אָתָה.

אֱלֹהַר, עַד שֶׁלֹא נוֹצַרְתִּי אֵינִי כְדַאִי, וְעַכְשָׁו שֶׁנוֹצַרְתִּי בְּאִלֹּוּ לֹא נוֹצַרְתִּי; תָּבר אָנִי בְּחַיִּי, כַלֹּ וְחְמֶּר בְּמִיחָתִי; הָבר אָנִי לְפְנֵיךְ בִּכְלִי מְלֵּא בוּשָׁה וּכְלְּמָה. יְהִי רְצוֹן מִלְּפְנֵיךְ, יִיְ אֱלֹהֵי נֵאלֹהֵי אֲבוֹתִי, שֶׁלֹּא אֶחֲטָא עוֹד; וּמַה שֶׁחָמָאתִי לְּפְנֵיךְ מְבִּק בָּרַחַמֵּיךְ הָרַבִּים, אֲבָל לֹא עַלֹּ יִדִי יִפּוּרִים וְחֲלָיִם רָעִים. בּרַחַמֵּיךְ הָרַבִּים, אֲבָל לֹא עַלֹּ יִדִי יִפּוּרִים וְחֲלָיִם רָעִים.

After the Amidah add the following meditation:

אֶלֹהַי, נְצֹר לְּשׁוֹנִי מֵרָע, וּשְׂפֶתֵי מִדַּבֵּר מִרְמָה, וְלְּמְּקַלְּיֵּי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכֹּל תִּהְיָה. פְּתַח לָבִּי בְּתוֹרֶתֶךּ, וּבְמִצְוֹתֶיךּ תִּרְדוֹף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלֵי רָעָה, מְחֵלְצוּוְ יְמִינֶדּ, עֲשֵׁה לְּמַעֵן מְּלֶדְשָׁתְדּ, עֲשֵׂה לְּמַעֵן שִׁלֶּדְ, עֲשֵׂה לְּמַעַן יְרִידֵיךּ, הוֹשִׁיעָה יְמִינָּדְ נַשְנֵי. יִהְיוּ לְּרָצוֹן אִמְרֵי כִּי וְהָיִוֹן לִבְּיּ לְפְנֵיךּ, יְיָ, צוּרִי וְגוֹאֲלִי. עשֵׁה שְׁלוֹם בִּמְרוֹמִיו, הוּא יַעֲשָׂה שָׁלוֹם עָלֵינוּ וְעַלֹ כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹהֵינוּ וַאּלֹהֵי אֲבוֹתֵינוּ, שֶׁיבְּנֶה בֵּית הַמְּקְדָשׁ בִּמְהַרָה בְיָמֵינוּ, וְהֵן חֻלְּקְנוּ בְּתוֹרָתֶף. וְשֶׁם נַעֲבְרְדְּ בְּיִרְאָה, כִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמוֹנִיוֹת. וְעַרְבָה לֵּיִי מִנְחַת יִהוּדָה וִירוּשָׁלָיִם, כִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמוֹנִיוֹת. indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah." Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy, cleanse the sins I have committed against thee, but not through severe sufferings.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

¹Deuteronomy 29:28. ²Psalms 60:7; 19:15. ³Malachi 3:4.

DECENT BEHAVIOR

A wise man does not shout when he speaks, but talks gently with all people. He gives everyone a friendly greeting, judges all men favorably, loves peace and strives for peace. If he finds that his words are helpful and heeded, he speaks; otherwise, he keeps quiet.

A wise man never misrepresents; he neither makes overstatements nor understatements, unless a matter of peace is involved. He does not run about in the street like a madman, nor does he stoop like a hunchback. The manner of a man's walking shows whether he is wise and sensible or foolish and ignorant.

A wise man manages his affairs judiciously. He eats, drinks and supports his family according to his means. The Talmud recommends that a man should spend less than his means on food, within his means on clothes, and more than his means on his wife and children.

It is in the nature of man to follow the ideas and practices of his friends and colleagues. He should therefore associate with good and wise men, that he may learn their ways. Solomon said: "He who walks with wise men will be wise, but the companion of fools will come to grief."

Love your neighbor as yourself means that you should honor him as you would like to be honored yourself. Whoever glories in the humiliation of others has no share in the world to come.

You shall not hate your brother in your heart means that you must not bear silent hatred for the wrongdoer; ask him frankly: "Why have you done this to me? Why have you wronged me?" If he is sorry and asks your forgiveness, do not be relentless but forgive him.

You shall reason with your neighbor means that if you see him commit misdeeds, you must convince him of his faults. This should be done privately and gently, for "he who puts anyone to shame in public has no share in the world to come."

You shall not afflict a widow or orphan means that, since they are dejected and crushed in spirit, even when they possess wealth

and power, you must treat them with respect and refrain from causing them physical pain or mental suffering.

A talebearer is one who carries gossip from person to person, even though what he says is the truth. Evil gossip kills three persons: the one who circulates it, the one who listens to it, and the one of whom it is spoken.

None of the divine precepts equals the study of the Torah in importance. Torah excels all of them, because it leads to practice. Just as it is required that pupils respect their teacher, it is the duty of the teacher to be courteous and friendly to his pupils. Students increase the knowledge of a teacher and broaden his mind. One of the sages said: "I have learned much from my teachers, more from my colleagues, but most of all from my pupils."

Congregational prayer is always heeded by God. One should, under all circumstances, attend the synagogue, morning and evening, since man's prayers are accepted at all times if they are recited in a synagogue.

There must be no frivolous behavior, no mockery, or idle talk, in synagogues and houses of learning. The sanctity of a house of Torah learning exceeds that of a synagogue.

The quality of mercy is characteristic of the Jewish people. They are like brothers, for it is written: "You are the children of the Lord your God." And if a brother shows no mercy to a brother, who will? On whom then should the poor of Israel depend? On those who hate them and persecute them? Alas, their help must come only from their own brethren. Charity should be given cheerfully, compassionately, and comfortingly.

The duty of honoring parents is binding to the extent that even if they were to take the son's purse full of gold coins and cast it into the sea, he must not rebuke them or even display anger toward them. On the other hand, a father is forbidden to impose too heavy a burden upon his children, nor should he be too exacting with them regarding their duty to honor him, lest he may cause them to stumble and rebel. He should pardon and overlook many things.¹

Mishneh Torah by Moses Maimonides.

JEWISH ETHICS

Do not displease God by hating him whom he loves. A father's love for his child is only a drop in the ocean compared with God's love for man.

If your neighbor is guilty of a misdeed, do not hate him for it, since it is quite possible that you in his position would act much worse.

If you know in your heart that you are not well disposed toward your neighbor, shut your eyes and do not look at his faults with malicious pleasure in order to shame him with stinging reproof.

If you have a good heart, you will be sorry for the wrongdoer; you will pray for him and seek to rehabilitate him. Seek to love him for the sake of the good he will do in time to come. Enrich your heart with love and friendship.¹

Work for peace within your own household, then in your street, and then in your town.

Do not see evil in another and good in yourself, but see good in another and evil in yourself.

Do not brood upon your sin, for this leads to melancholy and prevents sincere service to God.

Break your anger by doing a favor for the one with whom you are angry. God loves the man who forgives his offenders.

If husband and wife quarrel they cannot raise good children.

When a man is able to receive abuse smilingly he is worthy of becoming a leader.

When we wish to influence a person, we should begin by commending his good traits and by trying to find excuses for his misdeeds.

Bear in mind that life is short, and that with every passing day you are nearer to the end. How then can you waste your time on petty quarrels?

¹Sefer ha-Middoth by Rabbi Jacob Kranz, known as Dubner Maggid (1740-1804).

No matter how occupied a man may be, he must snatch at least one hour for daily study.

Truth and faith make for cheerfulness and length of life. Falsehoods are many, but truth is one. In the unity of truth there is strength.¹

He who does what is pleasing to God simply because he hopes for personal reward serves only himself, not God.

The sensual desire in man often makes him mistake momentary pleasure for the true happiness which he craves.

Without deep sincerity we would find little to criticize in ourselves; self-love would blind our judgment.

Self-love often excites in man so strong a feeling of self-importance that he is unaware of his shortcomings while he sees those of his neighbor quite clearly.

We should criticize ourselves only, not our fellow men; we should never rest on our own laurels.

Repentance is not remorse, but a serious attempt to profit from past mistakes. No ailment of the soul is worse than discouragement.

Man must not become discouraged if he fails to see any improvement in his moral qualities even after much self-discipline.

Calmness of mind and temper is a great virtue; we must never allow ourselves to be ruffled even when the greatest misfortunes befall us.²

The Torah and the divine precepts are the channels through which faith and love flow unceasingly.

The Torah and all its precepts form a great and mighty divine poem of trust and love.

Prayer is an absolute necessity for us and for all the world; it is also the most sacred kind of joy.

Every plant and bush, every grain of sand and clod of earth, everything in which life is revealed or hidden, the smallest and the biggest in creation—all longs and yearns and reaches out towards its celestial source³

¹Hasidic Sayings and Reflections by Rabbi Naḥaman Bratzlaver (1770-1811). ²Rabbi Israel Salanter (1810-1833), who devoted himself to the spreading of morality and integrity.

³Rabbi Abraham Isaac Kook (1864-1935), Chief Rabbi of Eretz Yisrael.

חַוָרַת הַתְּפִּקְּה לִשְׁלִיהַ צְבּוּר

The ark is opened.

בָּרוּדְ אַמָּה, יָיָ אֱלֹחֵינוּ וֵאלֹחֵי אֲבוֹתֵינוּ, אֱלֹחֵי אַבְרְהָם, אֱלֹחֵי יִצְחָק, וֵאלֹחֵי יַעֲלָב, הָאָל הַנְּרוֹל הַנְּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכַּל, וְזוֹכֵר חַסְדֵי אְבוֹת, וּמֵבִיא גוֹאָל לָבְנֵי בִנִיהֵם לִּמַעַן שָׁמוֹ בָּאַהַבָּה.

מָסוֹד חֲבָמִים וּנְבוֹנִים, וּמְצֶּמֶר דְּעַת מְבִינִים, אֶפְתְּחָה פִּי בּּתְפִּצֶּה וּבְתַחֲנוּנִים, לְחַלּוֹת וּלְחַנֵּן פְּנֵי מֶלֶּדְ מְלֵא רַחֲמִים מוֹחֵל וִסוֹלֵחָ לַעֲוֹנִים.

לּמִילֵנִי וְחַנְּקנִי מִרפִּיוֹן וְחַשֶּׁלֹּ, רְצוֹת אֲמָרֵי וְלֹא אֶבָּשׁלֹ, מִרְפִּיוֹן וְחַשֶּׁלֹ, רְצוֹת אֲמָרֵי וְלֹא אֶבָּשׁלֹ, מִרְפִּיוֹן נְחַשֶּׁלֹ, צוּר חְמוֹף אֲשׁוּרֵי מִהְנְשׁלֹ, הְבָּרִר וּתְנַשָׁר, נְדְבֹּוֹת לְּחֵנִן בְּלִי תִפְּצָׁחִי פְּנֵיף וְצִרְקָהְ תְּקְרֵב. שְׁחוֹר צִינְים מְאֹר נַצְּלְּה, לְשׁוֹלְחֵי אֶבֶרְ וֹתְבָּיָה, מְפְתַּח שְּׁפְתֵי תְּכְּרֵר וּתְנַשֵׁר, נְדְבוֹת לְשׁוֹלְי תְּבְּעִר וְתְּנָשׁר, נְדְבוֹת לְּחֵנֵן בְּלִי תִפְּעָׁה, לְּהַבוֹת לְּחַנֵּן בְּלִי תִפְּעָׁה, לְּבְּוֹת לְּבָּעָתְי תְּבְּעִיי נְבְּעִיי מִרְפָּשׁל, צוּר חְמוֹף אֲשׁוּרֵי מִהְעָּשׁר, נְדְבוֹת חָוֹן בְּעָבְי הְבִּילְ בְּיִי תְּבְּלִיתְ מִבְּעָיוֹן בְּנִשְׁאִתִי חִין בְּעָרְכִי, בְּמַלְּאֲבוֹי מִבְּעָבִי מִרְפְּיוֹן נְחַשָּׁלֹ, צוּר חְמוֹף אָשׁוּרַי וְלֹא אֶבְשֹׁל. מִרְפְיֹיוֹן נְחַשָּׁל, בְּנוֹים מְאֹר נִיִּים מְאֹר נִנְיִי בְּבְּעִיי מִרְפְּשׁל, בְּוֹת מְּבְּיִם מְּבְּבִין בְּנִים מְאֹר נִיִּים מְּהְיִּים מִּיְשְׁר בְּנִשְׁלִי מִרְפִּיוֹן נְחַשְּׁל, בְּנִים מְאֹר מִים מְבִּים מְּבִין מְּבְּבְּיוֹן מְשְׁבִין בְּנִים מְּבְּיוֹן נְחָשְׁבְּיוֹן מְבְּבְּיוֹן מְבְּבְּיוֹן מְיִבְּיוֹן מְבְיִבְּיוֹן מְבְּבְּיוֹן מְבְנִים מְבְבְּיוֹן מְבְּבְּבּיוֹן מִבְּבְּיוֹן מְבְּבִּים מְּבְבְּיוֹן נְחָשְׁבְּיוֹן מְבְּבְּיוֹם מְבִיּבְיוֹן נְחַלְּבִייִי מִבְּשְׁלִים מִינִים מְּבִיוֹם מְעִבְיוֹי מִבְּבְּיוֹן מְבְרָבְיוֹן מְבְּבְּבְּיוֹן מְחָבְייִים מְבִּיוֹם מְשִׁבְיוֹי מְבְּבְּיוֹן מְחָבְּבְיוֹיוֹ נְחַשְׁבְּיוֹיוֹן מְחָשָׁלְייִי בְּבּעְּתִיי בְּבִיּיוֹן בְּבְּיִים מְרִבְּיוֹן מְחָבְּבְיוֹן מְבְּבְּבְּיוֹן מְבְּיִים בְּבּיוֹם מְיִיבְיוֹין מְיִייִים מְיִייִים מְּבְּבְּיוֹין מְבִייִים מְבִייִים מְּבְּבְּיוֹם בְּבְּבְּיוֹיוֹם מְבִיים בְּיוֹם בְּיוֹבְייוֹ בְּבְיוֹם בְּבְּיוֹם בְּיבְּיוֹים בְּיִים בְּיוֹבְייִים בְּיוֹים בְּיוֹים בְּיוֹיוֹם בְּבְּבְּיוֹם בְּיִים בְּבְּיוֹיוֹם בְּבִיים בְייוֹם בְּבְּבְיבְייוֹן בְּבְיבְּבְיוֹים בְּיִים בְּבְּבְּיוֹם בְּבְייוֹם בְּבְיבְּיוֹם בְּבְּבְיוֹם בְּבְּבְיוֹיוֹם בְּבִייוֹם בְיבְיבְיוֹם בְּבְיבְיוֹיוֹים בְּבְיבְיִיוֹיוְ בְבְיבְּיִים בְּבְיוֹם בְּבְּבְים בְּבְיוֹים בְּבְיבְּבְייוֹים בְּבְיוֹיוֹם בְּבְיבְ

מסוד חכמים, the formula introducing the piyyutim inserted in the first part of the Amidah, is of unknown authorship. The word אוס, elsewhere signifying secret counsel and intimate circle, is here used as a synonym of למר the sense of profound ideas expressed in the piyyutim which require careful study to be properly understood.

אמיך נשאתי is an alphabetical acrostic by Rabbi Meshullam ben Kalonymus, a prolific poet of the tenth century. In his old age he moved from Lucca, Northern Italy, to Mayence which produced a great number of payyetanim and leading talmudic scholars. Since this poem is an introduction to

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Invoking the doctrines taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the merciful King who pardons and forgives iniquities.

> I bear thy awe while I set forth my plea, While I bow in prayer for thy people; My Creator, O lighten my darkness, May I speak clearly, lead me in thy truth. Teach me to pour forth sweet meditation.

Teach me to pour forth sweet meditation, Grant me thy shelter, bring me near to thee; My prayer comes from the depth of my soul, Imploring thee to hasten thy justice.

Thou, pure of sight and greatly exalted, Grant me knowledge of setting forth my plea, That I may well, without fault, entreat thee To bring healing to those who have sent me.

Purify, direct the speech of my lips, Accept my spoken freewill-offerings; Let my pleading be like an offering, Let the prayer of my lips drop like rain.

Direct my steps that my speech falter not, O Creator, sustain me lest I fall; Uphold and strengthen me from weariness, Accept thou my words and let me not stumble.

the piyyutim known as Kerovoth it is called השוח, because it requests permission for the insertion of hymns between the benedictions of the Amidah.

ו דבר צחות is from Isaiah 32:4 דהות), "those who stammer shall be quick to speak clearly."

שָׁמְרָנִי כְאִישׁוֹן מִפֶּּלֶּץ וּבְעָתָה, שׁוּר בְּשִׁפְּלוּתִי וּלְּכָה לִּישׁוּעְתָה; הַחֹן דִּבְאוּתִי בִּלְחוֹזֶד פַּצְהָ, תְרַחֵם עַלֹ בֵּן אִפְּצְהָ.

The ark is closed.

Congregation:

אָמְצְהָ עָשׁוֹר לְּכָפּוּר הַּמָּה, בּוֹ לְצַחָּצְחַ צֵאוּי כִּחְטָה, נְּיֹנָה לְּהָאִר לְּתָחִי לְּחָמָה, בְּוֹ לְצַחָּצְחַ צֵאוּי כִּחְטָה, נְּינָה לְּהָאִר לְּתָחִי לְּחָמָה, הִינָה לְהָאִר לְּתָחִי לְּחָמָה, הְינָה לְּהָאִר לְּתָחִי לְּחָמָה, זְּחְרָדָה מְתְּלֵע יוֹם תְּרוּעָה, וְּדְבָרִים לְּחָה סַרְעַה לְּצָרֶם וִישִׁישְׁיה בְּעִנּיי עְנִפִּים, נְשָׁעָנִים בְּתְּכָּם שׁוּר בְּיָחֵף יְחַפִּים: כָּנָוֹ עִקְּרִימוֹ בְּקְ שִׁנְיִם בְּתְבָּר, צִאֹנְהְ בְּקְרֵשׁ בְּשְׁרָפִים עָפִים. מְגוֹן עִקְּרִימוֹ בְּקְ שְׁלְשֶׁת יִחוּסִים, נְשְׁעָנִים בְּתְבָּם הִיְבִּלְּהְ חוֹסִים; סְמוּכִים בְּבְרִית שְׁלְשֶׁת יִחוּסִים, עוֹּרְבִם הָּוֹוֹת שׁוֹמְנְימוֹ הָסִים. בְּנֵה בְּצִרְקַת הְתְעַבֵּר, צֹאנְהְ חְּעַהְה בְּלֵּךְ הִחְים עֵל בָּשְׁע עוֹבֵר. שֶׁמֶץץ זְדוֹנְם תְּכַבֵּס וּתְטַהֵּר, הַתְעַבֵּר, רַחוּם עַל בְּשַׁע עוֹבֵר. שֶׁמֶץץ זְדוֹנְם תְּכַבֵּס וּתְטַהָר, הַתְּעַבּר, וַמִּלְה בְּצִרְים בְּתְּעָה. בְּבִּר לְּטָהָר, בְחוּם תַלְּבָּס וּתְבַבֵּס וּתְשֹבֵּר, בְחוּם תְּלֵבְבֵּס וּתְשֵבר. שְׁמֶץץ זְדוֹנְם תְּכַבֵּס וּתְטַהָּר, בְּתִּב בְּלֵב הְעָה בְּבִּר לְּשָהָר. בְּתִּבְּה בְּבָּר לְּשָהָר. בְּתִּבּר לְּשָׁהָר. בְּתִּבּר לְּשָהָר. בְּתִּבְּים בְּתְּבָּר לְּשִׁהְר. בְּתִּים הְעָבְּב לְּתְשִׁה בְּעִבּים בְּתְבּים בְּתְבָּב בְּתְרִים בְּתְבּים בְּתְבָּב מִיתְיבָּר בְּתְּבְּב בְּעִבּר לְּשָהָר. בְּחִבּים הַתְּעַבְּב לְשָבְּת לִבְבּר לְשָהָר. בְּחִבּם הַתְבָּב לִים בְּבּר לְּשָהָר.

Congregation:

בּצְהָרִיִם מִשְׁפָּטֵנוּ הָאֵר, חוֹכֶיף לְּטוֹב תַּשְׁאֵר. Reader:

צַדְקָנוּ תְחַפֵּשׁ וּתְבָאֵר, בְּמָגוּוְדְּ נִתְּנוֹנֵן לְּהַתְפָּאֵר.

זָבְרָנוּ לְּחַיִּים, מֶלֶּדְ חָפֵּץ בַּחַיִּים, וְבָּחְבֵנוּ בְּסֵפֶּר הַחַיִּים, לִּמַעַנְדָּ אֱלֹהִים חַיִּים.

אמצח עשר, alphabetically arranged, begins with the last word of the preceding prayer-poem and is by the same author. חמה, alluding to Israel, is based on an allegorical interpretation of יתוח יתוחי (Song of Songs 5:2). יתוחי is a biblical verse (Isaiah 38:19).

Tenderly keep me from dread and horror, Regard my humble state and come to my aid; Show grace to the meek, as thou didst assure Thy prophet, have mercy on thy children.

The ark is closed.

Congregation:

Thou didst adopt the tenth day of Tishri as the Atonement Day of a blameless people, to cleanse their impurities and consume their iniquities, to bring their right to light and to inscribe them to life.

Stirred by the shofar-blasts of Rosh Hashanah, they utter heartrending words, pleading: "My God, incline the scale of justice in our favor; it is the living men who praise thee and exult in thee."

Their young and old are fasting today, they are hungry and tired; look at them all standing barefoot, robed in white, that they may glorify thee in the holy place as do the flying seraphim.

In thee they trust, O Shield of their fathers, on whose merit they rely while seeking thy shelter; they depend on thy covenant with the three patriarchs, so encourage them and let their adversaries be silenced.

O regard the righteousness of Abraham who came from across the Euphrates; when thou makest thy flock pass under a rod, receive them graciously, without resenting; for thou art merciful, forgiving transgression.

Cleanse them from the stains of their wilful sins; hear their cry and delay not; brighten the faces of those who are sustained by thy right hand; purify them from their misdeeds, and grant them atonement.

Make our justice clear as noonday, and save all who hope in thee. Seek out our just cause, that we may glory in thy protection.

Reader:

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

מרט and the other special prayers, added between Rosh Hashanah and Yom Kippur, are not mentioned in the Talmud. They were inserted during the geonic period.

מֶלֶדֶּה עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּהְ אַתָּה, יְיָ, מָגַן אַבְרָהָם. אַתָּה גִבּוֹר לְעוֹלֶם, אֲדֹנֶי; מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַשָּׁלֹ.

מְכַלְּבֵל חַיִּים בְּחֶטֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמָקְיֵם אֱמוּנְתוֹ לִּישִׁנֵ עָפָר. מִי כָמְוֹדְּ, בְּעַל נְבוּרוֹת, וֹמִי דְּוֹמֶה לַּדְּ, מֶלֶדְ מִמִית וּמִחַיֵּה וּמַצְמִיחַ יִשׁוּעָה.

Congregation:

הַּאָנַת נֶפֶשׁ לְּשִׁמְּך וּלְּיָר, שְׁלֵק שְׁמְע וּלַחֲשׁ הָבָּן.

הַּאָנַת נְפָשׁ לְשִׁמְך וּלְרָך, שְׁקוֹר לְּרָחם מְבָּרֶך, וֹבְּחֹל בְּלִבְין, אָנַת אֹנִים, פְּדוֹרָם מְבָּרֶך בְּלֹבְין אַנִים, פְּדוֹרָם מָבֶּרֶך בְּלִבְין שְׁיִאַנִים, וְמָבְרִם בְּלָבֶר עִוֹנִים, פְּדוֹרָם מָבֶּרֶך הְלְּכִּוֹר אִנִים, פְּדוֹרָם מָבֶּרֶך וְיִשְׁת מְבָּין, אַבַח לְּשָׁאוֹנִים, סְעָדֵם בַּלֹּ לְּמוֹר מִוֹבֶר שִׁיּאַנִים, וְתָּבְיִית שֵׁאוּרָם, וַבְּאָת מִבּּיוֹ חָבֵּץ מֵאֵימְתָה וְפְּחַר, וִבּּיחוֹ וְדְשׁוּנוֹ מִיבְּיִת שֵׁאוּרָם, בְּבָּרְם הְּשָׁת וְחָבְיִם בְּלְנִם תְּשָׁת וְחָבְא מִלְּיִם הְבָּוֹר חִבְּיִם מְשָׁת וְלַחְים מְבָּבְין; זְבִּיחוֹ וְדְשׁוּנוֹ מְבְּיִם מְשָׁת וְלַחְים מְבָּבְּין וְבְשִׁוּנוֹ מְבְּיִבְּם הְּבָּים הְנֵיך שְׁמִע וְחָשְׁא הַבְּן דְּשִׁנוֹ וֹיִבְשְׁה וֹבְּוֹים מְבָּבְיוֹם מְשָׁע וְחַשְׁא הָבָּן. אִנְּלְים מְשָׁע וְחַשְׁא הָבָן הִיכִּין וִבְּלִבְּה בְּבִּינִם מְשָׁת וְלָּחְה לְּבָים מְבְּבִין; וּבְשוּנוֹ בְּבִיים מִבְּינִם בְּיִנִם הְּבִין, בְּבִיים מְּבְּבִין וְבִּשְׁת וְחַשְׁא מִבְּינִם מְשְׁת וְחַשְׁא הָבָּן בִּיוֹת מִבְּינִם בְּיִנְם מְּשְׁת וְחַשְׁא וְבְּבִים מְשְׁבִּין וְבִייִם מְּבְּינִם בְּיִים מְבִּייִם מְּלִבְים מְשְׁבִין; שְׁבִּים מְבִּייִם מִּבְּיבְּים הְבִּיוֹם מְלְבִים מְשְׁבּין וְבְּבִין מִבְּינִם בְּיוֹנִם בְּיוֹבְים מְשְׁבִין מְיִים מְשְׁבִּיוֹ מְבְּינִם בְּיִבְּיוֹ מְבִיין בְּבִייִם מְּיִבְּיוֹ מְבְיוֹבְיוֹ בְּיוֹבְיין הְבִייִים מִּיְבְייִם בְּיִבְּייִם מְּבְּיוֹבְייִים מְּבְּיבִין מְבְּבְינִם בְּיוֹבְייוֹ בְּיוֹבְייִים מִּיְבְייִים מִּיְבְיוֹים בְּבִּינִים מִּבְּיוֹבְיים מְּבְבְינִים בְּיוֹנִם בְּיוֹ וְבִייִים מִיבְּיִבְיים מְּבְּיבִּים מְיִים מְּיִים מְּיִבְּיוֹים מְּבְּיוֹבְייִים מְּבְּיבִּים מְבִייוֹים מִּבְּיוֹבְייוֹים מְבִּיוֹים בְּיוֹבְייוֹים מְּבְּיוֹבְייוֹים מְבְּיוֹבְייוֹים מְּבְּיוֹבְייוֹים בְּיוֹבְייוֹים מְבְּיוֹבְייוֹים מְיבְּיוֹבְייוֹים מְבְּיוֹבְייוֹים מְיִבְּיוֹים בְּיוֹבְייוּים מְּבְּיוֹבְייוֹבְייוֹים מְבְּיוֹבְייוֹים מְבְּיוֹבְייוֹים מְבְּיוֹבְייוֹם מְּבְּיוֹים מְּיִבְּיוֹבְייוֹים מְּבְּבְּיוֹם בְּיוֹבְייִים מְבְּבְּיוֹבְייִים מְבְּבְיוֹבְייוֹים מְבְּיוֹבְייוּים

תבורות, the second benediction recounting the omnipotence of God, includes phrases from Psalms 145:14; 146:7; Daniel 12:2; I Samuel 2:6.

אח וחשר an inverted alphabetical acrostic known as משרים, begins with the last letter of the alphabet (n) and ends with the first letter (n). In this piyyut as well as in the two preceding compositions, Rabbi Meshullam ben Kalonymus makes use of four words to each line in strict meter. For the purpose of rhyme and acrostic, he rearranges the word-order of some biblical

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Congregation:

The longing of our soul is for thy name and thy remembrance; hasten thou to have mercy on those who bless thy name; love them as a father loves his tender son, for indeed they are designated as thy firstborn son.

Thou didst bring thy holy hosts out of the furnace of Egypt; angels went there to deliver them from hard bondage; save thou from tumult those that have been sustained by thee from birth; support them, without retaliating.

Thy covenant is set in their flesh since the time of Abraham, the rock whence their people are hewn; O regard thy covenant, cleanse them from every stain of guilt, and let their light shine forth bright.

O recall the offering of Isaac, the only son of Abraham; both father and son revered thy command; deliver Isaac's descendants from terror and dread, and let the merit of his attempted sacrifice ever plead before thee.

Though they have strayed from the right path, remember thy compassion and let not the world structure vanish; accept Abraham's plea on their behalf, and strengthen thy shielded flock by thy all-around protection.

Heed the meditation of the offspring of thy beloved, favor their father and cleanse them from sin; disregard the iniquity of thy suppliant people, hear their cry and accept their whispered plea.

verses; for example, the first line is taken from Isaiah 26:8, where the text reads: כבסם is from Psalm 51:4 where the text reads . הרב כבסני.

Congregation:

וֶפֶשׁ נַעֲנָה חְּבַשֵּׂר סְלִּיחָה, פַּלְּטֵם מִעְּמֶק שׁוּחָה.

Reader:

מָתְקוֹמְמִינוּ יְהוּ כַפּוּחָה, הַחֲיֵינוּ בְּטַל אֱמוּנְתְדְּ לְשׁוֹחֵחָה.

Reader and Congregation:

עַר יוֹם מוֹתוֹ תְּחַבֶּה לוֹ לִּתְשׁוּבָה, לְהַנְּמוֹתוֹ לִּתְחִיָּה.

אָנוֹשׁ מַה יָזְכֵּה, וּצָבָא דֹק לֹא זַכּוּ בִעֵינֵיף. בַּלַּחִים אִם תָּבָעַר הַאָשׁ, מַה בַּחָצִיר יָבֵשׁ. נַּלֹוי לְּדְּ חְשֵׁדְ כִּמוֹ אוֹר, מִשׁוֹמֵט בַּלַ בְּעָיִן. דִּירָתְדְּ בַּפֵּתֶר, וּנְלֹוּיוֹת לְדְּ בָּלֹ נִסְתַרוֹת. הַדָּן יִחִידִי, וָהוּא בָאֵחָר וּמִי יִשִּׁיבֶנוּ. וִעַלֿ גּוֹי וִעַלֿ אָרָם יַחַר יִנְּמֵה קַוּ, וְאֵין ּמִי וַרַשִּׁיעַ. זֹאַת יָבִין כָּלֹ יִצִיר, וִלֹא יַתְעוֹ יָצֵר לַחֲטֹא לְּיוֹצֵר. חַתְּלַת בָּאָרוֹ, חַפִּירַת בּוֹרוֹ, חַשְׁבּון בּוֹרָאו. טָמֵא מִשְּאֵרוּ, וּמְפַּמֵּא בִּעוֹדוֹ, וּמִפַמָּא בִּמותו. יְמֵי חַיַּיו תְּהוּ, וְלֵּילוֹתַיו בְּהוּ, ּוָעִנְיָנִיוֹ הָבֶלֹּ. בַּחֲלוֹם מֵהָקִיץ נִדְמָה, בַּלְּהוֹת יְבַעַתוּהוּ תָמִיד. לַוַלַה לֹא יִשָּבַב, יוֹמָם לֹא יָנְוּחַ, עַד יָרְדַּם בַּקֶבֶר. מַה יִּתְאוֹגֵן אָרַם חַי, דַּיּוֹ אֲשֶׁר הוּא חָי. נוֹלֶּד לְּעָמֶל וִיגִיעָה, אַשִּׁרַיו אָם יָהִי יִגִיעוֹ בָּדַת אֲמֶת. סוֹפוֹ עַלֹּ רֹאשׁוֹ מוֹכֵיחַ, וְלָּפֶּה יַחַנִיף. עוֹר חוֹתָמוֹ מִעִירוֹ עַלֹּ פָּעָלוֹ, וּמַה יָגִוֹב רֻעַת. פּוֹעֵלֹּ צִרְקוֹת אָם יָהִי, יִלַּוְּוּהוּ לְבֵית עוֹלֶמוֹ. צוֹפֵה בְחָכִמָה אָם יִהִי, עִמּוֹ תָּתַלוֹנֵן בָּכֵלָחוֹ. קַצוּף בִּדָמִים וּבִמָּרְמָה אָם יִהִי, חֲרוּצִים וָחַפִּצו בָּהִיות בָּמוּסָר, יָנוּב בִּשִּׁיבָה טוֹבָה.

אנים מה יזכה אוש מה an alphabetical acrostic without rhyme, is another composition by Rabbi Meshullam ben Kalonymus of the tenth century. It is a reflection on the vanity of earthly things and the futile efforts of man, who "at night cannot rest, nor at daytime, until he is finally put to sleep in the grave."

O bring the glad news of pardon to those who afflict themselves, fasting on Yom Kippur; deliver them from the depth of distress; let our adversaries be swept away; revive us with thy dew, so that we may ever acclaim thy faithfulness.

Reader and Congregation:

Until the dying day of man Thou dost wait for his repentance, That he may be turned unto life.

How can man be clear? The heavenly hosts are not clear in thy sight! Fire consumes fresh trees, so much the more dry grass. To thee darkness is bright as light; thy eyes range over all. Though thy habitation is enveloped in mystery, all hidden things are open to thee. Thou dost judge alone; thou art One, and none can change thy purpose. Thou dost stretch the line of justice over nation and man alike, and none can denounce it.

Let every one consider this, and no impulse will lead him astray to sin against the Creator; let him reflect upon his own humble origin, the digging of his grave, and the account he must render to his Creator. Essentially impure, man defiles himself during his lifetime and defiles others through his death. The days of his life are worthless, his nights are meaningless, and his affairs are vain. He is like a dream when he awakes; terrors often startle him. At night he cannot rest, nor at daytime, until he is finally put to sleep in the grave.

Why should a living man complain? Let him be content that he is alive! He is born for trouble and toil, let him be happy if he devotes his work to the true faith. His end will prove what he was at the beginning, so why should he feign to be what he is not. Besides, his own seal bears witness of his work, so why should he deceive? If he performs righteous deeds, they will follow him to his eternal home. If he is in quest of wisdom, it will be his companion in old age. If he is hated for bloody and deceifful acts, his days will be shortened. If his pleasure and delight is in right conduct,

But there are things in life which are satisfying and enduring, the poet concludes: a good name is an enduring possession. "If man performs good deeds, they follow him to his eternal home."

שֶׁם טוֹב אָם יִקְנֶה, מִשֵּׁמוֹת נְעִימִים אֲשֶׁר יִקְרֵא. תַּחַת בֵּן יוֹם הַמִּיתַה מִיּוֹם לֻדָּה הוּטֵב.

Reader:

עַד יוֹם מוֹתוֹ תְּחַבֶּה לוֹ לְּתְשׁוּבָה, לְּהַנְּמוֹתוֹ לְּתְחִיָּה. מִי כָמְוֹדְּ, אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים. וְנָאֱמָן אַחָּה לְּהַחֲיוֹת מֵתִים. בְּרוּדְ אַחָּה, יְיָ, מְחַיֵּה הַמֵּתִים.

Congregation:

אָקְדְתָּ יוֹם זֶה בַּשְּׁנָה, תְּרוּפָה וּצְרִי שַׁמְתּוֹ לְּשׁנַּה, נְּשָׁנָה, תְּרוּפָה וּצְרִי שַׁמְתּוֹ לְּשׁנַּה, נְשָׁנָה, נִּבְראשׁוֹנָה, נְּבְראשׁוֹנָה, נְּבְראשׁוֹנָה, נְּבְראשׁוֹנָה, נְבְּרְאשׁוֹנָה, נְבְּרְאשׁוֹנָה, נְבְּרְאשׁוֹנָה, נְבְּרְאשׁוֹנָה, נְבְּרְאשׁוֹנָה, נְבְּרְאשׁוֹנָה, בְּבְּרְאוֹ בְּבְּאָה, רֹן מְשִׁכְּם בְּנִבְּיִם הְּצְּבִים מְּצְּבָּר בְּבְּאָּה, רֹן מְבְּבְּרְה בְּבְּרִים מְבָּבְּיִם מְבָּבְּרְ בְּבְּיִם מִצְּנֶּף בְּלְּיִם, בְּבִּיְרִם מְשָׁבָּר בְּלְּבִּר בְּלְּבִּר בְּלְּבִּר בְּבְּיִם בְּבְּבְּרִה מְבְּרִים בְּבְּבְרִים מְצָּבְּרְ בְּלְּבִּר בְּלְבִּר בְּלְבִּר בְּבְּרִים עִוֹן וְּבְבֶּר בְּלְּבְּר בְּלִּבְּרִים בְּבְּבְּרִים מְנָבְרְים, בְּבְּרִים וְבְּבְּרִים בְּבְּבְּרִים וְּבְּרִים מְּבְּבְרִיף זְכוֹר, בְּלְבָּר מְשִׁנְם בְּבְּרִיף זְכוֹר, בְּלְבַּרְיף זְכוֹר, בְּבְּבִיר בְּבִּיִּבְ בְּבִיר בְּבִּבְּיִיף זְכוֹר, בְּלְבַּבְּרִים בְּבְּבְייף זְכוֹר, בְּלְבְּבִיר בְּבִּבְייף זְכוֹר, בִּבְּבְייף זְכוֹר. בְּבְּבִייף זְכוֹר. בִּבְּבְייף זְכוֹר.

אחדת יים וה אחדת is arranged both in a straight and reversed alphabetical acrostic known as אחב"ש, where Rabbi Meshullam ben Kalonymus makes the first letter of the alphabet (א) to be followed by the last (ח) and the second letter (ב) by the second last (א), and so on. The words אישנה שובה metaphorically represent Israel on the basis of Song of Songs 2:2; 5:2. בהלאה ("removed far off") refers to Israel in Micah 4:7.

^{(&}quot;like an object that shines") is derived from כהלים (Job 29:3). The word אברה is used here in the sense of a sacred gathering, like אצרה (Joel 1:14). ("attached") is constructed from the biblical noun אפנית friend, associate.

he will yield fruit even in ripe old age. If he acquires a good name, it will be better than attractive titles he bears. Hence, the day of death has been considered better than the day of birth.

Reader:

Until the dying day of man Thou dost wait for his repentance, That he may be turned unto life.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Congregation:

Thou hast distinguished this day in the year and established it as a healing balm for Israel; formerly, when thy temple was in Jerusalem, the priestly service on this day atoned for the transgressions of the people.

Exiled from thy habitation and scattered far and wide, they intone prayer to relieve distress; Holy One, consider their contrite and broken spirit and count it in their favor as though they presented burnt-offerings.

Jacob who dwelt in tents of Torah was perfect from birth; his star-like image is engraved on thy throne; be thou gracious to his children who are assembled as a congregation, acclaiming thy glory and praising thy name.

Thou hast combined thy name with theirs, so that they who cling to thee be near to thee as a signet worn close to the heart; O spare them thy wrath and hold them guiltless; let them be inscribed in the book of life.

O cast the whole weight of iniquity into the deep waters, to be blotted out and consumed; let the prayers of the afflicted and downtrodden be more pleasing to thee than burnt-offerings on an altar made of heavy stone.

O remember our early love and devotion, and forever disregard the disgrace of our youth; remember thou thy favorite son Israel for the sake of Moses, who entreated thee to remember the merits of the patriarchs thy servants.

יָמָלֹדְ יִיָ לְעוֹלָם, אֱלֹהַיִּךְ צִיוֹן לְדֹר וָדֹר, הַלְּלוּיָה. וָאַתָּה קָדוֹשׁ, יוֹשֵׁב תִּהְלּוֹת יִשְׂרַאֵלֹּ, אֵלֹ נַא.

The ark is opened.

Responsively

אַתַה הוא אֱלֹהֵינוּ

נְבוֹר וְנַעֲרֶץ. בשמים ובארץ הוא שַח וַיַהִי. דָגוּל מֵרבַבָּה זָבָרו לָּנֵצַח. וִצְנַּה וִנִבְרֵאוּ מָהוֹר עִינַיִם. חַי עוֹלֻבְים בִּתְרוֹ יִשׁוּעָה. יושב סתר לבושו צדקה מַעַמָּהוּ קנאָה. סתרוֹ יִשֶׁר. נֵאָפַּר נָקַמָה פַּעְלַּתוֹ אֱמֶת. עַצָּתוֹ אֵמוּנָה קַרוב לַקורָאָיו בַּאֵמֵת. צַּדִּיק וִיָשָׁר רַם וּמִתְנַשֵּׁא שובן שחקים. תְּלֵה אֶרֵץ עַלֹּ בִּלִּימָה.

חַי וִקַיָּם נוֹרָא וּמָרוֹם וָקָדוֹשׁ.

The ark is closed.

Reader and Congregation:

אָנָא סְכַּח נָא, פֶּשַׁע וְעָוֹן שָׂא נָא, וֹבֹחֲדְּ יִגִּדַלֿ נָא, קַרוֹשׁ. אָנַא רַחוּם כַּפָּר, עֵוֹן צָנִים תִּהַלַּתְדְּ לְּסַפָּר, וַיָּחָקוּ רְּחַיִּים טוֹבִים בַּסֵפֵר, קָדוֹשׁ.

אתה הוא has an alphabetical acrostic but no rhyme. One of the oldest elements in the synagogal poetry, its authorship has not been identified. Our

Reader:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!
Thou, holy God, art enthroned amidst the praises of Israel.

The ark is opened.

Responsively

Thou art our God

In heaven and upon earth mighty and revered!

Acclaimed by myriads, he spoke and the world began.

He commanded and all was formed—endless his fame!

He lives forever, his eyes are pure and see all.

He is invisible, salvation is his crown.

Righteousness is his garment, zeal is his robe.

Girt with retribution, his secret is justice.

His counsel is faithful, his achievement is truth.

Upright is he and near those who pray sincerely.

High and exalted, he abides in the heavens.

He suspends the entire earth upon empty space.

He lives forever—revered, lofty and holy!

The ark is closed

Reader and Congregation:

O forgive, pardon transgression; Show thy great power, Holy One. Merciful One, do thou forgive All who stand here to worship thee; Let them be inscribed in thy book For a happy life, Holy One.

author borrowed ideas and phrases from biblical sources such as Song of Songs 5:10; Psalms 33:9; 91:1; 145:18; Isaiah 59:17; Job 26:7 יילבש צדקה... וכובע בראשו... וישועה בראשו... וישועה בראשו... וישועה בראשו...

¹Psalms 146:10; 22:4.

Responsively

	2000poilli Cij
	מוֹרֶה חַשְּאִים סְלוֹלֹ לְהִתְהַלֵּךְ
אַרוֹמִמְדּ אֱלּוֹהַי הַמֶּּלֶבְּ.	מְלַמֵּר לְהַדְרִיכִי בְּדֶרֶדְ אֵלֵּדְ
	קַבְיכֶּךְ אָיַחֵר לְהַמְּלִיכֶּךְ
בְּכָלֿ יוֹם אֲבָרְכֶּךָּ.	שוֹבֵן עַד וָאֵין בְּעֶרְבֶּךְ
	לָבִּי חָרֵד עֲבוֹדְתְדְּ לִּתְמוֹד
י נְּדוֹל יְיָ וּמְהֻלְּכֹל מְאֹד.	קָהַעֲרִיץ קְרָשָׁתְדּ בְּמִשְׁמָר אֶּצֵמוֹר
	אנא סלח
	מְיַחֲלִּים לְּחַסְרְּה זֶרַע עֲמוּסֶיף
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיף.	מַבֵּא מִשְׁאַלּוֹתָם וְיִשְׂמְחוּ חוֹסֶיף
	בְּחִלֹּוּי נָצוֹם נָשִׁים לְּעָבְדֶךְ
-קַרַר כְּבוֹר הוֹדֶף	בְּרוּאִים כִּי הֵם לְּכְבוֹדֶךְּ
	יָקַר מַלְּכוּתְדְּ בְּרָעַד יַאֲמִירוּ
ַנְעֲזוּז נוֹרְאוֹתֶיךְ יֹאמֵןרוּ.	יְחוּדְדֶּ בְּזָר לֹא יָמִירוּ
	אנא רחום
	רון פָּגִיעוֹת לְּפָגֵיךּ יְרַבֵּעוּ
זֶבֶר רַב מוּבְדְּ יַבִּיעוּ.	רָחַשׁ הִלּוּלָהְ בַּיּוֹם יְשַׁבֵּעוּ
	בְּבֶּלֶר אָאֶבֶרְדִּ־לְדִּ חִנּוּנֵי
חַנוּן וְרַחוּם יְיָ.	בּפְנוֹת עֶבֶב תִּמְחֶה זְדוֹנֵי
	יָה צוּר בְּפֶר אֶשְׁבֹל
טוֹב יְיָ לַכֹּלֿ.	יִבְבּוֹשׁ עִוּוּיְנוּ וְיֹאמְרוּ הַבֹּל
	אנא סלח

is a double acrostic of the name of the author which reads: חוק awdin ברבי קלונימוס, חוק Each stanza consists of three lines, the third being taken from the alphabetical Psalm 145.

Responsively

Thou teachest sinners to walk uprightly, and leadest me in the way by which I should go.

I extol thee, my God the King.

Morning and evening I devote to acclaiming thee; thou abidest forever, and there is none like thee.

Every day I bless thee.

· My heart yearns to continue in thy service; I keep watch to revere thy holiness.

Great is the Lord and most worthy of praise.

The children under thy care look forward to thy kindness; fulfill their petitions, and let all who trust in thee rejoice.

One generation to another praises thy works.

With prayer and fasting they come to worship thee; they are indeed created for thy glorification.

Thy glorious majesty is full of splendor.

They acclaim thy sublime majesty with awed reverence; they shall never alter their belief in thy Oneness.

They speak of thy awe-inspiring might.

Four services they chant in thy honor today; they praise thee seven times a day.

They spread the fame of thy great goodness.

I set forth my plea to thee in the morning, and in the evening, thou dost blot out my sins.

Gracious and merciful is the Lord.

God Almighty, who forgivest all, suppress thou our iniquities, that all may declare:

The Lord is good to all.

The first line is based on Psalm 25:8 (יורה חטאים בדרך) while the second line alludes to Isaiah 48:17 ("I am the Lord your God, training you for your good, leading you by the right way"—בדרך תלך בדרך מלדיכך להועיל, מדריכך בדרך תלך.

שמים is metaphorically applied to the people of Israel, described in Isaiah 46:3 as having been sustained by God since ever they were born.

ברואים הם לכבודך refers to Isaiah 43:21 ("the people I have formed for myself, that they may recount my praise").

קוֹמֵם אִוּוּי קריַת מְשׁוֹשֶׁׂךּ יוֹרוּה יִנָ כָּלֹ מַעֲשֶׂיה. קרָשַׁת אַבנִי נַזִר בִּנוסָסֵךּ לַוֹנֶיֶר וַחֲסִידֶיה בְּנְעַם יְזַמֵּרוּ בּבוֹד מַלְּכוּתִדְּ יֹאמֶרוּ. לָבוּשֵׁי שְׁרָד רֶקַח יִתַּמֵּוְרוּ וּשָׁתוּלִים בָּנָנָדְ יַפִּרֵיחוּ בְּחַצְרותִיו וִינוּבוּן בִּשִּיבָה דִשִנִים בִּטִירותֵיו לְּהוֹדִיעַ לִּבְנִי הָאָדָם נְּבוּרוֹתִיוּ. אנא רחום... נֹאַחֶד יְנַנְּנוּ תְּמִימִים וּשְׁבֵּמִים נָשְׂאַך בִּסְאַד בְּבִית עוֹלְמִים מַלְבוּתְד מַלְבוּת בָּל עוֹלְמִים. יַחַר בִּכַנָּסְךּ לְשִׁכִנִדְ נִאוּלִים סוֹמֵדְ יִי לְּכָלֹ הַנּוֹפְלִים. יַלְבִישְׁוּךְ עֹז בְעוֹבְרֵי גַלִּים מַבִּיעֵי מוּבִדּ בִּוַעֵר יִתחַבֵּרוּ מַתִים חַשׁוֹב תַּחַן יְדַבְּרוּ עיני כֹל אַלֵּיך יְשַׂבֵּרוּ. אנא סלח ... וְהוּיָם יִנוֹחַח שֵׁי עָרֵיך פּוֹתַחַ אֶת יָדֶדְּ. וִישַׁבֵּם פָּרִים אֱרֵשׁ עֵדֵיךְ סַכַּה בְּרַחַמָּיו יָצִיץ מַחֲרַבְּיו סְלְּוֹחַ יַרְבֶּה לְעַם מְבֹרָכִיו צַדִּיק יָיָ בְּכָלֹ דְּרָכָיוּ. חִין יַשַּׁע מִגּוֹי מִלְרַאָיו

אני מר אוא רחום... אוא רחום אבני מר is borrowed from Zechariah 9:16 אבני מר and alludes to the structure of the Temple.

חן יָחן קורָאֵי מִקּרָאָיו

קָרוב יְיָ לְּכָדׁ לִרְאָיוּ.

מביעי סובך Israel who spread the fame of thy goodness (Psalm 145:7). מולות מחים like מחים (Psalm 66:15), denotes fat burnt-offerings. The reference is to Hosea 14:3 (תושלמה סרים שפחינו), that is, let Israel's spoken prayer be regarded as sacrificial offerings in olden times.

Restore thy delightful city; cause the holy crown jewels to glitter again.

All thy works shall praise thee, O Lord.

Thy faithful Levites will sing melodiously; those in priestly vestments will cause incense to ascend.

They will speak of thy glorious kingdom.

Planted in thy house, they shall flourish in its courts; they shall yield fruit even in old age, vigorous and fresh within its walls.

To let men know thy mighty deeds.

The upright and faithful shall sing of thy triumph, when thou shalt establish thy throne in the eternal house.

Thy kingdom is a kingdom of all ages.

When thou shalt gather the redeemed to thy dwelling-place, they shall invest thee with glory, like those of yore who passed through the waves of the sea.

The Lord upholds all who fall.

Thy people are assembled here to recount thy goodness; regard thou their pleading as the offering of a sacrifice.

The eyes of all look hopefully to thee.

Accept their confession in place of a soothing offering, the utterance of thy witnesses replacing a sacrifice of bullocks.

Thou dost open thy hand.

In thy mercy, ever look down from heaven and forgive the people thou hast blessed.

The Lord is righteous in all his ways.

Hearken to the pleas of the people who bear thy name; be gracious to those who keep thy festivals.

The Lord is near to all who call upon him.

אין ישע , that is, may God heed the prayers of Israel whom he has called to be his people. ישע is used here in the sense of 'השע ה' (Genesis 4:4); compare the poet's expression סדר תשלה הַשְּע: שעה לחש מתחתניך

קוּוּי יָתָן קְּלוֹ מַשְּׁלִּיךְ יְהָבְיו

קרוש פְּשָׁעֵינוּ יְכַפֶּה בְּאַהֲבִיוּ שׁוֹמֵר יְיָ אֶת בְּלֹ אֹהֲבִיוּ. קבּל צִקוּנִי בִּבְמִבְלֵּל יִפִּי

קוֹלָי תַאֲזִין וְתַּצְלִּילֹ דְּפִּי הְהַלַּת יְיָ יְדַבֶּר־פִּי.

Reader and Congregation:

אָנָא סְלֵּח נָא, פֶּשֵׁע וְעָוֹן שָׂא נָא, וְכֹחֲהּ יִנְדֵּל נָא, קְרוֹשׁ. מֶלֶּהְ שׁוֹבֵן עַר, לְבַרְּהְ מְלּוֹהְ עֲבִי עַר, הָאֵל קְרוֹשׁ. מֵלֵּהְ מַאָּזִין שַׁוִּעָה, לִעַמּוֹ מֵחִישׁ יִשׁוּעָה, נוֹרָא וְקָרוֹשׁ.

Congregation:

אֶדֶר יְקַר אֵלִּי, אֲחַנֶּה בְּאֶרֶשׁ מִלּוּלִי. בְּחַךְ אַנְּעִים זְמֶר, בְּנִיב אַבְּיעַ אְמֶר. בְּבוּרוֹתְיו מִי יְמַצֵּלֹ, נְּרְלוֹ מִי יְפַצֵּלֹ. הֹק מְרוֹפֵף בִּנְעָרָה, דַּרְכּוֹ סוּפְה וּסְעָרָה. הַנָּאְדְּר מִקְּלוֹת מִיְם, מִוֹפֵּף בִּנְעָרָה, דַּרְכּוֹ סוּפְה וּסְעָרָה. הַנָּאְדְּר מִקְּלוֹת מִיְם, חַשְׁמֵר בְּשָׁמִי מְעוֹנִים, זְעֵק קְשׁוֹב מִמְּחְעַנִּים. חַשְׁרֵת סָבִיב סָכּוֹ, חַשְׁמֵל בְּלִי לְסוֹכוֹ. מוֹב יוֹדְעַ חוֹסְיו, שָהוֹר מַצְּדִיק עֲמוּסִיו. חַשְׁמֵל בְּקְנוֹן, יְקַר עוֹ חֶבְיוֹן. כּוֹנֵן שַׁחַק בִּתְבוּנָה, כְּלֹ יִשְׁמֵר בְּבְנִרָּה, מוֹחֶה בִּשְּׁעִי בְרָה. נְאוֹר וְאַדִּיר בַּהְבִּרוֹ, עוֹלְם בְּנִבוּר, מִוֹשְׁת בִּוֹנִים, מְמִיּחְתוֹת עַרֵבוֹת, סְכֹּוֹ בְּעַרְבוֹת. נִשְׁלִים בְּנְבוּרָה, מוֹחֶה בִּשְּׁעִי בְרָה. נְאוֹר וְאַדִּיר בַּהְבִּרְרוֹ, מוֹשֵׁל מִין עָרְבוֹת, מְלֹחָה מִשְׁמִי בְרָה. מְלֹחָה בִּשְׁמִי בְרָה. נִאוֹר וְאֲדִיר בַּהְבִּרְרוֹ, מוֹשֵׁל בִּוֹנִים, מִוֹחָה בִּשְׁמִי בְרָה. נְאוֹר וְאֲדִיר בַּבְּבוֹר.

אדר יקר אלי likewise by Rabbi Meshullam ben Kalonymus, is a double alphabetical acrostic with three words to the line, two lines to the verse, and a different rhyme for each verse.

Thou art my God who doest wonders; mayest thou accept our cry and subdue our accuser.

He fulfills the desire of those who revere him.

Grant the hope of those who leave all to thee; Holy One, cover up our transgressions with thy love.

The Lord preserves all who love him.

Receive my prayer as if it were offered in beautiful Zion; hear my voice and cast off our offense.

My mouth speaks the praise of the Lord.

Reader and Congregation:

O forgive, pardon transgression; Show thy great power, Holy One.

O King, holy God, thou dost abide forever; Mayest thou alone reign to all eternity.

O King, revered and holy, thou dost hear prayer; Mayest thou speed the salvation of thy people.

Congregation:

The majestic glory of my God I declare in my spoken prayer. With my mouth I chant a song, with my lips I utter a praise. Who can tell his mighty deeds? Who can fathom his greatness? The sky trembles at his rebuke, his way is storm and tempest. Supreme above roaring waters, his splendor covers the heavens. Godly seraphim surround him, they quake and shudder before him. Heaven's Pure One hears the cry of those who afflict themselves. Dense clouds encircle his tent, even <code>Hashmal</code> cannot see him. God knows all who trust in him, and clears those he sustains. The Most High dwells in mystery, invisible is his majesty. He set up the sky in wisdom, all his work is done in faith. He is robed in power and greatness, all praise pertains to him. Ruling the world with might, he blots out the sins of Israel. Splendid and majestic, he pardons the iniquities of his flock. He hears sweet prayer; extol him who is in the heavens!

עָף עַל כְּרוּבוֹ, עוֹנֶה לְּעַם מְרוֹבוֹ. פּוֹמֵד צִּבְאוֹת נְּדוּדְיוֹ, פּוֹרֶה נֶפֶשׁ עַבָּדָיוֹ. צִּדְקוֹ עֻלְּיוֹנִים מַנִּיִּדִים, צְּבָא תַּחְחּוֹנִים מוֹרִים. קְדוֹשׁ יוֹשֵׁב מְּהָלּוֹת, קְנוּיָו מַשִּׁיג מְחִילּוֹת. רָם וְנִשְּׂא וְנֵאָה, רוֹאָה שָׁפָל וְנִכְאָה. שׁוֹכֵן בְּרוּם עֲלְּיוֹת, שַׁלְּים בְּרוּף תַּחְתִּיוֹת. Reader חֹמֵדְ זְרֹעוֹת עוֹלְם, תַּקִּיף וּמִבֹּל נֶעְלְם.

מֶּכֶּדְ שׁוֹבֵן עַר, לְּבַדְּדְּ מְלֹוֹדְ עֲדֵי עַר, הָאֵלֹ קְרוֹשׁ.

וּבְבֵן, וְאַתָּה בְּרַחוּם סְלַּח לָּנוּ.

Congregation:

Hastening on his cherub, he answers the people who are near to him. He musters his heavenly hosts, and saves the life of his servants. Heavenly hosts declare his justice, earthly hosts thank him. The Holy One, enthroned amidst praises, grants pardon to his people. High and lofty and exalted, he sees the humble and contrite. He inhabits the highest heavens, he rules the deep abyss. Omnipotent, Unknowable, he sustains the pillars of the world.

O King, holy God, thou dost abide forever; Mayest thou alone reign to all eternity.

Thou who art merciful, forgive us.

Congregation:

Living God, inscribe for life those who cling to thee, for thine is the fountain of life. At a time of grace answer thou my plea; listen to my prayer, O righteous Lord; close not thy ear to my supplication, to my cry. Accept the morning prayer of those who call upon thee, and turn the scarlet of their sins white as wool; O Lord, listen and take action, do not delay. Thou who didst save me when I was brought low, condemn not those that hope in thee; thou speakest of righteousness and art powerful to save. O Lord, show thy kindness to us, thy own flock, who are knit together to worship thee. Invisible God, grant our repeated entreaties which we recite before thee. Regard our prayer like fine incense that ascends, and acquit us; righteousness is thine, O Lord.

Cleanse us with hyssop and purify us; sustain us, thou who art our shelter and hope; we are but clay, thou art our Creator. Thou who art most pure, heed my supplications; cleanse me from the stain of my iniquities, O Lord who art Israel's hope. Have mercy on us; may thy compassion hasten to our aid; thou, O Lord, art our Father. In thy mercy pardon our iniquity; forgive the iniquity of all; remember it not for all time; thou who art merciful, forgive us.

^{25:26} in place of בכל. The use of anagrams, that is, words made by transposing the letters of other words, occurs elsewhere in the Bible; for example, אם מאר תחת אם (Isaiah 61:3). Kabbalists explain the custom of reciting portions of the Mishnah on a Jahrzeit by pointing out that משנה contains the letters of the word משנה ("soul").

הַיּוֹם יִבְּתֵב בְּסֵבֶּר הַזְּכְרוֹנוֹת הַחַיִּים וְהַמְּוֶת. אָנָּא כַנְּה, עִּיּרִי נָא, הִתְעוֹרְרִי נָא, עִמְדִי נָא, הִתְיַצְּבִי נָא, קוּמִי נָא, חַלִּי נָא, בָּעַד הַנָּבֵשׁ חַנִי נָא, פָּנֵי דֵּר עֵלִיוֹן.

Congregation:

אַיָּפָה בָּחַר יַלִּבִּין בִּצֶמֵר צַחַר בִּתְפַּלַּת הַשַּׁחַר. בַּשָּׁחוֹת חוֹמֵר צֹאן עָדָרוֹ יָבַמֵּר בְּעֵת תְּמִיד הַבְּמֵר. גושם וְעוצֵר נָּלְּיוֹתֵינוּ יָקַצֵּר בְּוֹאת תְּפִלַּת יוֹצֵר. דָּרוֹר אַלֹּ תִאַחַר כִּי וָרוֹנֵנוּ וָחַר בִּתִפְלַּת הַשַּׁחַר. הַבַּקר. הַמַּסִטִין יַכִּחִישׁ וִישַׁקֵר בִּעֵת חִמִיד הַבְּקֵר. וּמְזמָה לֹא יִבָּצֵר מִצְּרוֹתֵינוּ יִצֶּר בְּוֹאת תְּפִלַּת יוֹצֵר. זָחוּל סְחַרְחַר בֶּשָׁח יִרְבַּץ וִיסְחַר בִּתִפְּלֵּת הַשַּׁחַר. חַיָּתְדּ נַבֵּר בְּנֵי שֵׁת לְּבַרְבֵּר בִּעֵת תִּמִיד הַבְּבֵּר. טָהוֹר וָנוֹצֵר סְנֻכָּחוֹ לְּחַיִּים יַעָצֵר בִּוֹאת תִּפִּלַת יוֹצֵר. יִרִיה מֵרֶחָם מִשִּׁחָר יוֹשִׁיעַ מֵרֵם מַחַר בִּתִפְּלַת הַשַּׁחַר. בּוֹבֵשׁ הָרִים וִעוֹמֵר לְּטוֹבָה עַמוֹ יִבַמֵּר בְּעֵת חִמִיד הַבְּּמֶר. מָקַרָשָׁךּ וּמִוֹבֵחַ וִהַחָצֵר נָא בִּקוֹמֶתַם חִבַצֵּר בִּוֹאת חִפְּכַּת יוֹצֵר. סְעוּרָה וֹשָׁבוּרָה בְּפֶּחֶר בְּצֵה מֵרִיב וְחַרְחַר בִּתִפְּלַּת הַשַּׁחַר. קָרָנוֹת עֶשֵׂר יִעַקֵּר שָׁתוּלִּים בְּבֵיתוֹ לְּיַקֵּר בְּעֵת תִּמִיד הַבְּּקֵר. יוֹרָה וּמַלְּקוֹשׁ הַפָּצֵר סַפָּק לְחוֹרָשׁ וִקוֹצֵר בִּוֹאת תִּפְּלַת יוֹצֵר.

אימה בחר is arranged alphabetically. The four letters מיל מינ are used acrostically in two lines; the eight letters מינ מינ קיר שיח are equally used in two lines כובש... לטובה... מקדשך נא... סעורה... מצה... קרנות... שתולים. The name acrostic יוטר is contained in the last line (יוירה... ספקי).

This day life and death shall be recorded.

O Israel, awake! Arise and pray!

Plead for life before God who dwells on high.

Congregation:

Thou who hast chosen Israel wilt make our sins as white as wool by reason of our prayers at dawn. Thou who probest our inner conscience wilt seek out thy flock during the morning offering. Thou who bringest rain and withdrawest rain wilt shorten our exile for the sake of this worship in the morning.

O delay not to proclaim our freedom; our throat is parched by reason of our prayers at dawn. Thou who seest all wilt refute and disprove the accuser during the morning offering. Nothing is too hard for thee who dost share in our suffering for the sake of this worship in the morning.

May they who are beset by fear dwell in security all round by reason of our prayers at dawn. O show thy love for thy flock and break down the foes of the innocent during the morning offering. Thou who art pure and forever kind, maintain in life and sustain thy chosen ones for the sake of this worship in the morning.

Thy faithful from early youth save thou before the morrow comes by reason of our prayers at dawn. Thou who dost undo and uproot hills, seek the good of thy people during the morning offering. O restore and fortify thy sanctuary, altar and court, for the sake of this worship in the morning.

Those who are tossed about and bruised save thou from strife and discord by reason of our prayers at dawn. The ten-horned beast do thou hamstring, and endear those who are planted in thy house, during the morning offering. O grant autumn rains and spring rains to fill the needs of sower and reaper for the sake of this worship in the morning.

הַיּוֹם יָבָּתָב בְּסֵבֶּר הַזְּבְרוֹנוֹת הַחַיִּים וְהַקְּנֶת. אָנָא בַנָּה, עִּיִּרִי נָא, הִתְעוֹרְרִי נָא, עִמְרִי נָא, הִתְּנִצְּבִי נָא, קומי נָא, חַלִּי נָא, בְּעַד הַנֶּבֶּשׁ חֲנִי נָא, פְּנֵי דַר עֶלְּיוֹן.

וּבְבֵן אַדְּ חַנּוּן אַתָּה וְרַחוּם לְּכָל פְּעַל.

Congregation:

Reader:

Congregation	Atomaci i
פִּי אַתָּה רַחוּם לְּכָל פְּעַלּ.	אַד אָתִים בְּחִין לְּפָנֵיִדּ
בִּי אַתָּה רַחוּם לְּבָלֹ פְּעַלֿ.	אַד בּוֹטְחִים בְּחַסְדְּדְ אֱמוּנְיִדְ
בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֿ.	אַך גּוֹעִים וּמַרְגִּישִׁים שִׁכְנֶךְ
חַנוּן וְרַחוּם לְּכְּלֹ פְּעַלּ.	אַד דְלּוּ עֵינֵיהֶם לְּמְעוֹנֶךְ
פִּי אַתָּה רַחוּם לְּכָלׁ פְּעַלֿ.	אַך הוֹנִים לַּעֲנוֹת עִנְיָנֶיך
בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֿ.	אַד וְעוּדִים בְּנִצְּוּחַ לְּנַנְּנֶדְ
בִּי אַתָּה רַחוּם לְּכָלׁ פְּעַלֿ.	אַר זוֹעֲקִים יְחַר הֲמוֹנֶיף
חַנוּן וְרַחוּם לְּכָּל פְּעַל.	אַד חוֹכִים יְשׁוּעוֹת חְסְנֶּךְּ
בִּי אַתָּה רַחוּם לְּכֶלֹ פְּעַלֿ.	אַד מְבוּלִּים בְּמְׂהֵר לְּחַנְנֶןדּ
בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֹּ.	אַד יוֹדוּ לְשִׁמְוּד בְּנֶידְ
בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֹּ.	אַד כַפָּר לְעַמְּד מַאֲמִינְיד
חַנוּן וְרַחוּם לְּכָלׁ פְּעַלֿ.	אַך לֹא לָנוּ כִּי אָם לְמַעַנְּךָ
פִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ.	אַדְ מַנֵּר מִתְקוֹמְמֵי צְפוּנֶידְּ
בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֿ.	אַדְ נַשָּׂא זֶרַע בְּחוּנֶיִדְּ
בִּי אַתָּה רַחוּם לְּכָל פְּעַל.	אַך סְלִּיחָה תַּרְבֶּה לְּמִתְעַנְיִּדְּ
חַנוּן וְרַחוּם לְּכְלֹ פְּעַלֹּ.	אַר עַנִם כִּוֹשְׁמֵי כְּעוֹנֶןדּ

היים יכתב has been attributed to Rabbi Joseph ben Abitur of the tenth century, who distinguished himself in poetry as well as biblical exegesis and talmudic scholarship. After a misunderstanding with the local authorities of

This day life and death shall be recorded.

O Israel, awake! Arise and pray!

Plead for life before God who dwells on high.

Truly, thou art gracious and merciful to all.

They come pleading before thee; thou art merciful to all. Thy faithful men trust in thy kindness; thou art merciful to all. They cry and moan in thy temple; thou art merciful to all. They raise their eyes to thy heaven, O Gracious and Merciful One.

They intone prayers unto thee; thou art merciful to all. They assemble to sing thy praises; thou art merciful to all. Thy throngs cry to thee in unison; thou art merciful to all. They wait for thy mighty salvation, O Gracious and Merciful One.

They are washed, to be seech thee in purity; thou art merciful to all. Thy children praise thy name; thou art merciful to all. Pardon thy people who believe in thee; thou art merciful to all. Not for our sake but for thy own, O Gracious and Merciful One.

Subdue the foes of thy treasured ones; thou art merciful to all. Exalt the offspring of thy tested men; thou art merciful to all. Grant thy great pardon to the afflicted; thou art merciful to all. Answer them from thy heavens, O Gracious and Merciful One.

Cordova, Spain, he left the country and finally reached Damascus where he died about the year 970.

אוכנה אשר נטעה ימינך) is applied to Israel on the basis of Psalm 80:16 כנה ימינך) "the garden which thy right hand has planted." Compare Isaiah 5:7 כרם ה'' לובאות בית ישראל, "the Lord's vineyard is the house of Israel." The word הוב, ישראל but once in the Bible, has been rendered variously (stock, root, plants).

אף אחים, by Rabbi Meshullam ben Kalonymus, is alphabetically arranged. Each of the twenty-two lines begins with the word אר ("indeed") and ends with the refrain אר. דחום לכל פעל פעל

מוצא, derived from I Chronicles 15:21, is counted in the Talmud (Pesahim 117a) among the synonyms of praise.

צפוניך is taken from Psalm 83:4, where it is used in the sense of thy precious people, those whom God hides as a protection from danger.

פִי אַתְּה רַחוּם לְּכָלׁ פְּעַלֿ.	אַד פָּצִם מֵהֶמְיַת שְׁאוֹנֶדְּ
בִּי אַתְּה רַחוּם לְּכָלׁ פְּעַלֿ.	אַד צַדֵּק גּוֹי נְבוֹנֶדְּ
בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֿ.	אַד קוֹמֵם מֶדֶם קנְיַנֶדְּ
בִּי אַתָּה רַחוּם לְּכָלֹ פִּעַלֿ.	אַך רוֹמֵם תֵּלֹ אַרְמוֹנֶךְּ
בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֿ.	אַך שְׁעֵה לַּחֲשׁ מִתְחַנְנֵיךּ
חַנוּן וְרַחוּם לְּכָלֹ פְּעַלֹּ.	אַד הָמָבִם וְחָשְׂבֵם מֵחֲרוֹנֶדְּ

The ark is opened.

Responsively

ּוּבְכֵן אִמְרוּ לֵאלֹהִים מַה נּוֹרָא מַעֲשֶׂיף. אִמְרוּ לֵאלֹהִים: אֶרֶף אַפַּיִם וּנְדָלֹ־לְּחַ מֵכִין הָרִים בְּלְחַ חֲכַם לֵבָב וְאַמִּיץ לְּחַ נוֹתֵן לַיְעֵף לְּחַ

לָבֵן יִתְנָּאֶה נָּדוֹל אֲדוֹנִינוּ וְרַב כְּחַ. אִמְרוּ לֵאלֹהִים:

בּוֹנֶה בַשְּׁמֵיִם מַעֲלוֹתָיו מַשְּׁקֶה הָרִים מֵעֲלִּיוֹתִיו זֶבֶר עָשָּׁה לְּנָפְלְאוֹתָיו וְלוֹ נִתְּכְּנִוּ עֲלִּילוֹתָיו דרי וחנטר במכבר במוח מדיינים

לָבֵן יִתְנָּאֶה הַמְּקָרֶה בַּמַּיִם עֲלִּיוֹתָיו. אִמְזרוּ לֵאלֹהִים:

נֵאֶה וְגְבוֹּהַ בִּשְׁמֵי מַעְלָּה עְׂטֶה אוֹר כַּשִּׁמְלֶּה לוֹ הַגְבוּרָה וְהַגְּדֻלָּה וְהָעֹז וְהַמֶּמְשְׁלָּה דרי ירייי- ייידריי ביד מיידר

לָבֵן יִתְנָּאֶה וּמַלְּכוּתוֹ בַּכֹּל מָשֶׁלְה. אִמְרוּ לֵאלֹהִים:

בַּרְפּוֹ בַּלְּדֶשׁ וּמִשְׁתַּחֲוִים כֿוֹ בַּלְּדֶשׁ בַּרְפוֹ בַלְּדֶשׁ וּמִשְׁתַּחֲוִים כֿוֹ בְּקַדֶשׁ

לָבֵן יִתְנָּאֶה הַלִּיכוֹת אַלִּי מַלְבִּי בַלְּבֶשׁ. אַמְרוּ לֵאלֹהִים:

אמרו לאלהים by Rabbi Meshullam ben Kalonymus of the tenth century, is composed of biblical expressions in an alphabetical acrostic. The author's name, is given in the last stanza by means of the initial letters of the words משיב. שע. לכן, מה

Deliver them from howling tempests; thou art merciful to all.

Justify thy intelligent nation; thou art merciful to all.

Restore ancient Zion to thy people; thou art merciful to all.

Exalt the hill of thy palace; thou art merciful to all.

Favor the plea of thy worshipers; thou art merciful to all.

Sustain them, spare them thy wrath, O Gracious and Merciful One.

The ark is opened.

Responsively

Extol God and say: "How awe-inspiring thy work is!"

Say of God: He is slow to anger and great in power; he has made the mountains firm by his might; he is all-wise and all-mighty; he gives strength to the weary. Glorified be our Lord, who is great and powerful.¹

Say of God: He has built his chambers high in heaven; he waters the hills from his high chambers; he has made his wonders famous; by him the actions of men are judged. Glorified be God, who built his chambers on the waters above.²

Say of God: He is exalted in the high heavens; he wraps himself in a robe of light; his are the power and the greatness, the glory and the dominion. Glorified be God, whose dominion covers all.³

Say of God: He is supreme over all the holy myriads, and glorious in holiness; his way is in holiness; he is worshiped in holy array. Glorified be my God and King, whose processions are in holiness.⁴

מה נורא מעשיך (Psalm 66:3) is taken by Rashi and Ibn Ezra to mean each one of God's deeds is awe-inspiring, because מעשיך is in singular while מעשיך is in plural.

המקרה במים עליתיו (Psalm 104:3) is a poetic description of God's celestial habitation as floating upon the waters above.

¹Nahum 1:3; Psalm 65:7; Job 9:4; Isaiah 40:29; Psalm 147:5. ²Amos 9:6; Psalms 104:13; 111:4; I Samuel 2:3; Psalm 104:3. ³Job 22:12; Psalm 104:2; I Chronicles 29:11; Psalm 103:19. ⁴Song of Songs 5:11; Deuteronomy 33:2; Exodus 15:11; Psalms 77:14: 96:9: 68:25.

הוֹדוֹ בִּסְה שָׁמַיִם רוֹקַע הָאָבֶץ עַל הַמַּיִם

יַרְעֵם מִשָּׁמַיִם לְּקוֹלֹ תִתוֹ הֲמוֹן מַיִם בַּשָּׁמָיִם.

לָבֶן יִתְנָּאֶה הַנּוֹשֶה בַדֹּק שֶׁמְיָם. אִמְרוּ לֵאלֹהִים:

וְּכָל בַּשְּׁלִּישׁ עֲפַר הָאָרֶץ יְדוֹ יְסְדָה אֶרֶץ

וִימִינוֹ טִפְּחָה שְׁמֵי עֶרֶץ וְהָעֲמִידָם בִּּלִּי פֶּרֵץ

יָם: אָמָרוּ לֵאלֹהִים: עַלֹּ חוּג הָאָרֶץ. אָמְרוּ לֵאלֹהִים:

זָהַר בִּסָאוֹ שָׁבִיבֵי אֵשׁ מִשְּׁרְתָיו לּוֹהַטֵּי אֵשׁ

ּ לְגַה לָּאֵשׁ וּמַבְרִיק הָאֵשׁ לְּפָנִיו נִמְשְׁבִים נַהֲרֵי אֵשׁ

לָּבֵן יִתְנָאָה אֵשׁ אוֹכְלָּה אֵשׁ. אִנְירוּ לֵאלֹהִים:

חַי עוֹלֶּמִים צָר בְּיָה עוֹלֶּמִים

אַרָּה בִּית עוֹלָמִים מָבוֹן לְשִׁבְתְּדְּ עוֹלְכִמִים

לָבֶן יִתְנָּאֶה עַתִּיק יוֹמִין. אִמְרוּ לֵּאלֹהִים:

שָהוֹר אֵינֵיִם סְבִיבֹתְיו חַשְּׁרֵת מַיְיִם

עָבֵי שְׁחָקִים חֶשְׁכַת מַיִם שֹׁעֲנֵי מֶרְכַּבְתוֹ נַבּּתִם מְצֵאֹת עֵינְים לָבֵן יִתְּנָּאָה מִצְנַת יְיָ בָּרָה מָאִירַת עֵינֵים. אִמְרוּ לֵאלֹהִים:

יוֹרָעַ מַה בְּסִתְרֵי חְשֶׁךְ לֹא יַחֲשִׁיךְ מֶנֵּוּ כָּלֹ חְשֶׁךְ

צא שָׁם לַּחְשֶׁךְ הוֹפֵּךְ לַבְּּצֶּר צַלְּמָוֶת וְחְשֶׁדְּ

לָבֶן יִתְנָּאֶה יוֹצֵר אוֹר וּבוֹרֵא חְשֶׁךְּ. אָמְרוּ לֵאלֹּהִים:

בּוֹנֵן בַּסְאוֹ לַמִּשְׁפָּט מְכוֹן בִּסְאוֹ צֶּדֶק וּמִשְׁפָּט

אָּלֹהֵי הַמִּשְׁפָּט תֹאחֵז יָדוֹ בְּמִשְׁפָּט

לָבֶן יִתְנָּאֶה וַיִּגְבַּה יָיָ צְבָאוֹת בַּמִּשְׁפָּט. אִמְרוּ לֵאלֹהִים:

ביה... צור עולפים is written in Isaiah 26:4. Maimonides quotes this verse to show that the term צור conveys the idea that the Almighty is the origin and cause of all things (Guide 1:16).

עתיק יומין ("Ancient of Days") in Daniel 7:9 is equivalent to the Eternal.

Say of God: His splendor covers the heavens; he has spread out the earth over the waters; he thunders from the heavens; at the sound of his thunders in heaven there is a storm of waters. Glorified be God, who has spread the skies out like a curtain.

Say of God: He measured out the dust of the earth; his hand founded the earth; his right hand spread the skies above; he established them firmly without a breach. Glorified be God, who sits enthroned above the circle of the earth.²

Say of God: His throne is a blaze of flames; his servants are flashing fire, a fire that gleams and flashes out lightning; streams of fire flow about him. Glorified be God, who is like a consuming fire.³

Say of God: He lives forever; he is the eternal Creator; he chose the eternal temple, to dwell therein for evermore. Glorified be God, who is above time.

Say of God: His sight is pure; round about him is the mass of waters, rain-clouds dark and dense; those who bear his chariot are full of eyes all around. Glorified be the Lord, whose commandment is clear and enlightening the eyes.⁵

Say of God: He knows what is in mysterious darkness; darkness is not dark to him; he sets an end to darkness, and turns black darkness into dawn. Glorified be God, who forms light and creates darkness.⁶

Say of God: He has established his throne for justice; his throne rests upon righteousness and justice; he is the God of justice, whose hand preserves justice. Glorified be the Lord of hosts, who is exalted through justice.⁷

are taken from II Samuel 22:12 and Psalm 18:12, respectively, where the two variants occur. The phrase עבי שחקים) (not עבי שחקים) is part of the identical verse in both places.

¹Habakkuk 3:3; Psalm 136:6; II Samuel 22:14; Jeremiah 51:16; Isaiah 40:22. ²Isaiah 40:12; 48:13; 40:22. ³Daniel 7:10; Psalm 104:4; Ezekiel 1:13; Daniel 7:11; Deuteronomy 4:24. ⁴Daniel 12:7; Isaiah 26:4; Psalm 132:13; Exodus 15:18; Daniel 7:9. ⁵Habakkuk 1:13; II Samuel 22:12; Ezekiel 1:18; Psalm 19:10. ⁶Daniel 2:22; Psalm 139:12; Job 28:3; Amos 5:8; Isaiah 45:7. ⁷Psalms 9:8: 89:15; Isaiah 30:18; Deuteronomy 32:41; Isaiah 5:16.

לוֹ יָאֲתָה מְלֹוּכָה שׁוֹכֵן עַד וְאֶת דַּכָּא

מַשִּׁיב אָנוֹשׁ עַד דַּכָּא וְאוֹמֵר שְׁוּבוּ בְּרְוּחַ נְמוּכָה

לָבֵן יִחְנָּאֶה כִּי לַיִי הַמְּלוּכָה. אִמְרוּ לֵאלֹהִים:

זָה שָׁמוֹ לְעוֹלֶם חַסְרּוֹ מֵעוֹלֶם וְעַר עוֹלֶם מוֹשֵׁל בִּוְבוּרָתוֹ עוֹלֶם חַסְרּוֹ מֵעוֹלֶם וְעַר עוֹלֶם

לַבן יִחְנָּאָה בָּרוּדְ יִיָ אֱלֹהֵי יִשְׂרָאֵל מֵהָעוֹלֶם וְעַד הָעוֹלֶם.

אִמְרוּ לֵאלֹהִים:

נוצר חסר לאלף דור לוחם קמיו מדור דור

מַקִים סָכַּת מְשִׁיחוֹ לְּגְדּוֹר הָאוֹר חוֹנֶה עִמּוֹ בְּטְדוֹר

לָבֵן יִתְנָאָה זֶה זִבְרוֹ לְּדֹר דֹּר. אִמְרוּ לֵּאלֹהִים:

סוֹבֵל עֶלְיוֹנִים וְתַחְתּוֹנִים שׁוֹמֵןעַ אֶל אֶבְיוֹנִים

מַאָּזִין שִּׂיחַ חִנּוּנִים מַקְשִׁיב שֶׁנֵע רְנָנִים

לָּבֵן יִתְנָּאֶה אֱלֹֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הְאֲדֹנִים. אִמְרוּ לֵאלֹהִים:

עזּוּז וְגָבּוֹר אִישׁ מִלְּחָמָה נוֹמֵם לְּצְּרָיו וּבַעַל חֵמָה

מַבְרִית קָמָיו בִּמְהוּמָה נוֹהֵם עֲצֵיהֶם בִּנְהִימָה

לָבֶן יִתְנָּאֶה יְיָ אִישׁ מִלְּחָמֶה. אָמְרוּ לֵאלֹֹהִים:

פָּעַלֿ וְעָשָׂה הַכֹּלֹ בְּיָדוֹ לְּגַדִּלֹ וּלְחַזִּק לַכֹּלֹ

אַלְּיו יְשַׂבְּרוּ עִינֵי כֹל וְעֵינָיו מְשׁוֹטְטוֹת בַּכֹּל

לָבֵן יִתְנָּאֶה עֶלְיוֹן עַלֹּ כֹּל. אִמְרוּ לֵּאלֹהִים:

צַדִּיק בְּכָה דְרָכִיו יָשֶׁר מֵצִיץ מִחֲרַבִּיו

חָפֵץ בְּעַם מַמְלִּיכִיו יִירְשׁוּ אֶבֶץ מְבֹרָכִיו

לָבֵן יִחְנָּאֶה בְּּרְבוּ יְיָ בְּלֹ מַלְּאָבֶיו. אִמְרוּ לֵאלֹהִים:

משר אנוש עד דכא (Psalm 90:3) is understood by Rashi to mean: thou dost crush man through sufferings, and sayest Repent. Ibn Ezra connects the verse with dust you are, and to dust you shall return (Genesis 3:19). The expression

Say of God: Dominion is his due; he is enthroned for evermore, and is with the contrite; he turns man to contrition and says: Return with a humble spirit. Glorified be the Lord, for sovereignty is his.¹

Say of God: He rules forever by his power; by him all is foreseen, nothing is concealed from him; his name is for all time, and his grace is from eternity to eternity. Glorified be the Lord God of Israel, who is blessed for evermore.²

Say of God: He keeps kindness to the thousandth generation; he has war with his foes from age to age; he restores the homestead of his anointed; the light dwells with him. Glorified be God, whose name is for all time.³

Say of God: He sustains the heavenly and the earthly worlds; he listens to the needy; he is attentive to all appeals for help. Glorified be the supreme God and Lord of lords.⁴

Say of God: He is a mighty warrior, taking wrathful vengeance upon his enemies; he roars against his foes and wipes them out. Glorified be the Lord, who is a warrior.

Say of God: He has made all things; it is in his power to make all great and strong; all look hopefully to him; his eyes range over all. Glorified be God, Most High over all.⁶

Say of God: He is righteous in all his ways; he looks down from his heavens upon the upright; he delights in those who acclaim him King; those who are blessed by him shall possess the land. Glorified be the Lord, blessed by all his angels.⁷

שובו ברוח ומוכה clearly indicates that the payyetan applies the verse according to Rashi's interpretation.

¹Jeremiah 10:7; Isaiah 57:16; Psalms 90:3; 22:19. ²Psalm 66:7; Jeremiah 23:24; Exodus 3:15; Psalms 103:17; 41:14. ³Deuteronomy 7:9; Exodus 17:16; Amos 9:11; Daniel 2:22; Exodus 3:16. ⁴Deuteronomy 33:7; Psalms 69:34; 22:25; Deuteronomy 10:16. ⁴Psalm 24:8; Nahum 1:2; Exodus 16:7; Isaiah 37:24; Exodus 15:3. ⁴Isaiah 44:24; I Chronicles 29:12; Psalm 145:14; II Chronicles 16:9; Psalm 93:19. ¹Psalm 145:17; Song of Songs 2:9; Isaiah 62:4; Psalms 37:22: 103:20.

לְרֵא הַדּוֹרוֹת מֵרֹאשׁ מַנִּיד אַחֲרִית מֵרֹאשׁ בָּחַר בָּאֹם דַּלַּת רֹאשׁ עָזוֹ יוֹם יוֹם לְּדְרוֹשׁ לַכֵּן יִתְנַאָה הַמְתַנַשֵּׁא לְכֹלֹ לִרֹאשׁ.

אִמְרוּ לֵאלֹהִים:

רָם וְנִשָּׂא שׁוֹבֵן עַד בִּמְחוּ בוֹ עֲדֵי עַד

בְּבוֹדוֹ בְּסוֹד קְדוֹשִׁים וִעַד וּלְּעַם קְדוֹשׁוֹ נוֹעַד

לָבֵן יִתְנָּאֶה הַמַּבִּים לָאָבֶץ וַתִּרְעָר. אָמְרוּ לֵאלֹהִים:

שְׁבִיקוֹ בְּמַיִם רַבִּים שֶׁמָיו מַרְעִיף רְבִיבִים

שָׁמוֹ מְיַחָדִים שַׁחַר וַעֲרָבִים בְּשַׁעַר בַּת רַבִּים

לָּכֵן יִחְנָאֶה יְיָ צְּבָאוֹת יוֹשֵׁב הַכְּּרָבִים. אָמְרוּ לֵּאלֹהִים:

תְּהַכְּּתוֹ מָלְאָה הָאָרֵץ מַעַבִּיר כִּכְּּיוֹן וָחֶרֵץ מֵשִּׁיב אַף וְחָרוֹן וְקָרֵץ שֶׁנַע מְחַנְנָיו יָרֶץ

לָבֶן יִתְנָּאֶה יָיָ אֲדוֹנְנוּ מָה אַדִּיר שִׁמְדּ בְּּכְלֹ הָאָרֶץ.

מַעַשָּׁה אֱלֹהֵינוּ:

וּבְבֵן גָּרוֹלִים מַעֲשֵׁי אֱלֹדֹקינוּ.

אֵין מִי בַשַּׁחַק יַעֲרָדְּ־לוֹ בִּבְנֵי אֵלִּים יִדְמֶה לּוֹ נְבוֹהִים עַלָּה לְּמוֹשָׁב לוֹ דְּרֵי נֵיא כַּחֲנְבִים לְמוּלוֹ לָבֵן יִתְנָאָה הַצּוּר חָמִים פָּעַלוֹ. מַעֵשֵׁה אֵלֹהֵינוּ:

לָבֹן יִתְנָּאֶה יְיָ צְבָאוֹת שְׁמוֹ. מַצְשֵׁה אֱלֹֹבְונוּ:

קורא הדורות מראש (Isaiah 41:4) that is, God calls the generations into existence.

אום דלח ראש denotes a nation of depleted numbers, namely, Israel; the word is here used in the sense of census (Exodus 30:12; Numbers 1:2, 49).

הכרובים. the cherubim symbolically representing the divine presence in the Temple; hence, God is often spoken of as enthroned over the cherubim.

Say of God: He summons the generations from the beginning; he foretells the end from the beginning; he has chosen a people small in number, to seek him every day. Glorified be God, who is supreme over all.¹

Say of God: He is high and lofty, enthroned for evermore; trust in him forever; his glory dwells amidst the holy beings, and has revealed itself to his holy people. Glorified be God, who looks at the earth and it trembles.²

Say of God: His path is over deep waters; he causes rain to drop from the skies; morning and evening his Oneness is proclaimed at the gates of crowded synagogues. Glorified be the Lord of hosts, enthroped over the cherubim ³

Say of God: The earth is full of his praise; he removes destruction and death; he averts his wrath, and accepts the cry of those who plead before him. Glorified be the Lord our God.

How majestic thy name is over all the world.4

Great are the works of our God!

None in heaven can compare with him, none among the angels is like him; he has made his habitation in heaven so high, that those who dwell on earth look like grasshoppers. Glorified be the Creator, whose work is perfect.⁵

He wields a dread authority, yet there is great saving power with him; he hastens to heed the humble prayers of his people. Glorified be the Lord of hosts.⁶

והרבה עמו פדות (Psalm 130:7) God has unlimited means and ways of deliverance.

מעשה אלהינו afte same structure and by the same poet of the preceding composition, is abridged from the original which contained a stanza מעשה אנוש after each paragraph beginning with מעשה אלהינו.

¹Isaiah 41:4; 46:10; Psalm 135:4; Isaiah 58:2; I Chronicles 29:11. ²Isaiah 57:15; Psalms 62:9; 89:8; Exodus 25:22; Psalm 104:32. ³Psalm 77:20; Isaiah 45:8; Jeremiah 14:22; II Samuel 6:2. ⁴Isaiah 42:10; Psalm 78:38; Job 33:26; Psalm 8:10. ⁵Psalm 89:7; Isaiah 40:22; Deuteronomy 32:4; ⁵Job 25:2; Psalm 130:7; Isaiah 48:2.

שֶׁרֶף נָתַן לִּירֵאָיו יוֹבְילוּי שַׁי לְּמוֹרָאָיו פָּתֵּי נְדוּדֵי צְּבָאָיו לֹא יָשְׁוּרוּ בְּבוֹד מַרְאָיו לַבִן יִתְנָּאָה הָנָה עִין יִיָ אָל יִרַאָיו. מַעַשַּׁה אַלֹדְינִוּיּ

מַלְאָכִיו עֹשֶׂה רוּחוֹת נְקְדָשׁ בְּשִׁירוֹת וְתִשְׁבְּחוֹת סוֹבֵת שְׁפִיבַת שִׁיחוֹת עוֹנֶה וּמַעֲמָיד רְנָחוֹת לָבֵן יִתְּנָאָה אֱלֹבֵי הָרוּחוֹת. מַעֲשֵׂה אֱלֹבֵינוּ:

פּוֹדֶה מִשְּׁחַת אֲמוּסִיו צוּר יוֹדְעַ חוֹסָיו קָרוֹשׁ מַפְּלִּיא נִסְיו רַחוּם לִּמְרַצִּיו וּמַבְּעִיסְיו לָבֵן יִתְנָּאָה וְרַחֲמָיו עַלֹ כָּלֹ מַעֲשָׁיו.

The ark is closed.

מַצְשֵּׁה אֲנוֹשׁ: תַּחְבֶּלּוֹתְיוּ מְוֹמָה, שָׁבְתּוֹ בְּתוֹדְ מִרְמָה, רְפִידָתוֹ רִמָּה, קָבוּר בִּסְעִיף אֲדָמָה, וְאֵיךְ יִתְנְּאֶה אָדְם לַהֶּבֶל דָּמָה.

The ark is reopened.

שׁוֹמֵעַ שְׁוָעוֹת שׁוֹעָה עֵרֶךְ שׁוּעוֹת תּוֹרוֹתָיו מְשַׁעְשְׁעוֹת תַּבְסִיסוֹ בּוֹבַע יְשׁוּעוֹת בַּבָן יִתְנָּאָה הָאָד לָנוּ אֵד לְמוֹשְׁעוֹת.

The ark is closed.

וּבְבֵן לְּנוֹרָא עֲלֵיהֶם בְּאֵימָה יַעֲרִיצוּ.

ּגְשֶׁר אְמֶץ הְהַלֶּתֶךּ, בְּאֵצֵי שֲׁחַק, בְּבְרָמֵי וְגַהּ, בִּנְּדְוֹדֵי גְבַה, בִּדְמוֹמֵי דַקָּה, וּקְרָשֲׁחָדּ בְּפִיהֶם.

וְרָצִיתָ שֶׁבַח, מֵהוֹמֵי בְרֶנֶשׁ, וְעְוֹרְבֵי שֶׁנַע, זּוֹעֲבֵי חְחָנָּה, חוֹבֵי חֲנִינָה, וְהִיא בְּבוֹדֶךּ.

אשר אמץ ההלתך, by Rabbi Meshullam ben Kalonymus, is alphabetically arranged. The general thought expressed in this poem is that though God's

He gives food to those who revere him, those who pay tribute to his dread majesty; even his celestial hosts cannot behold his glorious essence. Glorified be the Lord, whose eye rests on his worshipers.¹

He makes winds his messengers; he is sanctified with hymns of praise; he hearkens to prayer; he answers and causes deliverance to rise and appear. Glorified be the God of all spirits.²

He frees Israel from destruction; he is the Creator who knows those who trust in him; he is the Holy One who performs great wonders; he is merciful to those who please or displease him. Glorified be God, whose mercy is over all his works.³

The ark is closed.

But the works of man are plans of mischief; his habitation is in the midst of deceit; his bed is filled with worms when he is buried in the cleft of the earth. How then can man be glorified when he is like a fleeting breath?

The ark is reopened.

God hears supplications and heeds the pleas set before him; his precepts afford delight; salvation is his magnificant crown. Glorified be our God of salvation.

The ark is closed.

The awe-inspiring One they reverence with awe.

Thy mighty praise is proclaimed by celestial beings and flashing lightnings, troops of lofty stature and soft-spoken hosts; thy holiness is ever in their mouth.

Yet dost thou accept praise from worshiping throngs, who utter supplication and hopefully wait for thy graciousness; this indeed is thy glory.

praise is proclaimed in the highest spheres of the universe, he graciously accepts the praise sung by mortal man.

¹Psalms 111:5; 76:12; 33:18. ²Psalm 104:4. ³Job 33:24; Nahum 1:7; Psalm 145:9. ⁴Psalm 119:70; Isaiah 59:17; Psalm 68:21.

אֲשֶׁר אְמֶץ תְּהִלְּתֶהְּ, בְּמַבְּסְבֵי מְהַר, בְּיִדּׁרוּן יִדּׁרוּן, בִּכְרוּבֵי כָבוֹד, בְּלְּיִוֹנֵי לַחֲב, וּקְרָשְׁתְּדְּ בְּפִיהֶם.

וְרָצִיתָ שֶׁבָח, מִמְּעוּשֵׁי יָמִים, נְשׁוּיֵי טּוֹבָה, שְּבֵעֵי רְגָּז, עַגִּוּמֵי נַפַּשׁ, וִהִיא כָּבוֹדֵך.

ַ אֲשֶׁר אְמֶץ תְּהַלֶּתֶךּ, בִּפְלִּיאֵי שֵׁמוֹת, בְּצִבְאוֹת עִירִין, בָּקְרוֹשֵׁי קֶנֶרם, בְּרֶכֶב רִבֹּתַיִם, וְּקְרָשֶׁתְּדְּ בְּפִיהֶם.

וָרָצִיתָ שֶׁבַח, מִשֹּוֹקְדֵי דְּלֶּתוֹת, שְׁוֹפְבֵי שְׂיחַ, תּוֹבְעֵי סְלִּיחָה, מִּאָבֵי כַפָּרָה, וִהִיא כִּבוֹדֶךּ.

וּבְבֵן תְּנוּ עֹז לֵאלֹהִים, עַלֹּ יִשְׂרָאֵלֹ נַאֲוָתוֹ.

ידרון ידרון is taken from Psalm 68:13, where the phrase is employed in the sense of fleeing ידרן ידרון "Kings and their armies are fleeing, are fleeing"). The payyetan, it seems, associates אלכי צבאות with the idea of angels of the Lord of hosts.

אדם ימים מעוטי ימים are based upon Job 14:1 אדם ילוד אשה קצר ימים "are based upon Job 14:1 (מבע רגו "man born of woman lives but a few days and is full of grief").

שמות whose names are not to be disclosed; compare למה זה תשאל whose names are not to be disclosed; compare שלואי שלאי היא שלאי ("Why do you ask for my name, seeing that it is hidden" (Judges 13:18. Rashi on Genesis 32:30 quotes the Midrash to the effect that the angels have no set names; their names keep changing in accordance with the missions that are entrusted to them.

Thy mighty praise is proclaimed by heavenly princes and swiftly-moving angels, glorious cherubim and flaming legions; thy holiness is ever in their mouth.

Yet dost thou accept praise from those who live but a few days and forget prosperity, who are full of trouble and their soul is grieved; this indeed is thy glory.

Thy mighty praise is proclaimed by wondrous creatures and angel-guards, ancient holy beings with chariots in the myriads; thy holiness is ever in their mouth.

Yet dost thou accept praise from those who hasten to thy doors and pour out their plaint, asking forgiveness and craving pardon; this indeed is thy glory.

Praise God for his might! Over Israel is his majesty.

Upon Israel are his faithfulness and blessing.

Upon Israel are his majesty and promise.

Upon Israel are his splendor and revelation.

Upon Israel are his mindfulness and mercy.

Upon Israel are his purity and uprightness.

Upon Israel indeed, his vineyard and nation!

Upon Israel are his kingship and favor.

Upon Israel indeed, his chosen people.

Upon Israel are his achievement and justice.

Upon Israel are his holiness and loftiness.

Upon Israel are his holy spirit and glory.

על ישראל אמונח and the following piyyutim are aplhabetical acrostics by an anonymous author. This poem alludes to the following biblical passages: Psalms 68:35; 89:6; 90:16; Exodus 29:43; Jeremiah 31:19; Isaiah 63:9; Ezekiel 36:25; Psalm 90:17; Exodus 19:5; Leviticus 22:32; Psalm 99:5; Exodus 25:8; Isaiah 49:3.

שחרית ליום כפור וּבְבֵן וְעָזּוֹ בַּשְּׁחֲקִים.

Congregation:

בִּיִראָה לָּעָבִדוֹ מִתלַהַקִּים. אַפָּסֵי אָרֵץ בִּדְבָרוֹ הַקִּים דַבר עַבְדוֹ מֵקִים. נוֹלֵה מִנִּי חְשֵׁךְ עַמֻּקִים וָתֶבֶל מָאָירִים וּמַבְהָיקִים. הַחוֹצֵב לֵהָבוֹת וּבְרָקִים חַסָּדוֹ גַדוֹל מָעַל לְּמוּצַקִים. זוֹכֵר בַּרִית מִצוּקִים יחיו כל בו דבקים. מוֹב וּמַעוֹז לָאָלַיו דְבוּקִים לא יַכִילוּ זַעְמוֹ צַרִים וְצוּקִים. בָּי מָרוּחוֹ הַרִים מִתַּפַּרִקִים נמונים וכדונג נמקים. מִפַּחִדוֹ יִתִבַּקעוּ עַמָּקים סוּפָה וּסִעָרָה דַּרָבּוֹ נֵאֵבָקִים עַנַן מִדְרַךְ רַגִּלְּיו בָּאַבָקים. צוַה לָעוֹלַם בִּרִיתוֹ לְנִשׁוּקִים. פָּדוּת שַׁלַח לִעַם לוֹ חַשׁוּקִים קנויים לו ובימינו נחבקים רַצִּים וָאַחַרַיו נִרְבַּקִים.

Reader:

תִּפָאָרֶת עֹז לְשׁוֹשַנַּת הָעַמַקִים.

שַׁוְעָם שֹׁמֵעַ מִמַּעַמַקּים

אסטי ארץ and the following two compositions מאין כמוך and the following two compositions מאין כמוך and מאין כמוך are of unidentified authorship. They are in the style of Rabbi Elazar ha-Kallir who lived in Palestine during the eighth century (Zunz, Literaturgeschichte der synagogalen Poesie, page 109).

The philosopher-poet of eleventh century Spain, Rabbi Solomon ibn Gabirol writes in his Kether Malkhuth on a theme similar to אפסי ארץ and מי כמוך :

"Who can utter thy mighty deeds? Thou didst divide the globe of the earth in two, half dry land, half water, and didst surround the water with the sphere of air, in which the wind turns and turns . . . and didst encompass the air with the sphere of fire. . ."

"Who can declare thy greatness? Thou hast emcompassed the sphere of fire with the sphere of the firmament. . .

"Who shall declare thy righteousness? Thou hast encompassed the firmament of the moon with the second sphere without deviation or infraction,

His might is in the skies.

Congregation:

Throughout the world which he established by his word, men unite to serve him with reverence.

He ferrets out deep secrets from the dark; he fulfills the word of his servant.

He flashes forth flames and lightnings; they illuminate and brighten the world.

He is mindful of the covenant with our hoary patriarchs; his kindness extends beyond the skies.

He is good, he is a stronghold to those who cling to him; all who are attached to him shall enjoy life.

Mountains are shattered by his wind; rugged rocks and hills cannot abide his wrath.

In dread of him, valleys are cleft; they melt and dissolve like wax.

Whirlwind and storm wrestle along his path; he treads the clouds as one treads the dust.

He has sent redemption to the people who are dear to him; he has bequeathed his covenant to his loved ones forever.

They are his own, embraced with his right hand; they hasten to follow him.

Reader:

He hears their cry out of the depths; he is the glorious strength of Israel "the lily of the valleys."

and within it is a star called Mercury, and its measure to the earth is like one to twenty-two thousand. And it completes its turbulent course in ten months. . .

"Who shall understand thy mysteries? Thou hast encompassed the second sphere with a third sphere, and therein a brightness—Venus—like the queen amid her hosts, and her garments adorned like a bride's, and in eleven months she fulfills her circuit, and her body to that of the earth is one to thirty-seven... She renews in the world, by the will of her Creator, peace and prosperity, dancing and delight, and songs and shouts of joy...

Congregation:

מִי כַמִּוֹדְ בּוֹרֵא כֵס וַהַדוֹמִים. מִי בָמְוֹדְ אַדִּיר בַּמִּרוֹמִים מִי כַמִּוֹדְ דֹבֵר בִּצִדָקה רַב לִהושִׁיעַ. מִי כַמְוֹךְ נִבּוֹר וּמוֹשִׁיעַ מִי כָמְוֹדְ וָחֵמָא וִעָוֹן כּוֹבֵשׁ. מִי כַמִוֹדְ הוֹד וְהַדַר לּוֹבִשׁ מִי כַמִוֹדְ חַסִין בִּאַלְפֵי שִׁנְאַנִּים. מִי כָמְוֹדְּ זַדְ בַּעַקְיוֹנִים מִי כַמִוֹדְ יִשַׁרִים לְהֵיטִיב. מִי כַמִּוֹדָ טוֹב וּמֲטִיב מִי כַמִּוֹךְ לְּהַשִּׁיב מִמִּצְלּוֹת יַם. מִי כַמִוֹדְּ כֹּנֵס כַּנֵּד מֵי הַיַּם מִי כָמְוֹדְ נֵאָדָר מִפְּלוֹת מַוִם. מִי כַמִוד מַדַר בִּשָּׁעָלוֹ מַיִם מִי כַמִּוֹךְ עוֹזָר וִיוֹדֵעַ חִוֹסֵי בוֹ. מִי בָמְוֹדְ שָׁם עָבִים רַכוּבוֹ מִי כַמִוֹךְ פּוֹעֵלֹ יִשׁוּעוֹת מִי בָמְוֹדְ צוֹעֲקָיו לְּהַשְׁעוֹת. מִי כַמוֹדְּ רוֹצה בעמוֹ. מִי כַמִוֹדְ קַדוֹשׁ וְנוֹרֵא שָׁמוֹ

Reader:

מִי כָמְוֹדּ שׁוֹמֵר הַבְּרִית וְהַחֶּסֶר מִי כָמְוֹדִ תִּמֵּן אֱמֶת לְיַצֵּלְב לְאַבְרָהָם חְסֵר.

[&]quot;Who shall understand thy secret? Thou hast encompassed the sphere of the shining one with a fourth sphere, wherein is the sun that completes his circuit in a perfect year. And his body is one hundred and seventy times greater than that of the earth, according to indications and devising of the intellect. . .

[&]quot;O Lord, who shall requite thy goodness? Thou hast placed the soul in the body to vivify it, and to teach and show it the path of life and to deliver it from evil; thou hast formed man from a pinch of clay and breathed into him a soul, and didst impart to him the spirit of wisdom whereby man is divided from the beasts that he may ascend to a higher sphere. . .

[&]quot;Who shall know the secret of thy operations? Thou hast provided the body with the means to do thy work, and thou hast given it eyes to see thy signs and ears to hear of thy tremendous deeds. . .

O Lord, who is like thee?

Congregation:

Who is like thee, glorious in the high heavens? Who is like thee, Creator of the heavenly throne and the earthly footstool?

Who is like thee, mighty and helping? Who is like thee, announcing victory and mighty to save?

Who is like thee, robed in glory and majesty? Who is like thee, doing away with sin and iniquity?

Who is like thee, pure among the heavenly beings? Who is like thee, powerful among the countless benign angels?

Who is like thee, good and beneficent? Who is like thee, rewarding the upright?

Who is like thee, measuring the waters in the hollow of thy hand? Who is like thee, standing supreme above the sound of waters?

Who is like thee, holding the seas in a water skin? Who is like thee, bringing back from the depths of the sea?

Who is like thee, measuring the waters in the hollow of thy hand? Who is like thee, standing supreme above the turbulent waters?

Who is like thee, making clouds thy chariot? Who is like thee, knowing and helping those who trust in thee?

Who is like thee, performing triumphs? Who is like thee, heeding the cry of thy worshipers?

Who is like thee, holy and revered? Who is like thee, delighting in thy people?

Reader:

Who is like thee, keeping thy covenant and thy kindness? Who is like thee, proving faithful to Jacob and loving to Abraham?

[&]quot;O God, I am ashamed to stand before thee with this my knowledge that even . . . as thou art perfect, so am I wanting. . . Thou art great, thou art wise, thou art God! And I am but a clod, and a worm, dust from the ground, a vessel full of shame, a mute stone, a passing shadow . . . craftsman in sin and deception, short in forbearance, impure of lips . . What am I? What is my life? . . For all the good which thou hast bestowed on me I have requited thee with evil. For thou hast created me not from necessity, but from grace, not by compulsion of circumstance but by favor and love. . And after I came forth into the light of the world thou didst not forsake me, but like a tender father didst thou watch over my growing up. . ."

וּבְבֵן אֵין כָּמְוֹדָּ בָאֱלֹהִים, אֲדֹנְי, וְאֵין כְּמַצְשֶׂידִּ.

וְאֵין כְּמִצְשֶׂיף בְּרַוּנֵי מְשָׁה. וְאֵין כְּמִצְשֶׂיף בִּרְוּנֵי מְשָׁה. וְאֵין כְּמִצְשֶׂיף בִּוְלֵנִי מְשָׁה. וְאֵין כְּמִצְשֶׂיף בִּנְיְנִנִי מְשָׁה. וְאֵין כְּמִצְשֶׂיף בִּנְיְנִנִי מְשָׁה. וְאִין כְּמִצְשֶׂיף בִּנְיְנִנִי מְשָׁה. וְאִין כְּמִצְשֶׂיף בְּעְרִיצִי מִשְּה. וְאִין כְּמַצְשֶׂיף בְּעְרִיצִי מִשְּה. וְאִין כְּמַצְשֶׂיף בְּעִרִיצִי מִשְּה.

אָין בָּלְוֹךּ בִּשִּׂרְאֵיּ מִעְלָּה אָין בָּלְוֹךּ בִּלְּרִוֹיִהִ מִעְלָּה אָין בָּלְוֹךּ בִּלְרִיִּבִי מִעְלָּה אָין בָּלְוֹךָ בִּעְרִיּבִי מִעְלָּה אָין בָּלְוֹךָ בִּעְרִיּבִי מִעְלָּה אָין בָּלְוֹךָ בִּעְרִיּבִי מִעְלָּה אָין בָּלְוֹךְ בִּעְרִיּבִי מִעְלָּה אָין בָּלְוֹךְ בִּעְרִיבִי מִעְלָּה אָין בָּלְוֹךְ בִּעְרִיבִי מִעְלָּה אין בָּלְוֹךְ בִּעְרִיבִי מִעְלָּה אין בָּלְוֹךְ בִּעְרִיבִי מִעְלָּה

The ark is opened.

וּבְּבֵן נְאַדֶּרְדְ חֵי עוֹלְמִים.

הָאַדֶּכֶת וְהָאֶמוּנָה לְּחֵי עוֹלְמִים. הַבִּינָה וְהַבְּּרָכָה לְּחֵי עוֹלְמִים. הַבִּינָה וְהַבְּּרָכָה לְּחֵי עוֹלְמִים. הַדִּעָה וְהַבְּּרָכְה לְּחֵי עוֹלְמִים. הַנְּעַד וְהַנְּתִיקוּת לְחֵי עוֹלְמִים. הַוֹּעַד וְהַנְּתִיקוּת לְחֵי עוֹלְמִים. הַוֹּעַ וְהַיִּבְּוּר לְחֵי עוֹלְמִים. הַוֹּיֶל וְהַיְּסֶן לְחֵי עוֹלְמִים. הַאֶּכֶס וְהַאְּהָר לְחֵי עוֹלְמִים. הַמִּיְל וְהַיִּרְאָה לְחֵי עוֹלְמִים. הַבְּּרֵר וְהַבָּבוֹר לְחֵי עוֹלְמִים. הַנִּין וְהַבְּּבוּב לְחֵי עוֹלְמִים. הַבְּּוֹי וְהַבְּבֵח וְהַבְּבוֹר לְחֵי עוֹלְמִים. הַנּוֹי וְהַבְּצֵח לְחֵי עוֹלְמִים. הַנִּיוֹ וְהַבְּצֵח לְחֵי עוֹלְמִים. הַנִּיוֹ וְהַבְּּצְח לְחֵי עוֹלְמִים.

האדרת והאמונה is found with some variations in the mystic work of the early geonic period היכלות רבתי (sixth century), which exercised a profound influence on the development of liturgical poetry. Rabbi Elazar ha-Kallir is believed to have used this book in the composition of several piyyulim. The hymn האדרת והאמונה arranged as a double alphabetical acrostio in our

There is none like thee among the mighty, O Lord, nor are there any deeds like thine, None like thee among the mighty above, No deeds like thine among the best below. None like thee among the armies above, No deeds like thine among the men below. None like thee among the myriads above, No deeds like thine among the throngs below. None like thee among the faultless above. No deeds like thine among the hordes below. None like thee among the stainless above, No deeds like thine among the noble below. None like thee among the cherubs above, No deeds like thine among the hosts below. None like thee among the angels above, No deeds like thine among the great below. None like thee among the seraphs above, No deeds like thine among the chiefs below. None like thee among the nameless above. No deeds like thine among the troops below. None like thee among the holy above, No deeds like thine among the grand below. None like thee among the spirits above, No deeds like thine among the strong below.

The ark is opened.

Let us glorify thee who dost live forever.

Steadfast glory, blessed insight, great majesty Appertain to thee who dost live for evermore. Knowledge and speech, sublime grandeur, true constancy Appertain to thee who dost live for evermore. Radiant purity, mighty valor, stainless beauty Appertain to thee who dost live for evermore. Oneness and awe, crown and renown, law and Torah Appertain to thee who dost live for evermore.

 הַשָּׁגּוּי וְהַשֶּׁגֶב ּלְּחֵי עוֹלְּמִים. הָעֹז וְהָעַנְוָה לְּחֵי עוֹלְמִים. הַפְּרוּת וְהַפְּאֵר לְּחֵי עוֹלְמִים. הַצְּבִי וְהַצְּרֶק לְחֵי עוֹלְמִים. הַקְּרִיאָה וְהַפְּאָר לְחַי עוֹלְמִים. הָרֹן וְהָרוֹמֵמוּת לְחַי עוֹלְמִים. הַשִּׁיר וְהַשֶּׁבֵח לְחַי עוֹלְמִים. הַתְּהַלְּה וְהַתִּפְאֶרֶת לְחַי עוֹלְמִים.

The ark is closed.

וּבְבֵן נַאֲמִירָה אֱלֹֹהֵינוּ בְּאֵימָה.

נְאָמִירָדְּ בְּאֵימָה, וְּכְּרְכָּדְּ בְּכִינָה. וְּנַדְּלְדְּ בִּוֹּיְרְדְּ בְּחֹרְיָה, וֹנְדְּלְדְּ בִּוֹּיְרָדְה, נִוְדְּדְּ בִּוֹּיִרְדָה, נִוֹּדְדְּ בִּוֹּיִרְדָה, נַוְבְּרְדְּ בְּוֹּיִרְדָה, נִוֹּדְדְּ בִּוְעִירָה. נַוְפִּיִרְדְּ בְּוֹּיְרָה, וְּנַבְּּרְדְּ בְּיִלְיָה, וְּנַבְּּרְדְ בִּפְּצִיחָה, בְּמְלִּוּכְּה, וְּנַבְּּחְדְּ בִּפְצִיחָה, נִמְלִיכְּהְ בִּמְלִוּה. וְּפְּצִּרְדְּ בִּפְצִיחָה, בְּיִלְנְה, וְּשְּׂבְּדְ בִּפְצִיחָה, נַמְלִירְה, נַמְרִישָׁהְ בִּקְרִיאָה, וְרוֹמְמָדְּ בִּיְבְנָה. נִמְיִישָׁהְ בִּיְרְנָה, בַּמְרִישָׁה בְּקְרִישָׁה, בַּמְרִישָׁה, בַּמְרִידָּה בִּשְּׁרָה בִּמְּרָה.

וּבְבֵן רוֹמְמוּ יְיָ אֱלֹבִינוּ וְהִשְּׁחַוּוּ לַהַרוֹם רַנְּלָיו קרוֹשׁ הוא.

רוֹמְמוּ אֵל מֶלֶדְ נָאֲמְן, קְדוֹשׁ הוּא בְּרוּדְּ בְּכָל זְמְן. רוֹמְמוּ גּוֹמֵל חֲסָרִים, קְדוֹשׁ הוּא דְּתוֹתִיו דּוֹרִים. רוֹמְמוּ הַנְּקְדְּשׁ בּוֹא דְּתוֹתִיו דּוֹרִים. רוֹמְמוּ הַנְּקְדְּשׁ בּצְּדְקָה, קְדוֹשׁ הוּא וּמַאֲזִין צְעָקָה. רוֹמְמוּ זַרַת שְׁחָקִים, קְדוֹשׁ הוּא חָבּוֹ מַמְתַּקִּים. רוֹמְמוּ טוֹב לַבֹּל, קְדוֹשׁ הוּא יוֹדֵעַ הַבֹּל. רוֹמְמוּ בָּבוֹר אוֹמֵר כָּלוֹ בְּהֵיכְלוֹ, קְדוֹשׁ הוּא יוֹדֵעַ הַבֹּל. רוֹמְמוּ בָּבוֹר אוֹמֵר כָּלוֹ בְּהֵיכְלוֹ, קְדוֹשׁ הוּא

מאמירך באימה. a double alphabetical acrostic, is a paraphrase of the preceding hymn. In some instances this poem utilizes the variants in Hekhaloth.

דתותי דודים is an alphabetical acrostic by an anonymous author. דתותי דודים alludes to Psalm 19:10-11 ("the Lord's judgments... are more desirable than gold... sweeter are they than honey"). ביורת שמים בורת תקסשים 217:4; 82:1; Songs of Songs 5:16; Deuteronomy 33:27.

Dominion and rule, perfect splendor, noble eminence Appertain to thee who dost live for evermore. Gentle prowess, blissful salvation, righteous truth Appertain to thee who dost live for evermore. Holy acclaim, ringing song, glorifying hymns Appertain to thee who dost live for evermore.

The ark is closed.

We acknowledge thee, our God, with reverence.

We acknowledge thee with reverence, and praise thee with insight. We praise thee for thy greatness, and seek thee with knowledge. We honor thee with thanksgiving, and worship thee in assemblage. We invoke thee in song, and celebrate thy might in petition. We chant thy praises in purity, and proclaim thy Oneness in awe. We honor thee by bending the knee, and love thee with our heart. We acclaim thy kingship, and glorify thee with sweet melody. We exalt thy sovereignty, and adore thee for thy gentleness. We extol thee with hymns, and resound thy praises with joy. We hallow thee in prayer, and recount thy high praise in song. We sing thy praise and declare thy fame for evermore!

Exalt the Lord our God and worship At his footstool, for he is holy.¹

Exalt God, the faithful King;

He is holy and blessed at all times.

Exalt him who bestows kindness; He is holy and his laws are delightful.

Exalt him who is hallowed through justice;
He is holy and hearkens to supplication.

Exalt him who spanned the heavens; He is holy and his words are sweet.

Exalt him who is good to all; He is holy and knows all.

Exalt him in whose temple everything says "Glory": He is holy and supremely exalted.

¹Psalm 99:5.

לְהַקְּדִישׁוֹ וּלְּעַלּוֹ. רוֹמְמוּ מוֹנֶה מִסְפֶּר לַכּוֹכְבִים, קְרוֹשׁ הוּא נִצְּב בַּעֲרַת בְּרוּבִים. רוֹמְמוּ סוֹבֵל בִּזְרוֹעוֹ עוֹלֶם, קְרוֹשׁ הוּא עִזּוּז וּמִכּל נֵעְלָם. רוֹמְמוּ פּוֹדֶה וְחוֹנֵן יְדִידִים, קְרוֹשׁ הוּא צִּדְקָתוֹ שְׁמֵיִם מַנִּיִדִים. רוֹמְמוּ פּוֹדֶה וְחוֹנֵן יְדִידִים, קְרוֹשׁ הוּא צִּדְקָתוֹ שְׁמָיִם מַנִּיִדִים. רוֹמְמוּ שׁוֹמֵעַ הְּכִּלּוֹת, קְרוֹשׁ הוּא הִפְּאַרְתוֹ רוֹצֶה יְרֵאָיו. Peader רוֹמְמוּ שׁוֹמֵעַ הְכִּלּוֹת, קְרוֹשׁ הוּא הִפְּאַרְתוֹ

וּבְבֵן רוֹמְמוּ יְיָ אֱלֹבוִינוּ וְהִשְּׁחַחִוּ לְבַר קָדְשׁוֹ בִּי קָרוֹשׁ יְיָ אֱלֹבוִינוּ.

Congregation:

רוֹמְמוּ אַדִּיר וְנוֹרָא, פִּי קְרוֹשׁ הוּא בְּרוּחוֹ שְׁמַוְים שִׁפְּרָה.
רוֹמְמוּ גְּדָּקָׁתוֹ בִּקְהַהֹּ יְשָׁרִים, כִּי קְרוֹשׁ הוּא דּוֹבֵר צְּדְקוֹת
מַנִּיר מֵישָׁרִים. רוֹמְמוּ חַנְּעֵרְץ בִּקְרָשָׁה, כִּי קְרוֹשׁ הוּא וְהַלֹּוֹכוֹ
בְּקְרָשָׁה. רוֹמְמוּ חַנְּעַרְץ בִּקְרָשָׁה, כִּי קְרוֹשׁ הוּא וְהַלֹּוֹכוֹ
בְּקְרָשָׁה. רוֹמְמוּ מָהוֹר שׁוֹלֵחַ בְּרָקִים, כִּי קְרוֹשׁ הוּא חוֹצֵב בְּקְרִים. רוֹמְמוּ בָּסְאוֹ הַבִּין בִּשְׁמֵי רוּמָה, כִּי קְרוֹשׁ הוּא חוֹצֵב וֹתן יְד לְּפוֹשְׁעִים. רוֹמְמוּ מוֹחֶה כָעָב פְּשָׁעִים, כִּי קְרוֹשׁ הוּא חוֹצֵר נוֹתן יְד לְפוֹשְׁעִים. רוֹמְמוּ פּוֹנֶה שָׁנִיו לְּצִין חַקְּר, כִּי קְרוֹשׁ הוּא צִּדִיק לִשְׁיִ מַעְבְּרָיו, בּי קְרוֹשׁ הוּא צִּדִיק לִשְׁיִ מַעְבְּרָיו. רוֹמְמוּ פּוֹנָה שְׁמַיִם וְאָרֶץ, כִּי קְרוֹשׁ הוּא בְּרִוֹם הוֹא בִּרִים לִשְׁיִ מַעְבְּרָיו. רוֹמְמוּ פּוֹנִה שְׁמֵיִם וְאָרֶץ, כִּי קְרוֹשׁ הוּא בְּרָוֹם הַמָּבִּים לִשְׁיִם מַעְבְּרָיו. רוֹמְמוּ פּוֹנִה שְׁמִים וְאָרֶץ, כִּי קְרוֹשׁ הוּא מִהְלָּבוֹת הָאָבְרִיו. רוֹמְמוּ פְּיוֹב בּוֹבְיתוּ בְּאָרִים. בְמַבְּרִיוּ הִיּאְרָץ. הִי קְרוֹשׁ הוּא מִבְּרָיוֹ הִוּמְוֹם הַמְבְּרָיוֹ הִיּמְיִם לְּבְּרִיוֹ הִיּאְרָים בְּיוֹבְּיִים הִיּמְבְּרִיוֹ הִיּמְנִים הְאָבְרִיוֹ הִיּאְרָים בְּיוֹב בְּיִים בְּבְּוֹים הִיּבְּבְיוֹ בְּבְרִוֹם הִיּאָב בְּיוֹים הוֹאָבוּ בְּבְרִיוֹם הִיּבְבְּיוֹ בְּיִבְבְיוֹם הִיּאִבּים בְּבְבוֹשׁ הוּא מְהַבְּלְים הוּא מִהְרָים הִיּבְבְּיוֹם הִיּאָם בְּיִבְיוֹם הִיּבְּיוֹם הִיּא מְּהַוֹם בְּיִבְיוֹים הִיּיִם בְּרוֹשׁ הוּא מִהְנִים בְּיִבְיוֹם בְּיִים בְּרוֹשׁ הוּא בִּיוֹם בְּיִים בְּיוֹים בּיִים בְּיוֹשׁ בִּיוֹים בְּיִים בְּיִים בְּבִּיוֹשׁ בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְּיִים בְּיִבְיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְיוֹים בּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיוֹים בְּיִים בְּיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים ב

אדיר ונורא, an alphabetical acrostic of uncertain authorship, contains allusions to the following biblical passages: Job 26:13; Psalm 141:1; Isaiah 45:19; Psalm 68:25; Job 38:35; 5:13 בערמם: Isaiah 44:22; Job 36:26: Isaiah 57:15.

Exalt him who sets the number of stars;

He is holy and abides amidst the cherubim.

Exalt him who sustains the world with his arm; He is holy, powerful and unknowable.

Exalt him who graciously liberates the faithful; He is holy and the sky declares his truth.

Exalt him who is near to those who call upon him; He is holy and accepts those who revere him.

Exalt him who hears prayer;

He is holy and glories in assemblages.

Now, Extol the Lord our God, Worship at his holy hill: The Lord our God is holy!

Congregation:

Extol him who is glorious and revered; he is holy, by his breath the heavens are serene.

Extol his greatness where the faithful gather; he is holy, he speaks the truth and declares what is right.

Extol him who is revered in holiness; he is holy, his path is in holiness.

Extol him who is mindful of the covenant with the patriarchs; he is holy, he flashes flames of fire.

Extol him who is pure, sending forth lightnings; he is holy, he has founded the world.

Extol him who has established his throne in the high heavens; he is holy, he snares the cunning with their own guile.

Extol him who sweeps aside the ill deeds like a mist; he is holy, he reaches out his hand to transgressors.

Extol him who is infinitely great and eternal; he is holy, he searches out man's thoughts.

Extol him who saves the life of his servants; he is holy, he is righteous and his works are truth.

Extol him who is the possessor of heaven and earth; he is holy, he is exalted, he looks to the far ends of the earth.

Extol him who abides forever, whose name is holy; he is holy, his fame is like his name: Merciful God.

וּבְבֵן כִּי אַתָּה אֵלֹ אֱמוּנְה.

Congregation:

בַּתַּחָתּוֹנִים, בְּעַלְּיוֹנִים, בְּעַלְיוֹנִים, נְעָלְּיְנִים, נְּעֻלְּיוֹנִים, וְלִדְּהָ בָּעֶלְיוֹנִים, וְעִיּדְּהְ בַּעֵּלְיוֹנִים, וְעִיּדְּהְ בַּתַּחְתּוֹנִים, וְרִאָּחְהּ בַּעַלְיוֹנִים, וְעִיּדְּהְ בַּתַּחְתּוֹנִים, וְרִאָּחְהּ בַּעַלְיוֹנִים, עֲבְרִיְהְּהְ בַּעַלְיוֹנִים, וְרִאָּחְהּ בַּעַלְיוֹנִים, עֲבְרִיְהְּהְ בַּעַלְיוֹנִים, עִיְרְתְּהְ בַּתַּחְתּוֹנִים. מְעֹוֹנְּהְ בַּעַלְיוֹנִים, עַרְיִּהְ בַּתַּחְתּוֹנִים, עִיְרְתְּהְ בַּתַּחְתּוֹנִים, קְּרָשְׁתְּהְ בַּתַּחְתּוֹנִים, קְרָשְׁרְהְ בַּעַלְיוֹנִים, מְעֹוֹנִים, בּעַלְיוֹנִים, בּעַלְיוֹנִים, בּתַחְתּוֹנִים, בְּעַלְיוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בְּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַתַּחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתְּחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בַתַּיִּם, בַּתַּחְתּוֹנִים, בַּתַחְתּוֹנִים, בְּתַחְתּוֹנִים, בַּתַחְתּוֹנִים, בְּתַּחְתּוֹנִים, בַּתַּחְתּוֹנִים, בַּתַּחְתּוֹנִים, בַּתַחְתּוֹנִים, בְּתִּים, בַּתְּחָבְּתִּים, בַּתְּחִבּים, בַּנִים, בַּתַּחְתּוֹנִים, בַּתְּיִבְּתְּים, בַּתַּחְתּוֹנִים, בַתַּחְתּוֹנִים, בַּתַּחְתּוֹנִים, בַּתְּיִּם, בַּתַּחְתּוֹנִים, בּוֹים, בַּתְּיִּם, בַּתְּיִּם, בַּתְּחִתּוֹנִים, בּּתְּיִּתְּים, בַּתְּיִּם, בַּתְּחִים, בַּיִּים, בַּתְּיִּם, בַּתְּיִּתְּתִּים, בַּיִים, בַּתְּיִּים, בַּיּים, בְּיִּים, בַּיּים, בַּיִּים, בַּיִים, בַּיּים, בַּיִים, בְּיִים, בְּיִים, בְּיִּים, בַּיִּים, בְּיִּים, בַּיּים, בְּיִּים, בַּתְּיִים, בְּיִּים, בַּיּבְּים, בְּיִים, בַּיּים, בְּיִּים, בִּים, בְּיִּבְּים, בְּיִים, בְּיִּים, בְּיִּים, בְּיִים, בְּיִּים, בְּיִים, בְּיִּים, בְּיִים, בְּי

וּבָבֵן תָּעֲרַץ וְתָּקְדָשׁ.

Congregation: הַנַּעֲרָץ בִּבְרָקִים קַלְּים. הַנָּקְדָשׁ בָּאַלְפֵי אֲלָפִים הַנַּעַרָץ בִּדַהַרַת אוֹפַנִּים. הַנְּקְרָשׁ בְּגַעַשׁ גַּלְּגַלִּים הַנַּעֲרָץ בְּוַעַר קַדִּישִׁין. הַנָּקָרָשׁ בַּהַמוֹנֵי עִירִין הַנָּקְרָשׁ בְּזִקִים זוֹרִחִים הַנַּעַרָץ בַּחֲצוּבֵי לְּהָבִים. הַנַּעֲרָץ בִּיקָדִים יוֹקִדִים. הַנָּקָדָשׁ בְּשֶּׁכֶס מְהוֹרִים הַנַעַרָץ בִּלַהַקַת לּוֹהַטִּים. הַנָּקְרָשׁ בְּכִתִּי כְרוּבִים הַנַּעֲרָץ בְּנְעַם נוֹגִנִים. הַנָּקְרָשׁ בְּמַחַנוֹת מַלְּאָכִים הַנַּעַרָץ בִּעֹז אֵרָאַלִּים. הַנָּקְרָשׁ בִּשִּׂרָפִים עוֹמִדִים

אמותך בעליתים. like the following three piyyutim, was probably written by Rabbi Meshullam ben Kalonymus of the tenth century. The theme of this alphabetical acrostic is taken from Psalm 89, where we read: "Thy faithfulness is firm in heaven . . . the heavens are thine, the earth is thine . . . thou art our pride, thou our strength."

alludes to Daniel 7:10 ("millions of angels are at his service and myriads attend him"). מרושי is a paraphrase of

Thou art the faithful God.

Congregation:

Thy faithfulness is among the heavenly beings, and thy covenant among the earthly beings.

Thy greatness is among the heavenly beings, and thy Law

among the earthly beings.

Thy glory is among the heavenly beings, and thy presence among the earthly beings.

Thy habitation is among the heavenly beings, and thy en-

camping among the earthly beings.

Thy purity is among the heavenly beings, and thy veneration among the earthly beings.

Thy grandeur is among the heavenly beings, and thy instruction

among the earthly beings.

Thy dwelling is among the heavenly beings, and thy shrine among the earthly beings.

Thy canopy is among the heavenly beings, and thy congrega-

tion among the earthly beings.

Thy pride is among the heavenly beings, and thy righteousness among the earthly beings.

Thy holiness is among the heavenly beings, and thy exaltation

among the earthly beings.

Thy divine presence is among the heavenly beings, and thy fame among the earthly beings.

Thou art reverenced and hallowed.

Congregation:

Hallowed by millions, and reverenced in swift lightnings. Hallowed by rushing orbs, and reverenced by prancing of annim. Hallowed by numerous angels, and reverenced in sacred meetings. Hallowed by shining stars, and reverenced by flaming creatures. Hallowed by the pure, and reverenced by those who burn with zeal. Hallowed by cherubim, and reverenced by luminous angels. Hallowed by hosts of angels, and reverenced by sweet singers. Hallowed by attendant seraphim, and reverenced by erellim.

in Ezekiel 1:11 ("their wings were stretched out"). משיקות כנפים is borrowed from Ezekiel 3:13 ("the noise made by the wings of the Creatures touching one another"). חלים is the equivalent of מלים in the sense of countless numbers.

הַנְּקְרָשׁ בִּפְרוּדִי אֲנַפִּיִם הַנַּעֲרָץ בְּצִּלְצוּל מַשִּׁיקוֹת בְּנָפָיִם. הַנָּקְרָשׁ בִּקוֹלֵם בָּהָמוֹן הַנַּעַרֶץ בִּרבּוֹ רִבְּנַן.

Reader:

הַנָּקָרָשׁ בְּשֶׁקֵט שִׁנְאַנִים הַנַּעֲרָץ בְּתְבֶן תַּלְּתַּלִים.

קַיוֹשֵׁב תְּהַלּוֹת, לְרוֹבֵב עֲרָבוֹת, קָרוֹשׁ וּבְרוּהָ.

Congregation:

אַבִּי שְׁחַק חֲצוּבֵי לְּהָבִים אוֹמְרִים קְרוֹשׁ. אַדִּירִי כָּל חֲפֶץ הַנָּאֲהָבִים אוֹמְרִים קְרוֹשׁ. בְּלוּצִי מֶרַח וְשֶׁלֶג וְשַׁלְּהָבִים אוֹמְרִים קְרוֹשׁ. בַּדִּי אֶדֶק נְזִי רְהָבִים קְרוֹשׁ וּבְרוּדְ.

קַיוֹשֵׁב הְּהַלּוֹת, לְרוֹבֵב עֲרָבוֹת, קְרוֹשׁ וּבְרוּךְ.

לְּכַה לְּהֶם וְיִרְאָה לְּהֶם אוֹמְרִים קְּרוֹשׁ. נִּבּוֹרֵי כְּחַ בְּמִשְׁבְּנוֹת אָהְלֵּיהֶם אוֹמְרִים בְּרוּדְ. דְּאֵי בְּכְנְף מְכַסִּים בְּנִיהֶם אוֹמְרִים קְרוֹשׁ. דּוֹרְשֵׁי דְתוֹת דְּבֵקִים בֵּאלֹהֵיהֶם קְרוֹשׁ וּבְרוּדְ. לְיוֹשֵׁב תְּהַלּוֹת, לְרוֹבֵב עַרָבוֹת, קַרוֹשׁ וּבָרוּדְ.

אלי שחק אלי אלי a double alphabetical acrostic, is probably by Rabbi Meshullam ben Kalonymus of the tenth century. בני אלים in the sense of angels is found in Psalms 29:1, 89:7. אריי כל חמר בלולי. בל האלים אוריי בל חמר בלולי. בל האלים בל משות בל האלים ב

Hallowed by winged beings, and reverenced by rustling pinions. Hallowed by their roaring sounds, and reverenced by myriads.

Reader:

Hallowed in the quiet of benign beings, and reverenced by throngs.

Praises to God on high: Holy, Blessed.

Congregation:

Blazing angels in heaven say: Holy. Delightful men of Israel say: Blessed.

Creatures of ice, snow and flames say: Holy. The just that fled from Egypt: Holy, blessed.

Praises to God on high: Holy, blessed.

Lofty and dreadful angels say: Holy.

Mighty students of Torah say: Blessed.

Those that fly with face covered say: Holy.

Law-seekers who cling to their God: Holy, blessed.

Praises to God on high: Holy, blessed.

Rav Saddyah Gaon of the tenth century, emphasizing the position of man as the main object of the creation of the world by God, regarded the angels as manifestations of prophetic visions rather than as natural realities. They were created, he said, mainly for the fulfillment of a definite task, a mission which each had to complete. Rabbi Yehudah Halevi (1080-1141) regarded the angels as eternal instead of existing just for a period during which they were performing a certain task. Maimonides (1135-1204), in keeping with the kabbalistic view that there exist Ten Sefiroth (degrees of emanation), speaks of ten classes of angels or Intelligences; he insists that the Sefiroth and the angels were not created for the sake of man.

In his Guide for the Perplexed, Maimonides writes: "We have already shown that the appearance or speech of an angel mentioned in Scripture took place in a vision or dream; it makes no difference whether this is expressly stated or not. . When it is written that a man wrestled with Jacob (Genesis 34:25), the reference is to a prophetic vision, since it is expressly stated in the end that it was an angel. . That which happened to Balaam on the way, and the speaking of the ass, took place in a prophetic vision, since further on, in the

אוֹמְרִים קְדוֹשׁ.	הַמוֹנֵי עִירִין וְסוֹד קַהִּישִׁין
אוֹמְרִים בְּרוּדְ.	הוֹגִי שֵׁעֲשְׁוּעַ מַפַּע קְרוֹשִׁים
אוֹמְרִים קָדוֹשׁ.	וְעְוּדֵי מַזְעַלֹּ נְּוִיֶּתֶם כְּתַרְשִׁישִׁים
קרוש ובְרוּךְ.	וְחוֹבֵּי אַהֲבָה סְמוּבֵי בְאֲשִׁישִׁים
ז, קרוש ובְרוּדְ.	קְּיוֹשֵׁב הְּהָלּוֹת, קְרוֹכֵב עֲרָבוֹוּ
אוֹמְרִים קְדוֹשׁ.	זְבִוּבֵי זְהַר בְּעֵין הַשְּׁמַלִּים
אוֹמְרִים בָּרוּף.	זוֹקְקֵקִי שִׁבְעָתַיִם בֵּרוּר מִלְּים
אוֹמְרִים קְדוֹשׁ.	חְפֶן חֲיָלִּים רִבְבוֹת אֵלִּים
קרוש ובְרוּך.	חֲנִימֵי כְּשֶׁר בְּנֵי אֵלְּים
	קֿיוֹשֶׁב תְּהָלּוֹת, קְרוֹכֵב עֲרְבוֹו
אוֹמְרִים קְדוֹשׁ.	מְכְוּסֵי מְהַר חֲדָשֵׁי בְּקָרִים
אוֹמְרִים בְּרוּהָ.	מְעוּנֵי מוֹרָאֲדְ בְּצִוּוּי עִקְּרִים
אוֹמְרִים קָדוֹשׁ.	יִהוֹדוּן יִהוֹדוּן בְּחִילֹ נִזְקָרִים
קרוש ובְרוּך.	יְוֹדְעֵי בִין מִפְּנִינִים יְקָרִים
ת, קרוש וברוף.	קְּיוֹשֵׁב הְּהָלּוֹת, קְרוֹכֵב עֲרָבוֹוּ
אוֹמְרִים קָדוֹשׁ.	בְּסוּיֵי אַרְבַּע מְרֶבְּעֵי פָנִים
אוֹמְרִים בְּרוּדְ.	בְּרוּתֵי בְרִית פָּנִים בְּפָנִים
אוֹמְרִים קָדוֹשׁ.	לּוֹבְשֵׁי בַדִּים זַבִּים וְחַפִּים
קָרוֹשׁ וּבְרוּדְ.	לּוֹבְשֵׁי לְבָנִים נְעִימִים וְיָפִּים
ת, קָרוֹשׁ וּבְרוּדְ.	קְיוֹשֵׁב הְּהָלּוֹת, לְּרוֹכֵב עֲרָבוֹ

Numberless sacred beings say: Holy.

Saintly learners of Torah say: Blessed.

Lustrous heavenly creatures say: Holy.

The lovesick who lean on God's law: Holy, blessed.

Praises to God on high: Holy, blessed.

Dazzling, amberlike angels say: Holy.

Brilliant teachers of Torah say: Blessed.

Myriads of celestial hosts say: Holy.

The upright and the godly: Holy, blessed.

Praises to God on high: Holy, blessed.

Spirits pure and ever-new say: Holy.

Men who revere God and Law say: Blessed.

Trembling divine messengers say: Holy.

Those who know priceless Torah: Holy, blessed.

Praises to God on high: Holy, blessed.

Four-winged and four-faced angels say: Holy.

Men covenanted by God say: Blessed. The pure seen by the prophet say: Holy.

Those dressed in pleasant white say: Holy, blessed.

Praises to God on high: Holy, blessed.

same account, an angel of God is introduced as speaking to Balaam. . . We have also shown that the term angel denotes also prophet, as in the passages: He sent an angel and brought us out of Egypt (Numbers 40:16); Haggai the angel of the Lord (Haggai 3:3); They mocked the angels of God (II Chronicles 36:16). . . Do not imagine that an angel is seen or his word heard otherwise than in a prophetic vision or prophetic dream. . . The instances quoted may serve as an illustration of those passages which I do not mention. . ." (Guide 2:42).

The angels are generally represented as good in the moral sense; they have no will of their own, and are not subject to evil impulses. The Ten Commandments are not applicable to them, since they show neither hatred מְשָּׁרְתָּיו נָאִים רָמִים וּנְבוֹהִים אוֹמְרִים קּרוֹשׁ. מְלֻּמְּדִי חֻקִּים מְשִׁיבִי נְכוֹחִים אוֹמְרִים בְּרוּדְ. נְוֹנְנֵי נְעַם סִפִּים מְרוֹפְפִּים אוֹמְרִים קָרוֹשׁ. נָאווּ לְחָיִים בְּעָנוּר מְצַפְּצְפִים קרוּדָ. לְיוֹשֵׁב הְּהָלּוֹת, לְרוֹבֵב עֲרָבוֹת, קָרוֹשׁ וּבְרוּדְ.

סְכוּכֵי אֶבְרָה בְּקְקְּלְ נוֹצְצִים אוֹמְרִים קְּרוֹשׁ. סְגוּלֵי מֵעַמִּים בְּיִרְאָה מַעֲרִיצִים אוֹמְרִים בְּרוּדְ. עוֹמְדִים מִמְּעַל בִּדְבָרוֹ נְחוּצִים אוֹמְרִים קְּרוֹשׁ. עוֹרְכֵי עוֹ בְּרָעַר שְׁבוּצִים קְרוּשׁ ובְרוּדְ.

קְּיוֹשֵׁב תְּהַלּוֹת, לְרוֹבֵב עֲרָבוֹת, קְרוֹשׁ וּבְרוּךְ.

פָּנִים וְלֹא עַּׂנֶרף נִתְאָמִים אוֹמְרִים קָּרוֹשׁ. פָּרוּשִׁים לְּדְּ אֲחוּיִם וּמֻתְאָמִים אוֹמְרִים בָּרוּדְּ. צִבְאוֹת עֵּלְּיוֹנִים נֵּאִים וְרָמִים אוֹמְרִים קָּרוֹשׁ. צִבְאוֹת תַּחְתּוֹנִים לְּרַצּוֹתְדְּ מַעֲרִימִים קָּרוֹשׁ וּבְרוּדְּ.

קיוֹשֵׁב הְּהָלּוֹת, לְרוֹבֵב עֲרָבוֹת, קָרוֹשׁ וּבְרוּךְ.

קוֹרָאֵי בְשִׁלּוּשׁ זֵר תִּפְאָרָה אוֹמְרִים קְּרוֹשׁ. קוֹרָאֵי פַּעַמִיִם חֲשָבַּת אֲמִירָה אוֹמְרִים בְּרוּדְ. רַצִּיִּיִ שַׁדִּי מְשׁוֹרְרֵי שִׁירָה קָרוֹשׁ וּבְרוּדְ.

קֿיוֹשֵׁב הְהַלּוֹת, לְרוֹבֵב עֲרָבוֹת, קָדוֹשׁ וּבְרוּךְ.

High ministering angels say: Holy.

Men instructed in just laws say: Blessed.

Divine singers of sweet hymns say: Holy.

Those who chant melodiously: Holy, blessed.

Praises to God oh high: Holy, blessed.

Winged angels that gleam like bronze say: Holy.

Chosen people revere and say: Blessed.

Mindful messengers of God say: Holy.

Those who pray and learn tremblingly: Holy, blessed.

Praises to God on high: Holy, blessed.

Four-faced angels with no backs say: Holy.

Persons united in thee say: Blessed.

Exalted celestial hosts say: Holy.

Earthly hosts that try to please thee: Holy, blessed.

Praises to God on high: Holy, blessed.

Angels acclaim God and thrice say: Holy.

Those who twice daily chant Shema say: Blessed.

Divine beings with limbs straight say: Holy.

Singers of hymns pleasing to God: Holy, blessed.

Praises to God on high: Holy, blessed.

nor envy, discord or ill will. However, the saintly among men rank above the ministering angels, who render God unfailing obedience. The angels are also represented in Jewish lore as sitting in council at the judgment of man, to decide his guilt or innocence. If nine hundred and ninety-nine vote for conviction and only one for aquittal, God decides in favor of man. The hostility of the ancient nations against Israel is reflected in the legend that seventy guardian or patron angels of the nations bring charges against the people of Israel, who are championed by God.

In the Bible the angels are messengers of God, whose commands, promises, rewards and punishments, they convey. The poetic imagery of the piyyutim gives expression to the idea that God has many messengers to carry out his will.

שִּנְאַנֵּי שֶׁהֶט שְׁלּוֹם בְּמַחֲנָם אוֹמְרִים קְּרוֹשׁ. שׁוֹמְרֵי דְלָתוֹת בְּשִׂיחַ מִעֲנָם אוֹמְרִים בְּרוּדְּ. מְּלִימִי דֶרֶדְ לְּרָבּוֹנָם וְלִוֹנֶם אוֹמְרִים לְּרוֹשׁ. לִיוֹשֵׁב מִתְלֹּוֹת, לְרוֹבֵב עַרָבוֹת, לֶדוֹשׁ וּבְרוּדְּ. לִיוֹשֵׁב מִתְלֹּוֹת, לְרוֹבֵב עַרָבוֹת, לֶדוֹשׁ וּבְרוּדְּ.

Reader:

וּבְבֵן שָׁרָפִים עֹמִדִים מִפַּוְעַל לּוֹ.

Reader and Congregation:

זֶה אֶלֹ זֶה שׁוֹאֲלִּים, אַיֵּה אֵלֹ אֵלִּים, אֲנֶה שׁוֹכֵן מְעֻלִּים, וָכָלֵּם מַעַרִיצִים וּמַקִּדִּישִׁים וּמְהַלְּלִים.

Congregation:

אָין מִסְפָּר לָּגְרוּדֵי צְבָא חֵילוֹ, אֲזוּרִים אֵימָה אֲחוּזִים פַּחַר חִילוֹ, בָּרַעַר וְרֶתֶת וָרֶטֶט צָנִים לְעַלּוֹ.

שָּׁרָפִים עֹמְדִים מִמַּעֵל לוֹ.

נְנִינֶתם בַּתַּרְשִׁישׁ תְּהַלֶּה יַשְׁמִיעוּ יְחַר, נְּבַהּ וְנָאוֹן עֶרְיוֹ יִחוּרוֹ לְיַחֵר, דּוֹהֲרִים גּוֹהֲרִים לְאֶחָר וּשְׁמוֹ אֶחָר.

ששׁ כִּנָפַיִם שַׁשׁ כִּנָפַיִם לְּאָחָר.

אין מספר probably by Rabbi Meshullam ben Kalonymus of the tenth century, is an alphabetical acrostic describing a glorification of God through the angelic hosts on the basis of Isaiah 6:2-4. The expression ורותי והר ("Is there any number to his armies?") occurs in Job 25:3. יולותי והר ורותי והר מינו והר מינ

In the apocryphal book of Enoch, containing large fragments of an apocalyptic literature which circulated under the name of Enoch who was believed to have enjoyed superhuman privileges and special revealations as to the relations of men and angels, there is a description of the angels who stand before the divine throne when the time comes to recite the words: Holy, holy, holy is the Lord of hosts. "There arises a great commotion among them . . .

Serene and peaceful angels say: Holy.

Those who hasten to worship say: Blessed.

Angels soaring high with fine speech say: Holy.

Those whose way is blameless to their Lord: Holy, blessed.

Praises to God on high: Holy, blessed.

Reader:

Seraphim hover round him.

Reader and Congregation:

They ask one another: Where is the supreme God? Where is he who inhabits the heavenly heights? All of them reverence and sanctify and praise.

Congregation:

There is no number to his powerful armies;
They are obsessed with apprehensive dread of him;
In fear and trembling they stand forth to extol him.

Seraphim hover round him.

They, beryl-like in form, utter praise in unison;
They acclaim his sublime majesty and Oneness;
They bow down and worship the One whose name is One.

Each one of them has six wings.

Millions of them are changed into sparks, millions into firebrands, millions into flashes, millions into males, millions into females, millions into winds, millions into burning fires, millions into flames, millions into hashmals of light; they take upon themselves the yoke of the Divine Majesty and accept God's sovereignty with anguish, terror and trepidation; then they are changed again into their former shape..."

In יהכלות רבתי, the mystic work attributed to Rabbi Ishmael ben Elisha of the second century, there is a description of the Kedushah recital in heaven and on earth which exercised a great influence on the development of liturgical poetry. The Kedushah hymns are modeled upon the views expressed in this work which, according to Rav Hai Gaon of the tenth century, originated among the mystics of the geonic period known are understanding the hymns of the ministering angels. When these are about to sing the hymns of praise on high, and the throne of glory is encircled by streams of fire and mountains of flame, the Holy One says: Be silent, every angel and every seraph, until I first hear the hymns of Israel, my children... The ministering angels are not permitted to utter the hymn of praise before Israel has commenced it..."

הַנֶּאְדָּר בַּקּדֶשׁ רַב טוּב מַצְפּוּנָיו, הוֹד וְהָדָר וָעֹז בְּחֶבְיוֹנֵי פָנִינָיו, וּמִמֶּנִּוּ יָנָוּרוּ בְּנֵי אָלִּים וִיִּתִחַבְאוּ מִפֶּנָיו.

בִּשְׁתַּיִם יְכַפֶּה פָנָיו.

זְרְוּתֵי זְהַר מַרְעִיף נִטְפֵּי אֲנָלֶיו, זַבֵּי שְׁמֵי טְׂהַר חֻבּוּ לְּרַנְלֶּיו, חַלִּים חַתִּים חַפּוּזִים אַיָּמִים נִדְנָּלֶיו.

וּבִשְּׁחַיִם יְבַסֶּה רַנְּקְּיוּ.

שָׁסִים וְדָאִים בְּדִמְיוֹן נֵשֶׁר מְעוֹפֵף, טִיסָתָם כַּבֶּזֶק סְבִיב בֵּס לַעוֹפֵף, יַשָּׁמִיעוּ הָנֵנוּ בִּמִשְּׁלֵחַת קוֹנֶם לָּהָתִעוֹפֵף.

וּבְשָׁתַיִם יִעוֹפֶף.

בְּסְוּיֵי שֵׁשׁ שֵׁשׁ יַעַרְיצוּ בְּלַּאֲטּ מַחֲזֶה, כַּבִּיר וְרַב בְּחַ וְשְּׁפְּלֹ יֶחֲזֶה, לְּהַעַרִיצוֹ בְּפַחַר נִרְשִׁים זֶה מִזֶּה.

וָקרָא זֶה אֶל זֶה.

מוֹשֵׁל עוֹלֶם בִּנְבוּרָה עָשׁ כֹּל בְּמַאֲמֶר, מְנִיעִים אַמוֹת הַסְּפִּים קַדְשָׁתוֹ לוֹמַר, נוֹצְצִים נוֹנְהִים לְפָנֵיו יַנְעִימוּ מַאֲמֶר.

וָקָרָא זֶה אֶלֹ זֶה וְאָמַר.

שַּׂרְפֵּי הוֹד יַכְתִּירוּ נֵגֶר לְּקָרוֹשׁ, סְׁכֹּוּ לָּרוֹבֵב בְּעֲרְבוֹת מָרוֹם וָקָרוֹשׁ, עוֹנִים כָּלְּם בְּאֶחָר שִׁכּוֹשׁ קָרוֹשׁ.

קָרוֹשׁ קָרוֹשׁ קָרוֹשׁ.

פְּלִּיאֵי אַלְפֵי אֲלֶפִים וְרְבֵּי רְבֹּאוֹת, פּוֹצְחִים הַלֵּלֹ וְזְמְרָה לֵאלֹהֵי הַצְּבָאוֹת, צוּר עוֹלָמִים בְּחוֹף צְבָאוֹ אוֹת.

ַיִּ צְבָאוֹת.

He, glorious in holiness, has stored up much good; Beauty and strength are among his concealed jewels; In fear, the mighty angels hide from his presence.

Two wings covering the face.

He makes the radiant skies to distill drops of rain;
Pure beings in heaven fall prostrate at his feet;
His lofty angels are seized with dread, awe and haste.

Two wings covering the feet.

They fly hither and thither like the winged eagle;
They fly like a lightning round the throne of glory;
They call: "Here we are," as they speed to do God's will.

And two wings with which to fly.

Furnished with six wings, they serenely reverence God who is powerful and regards the lowly; To hallow him, they ask each others' permission.

They call to one another.

He rules the world with might, he made all by a word;
At the sound of their chant, the foundations shake;
The splendid angels before him utter sweet speech.

They keep calling to one another.

The glorious Seraphim crown the Most Holy;
They extol him who is exalted and holy;
Three times in unison they all repeat Holy.
Holy, Holy, Holy.

Countless myriads of ineffable divine beings Burst forth with song and praise unto the God of hosts, The eternal Creator of the universe.

The Lord of hosts.

קוֹרֵא הַדּוֹרוֹת דָּר בִּשְׁמֵי עֶרֶץ, קַלּוֹת סְעָרָה תַּעַשׁ דְּבָרוֹ בְּמֶרֵץ, רָם וִנִשָּׂא דִּבֵּר נַיִּקְרָא אָרֵץ.

מְלֹא כָלֹ הָאָרֵץ.

Reader:

שוֹבֵן עַד וְקָדוֹשׁ וְנִשְּׂנָב שְׁמוֹ לְּבַדּוֹ, שְׁמַיִם וּשְׁמֵי שְׁמַיִם לֹא יְבַלְּבְלֹּוּ הוֹדוֹ, חְּגֶּקף תַּרְשִׁישִׁים וְאֵלִּים צָּר לְּבְבוֹדוֹ.

מְלֹא כָלֹ הָאָרֶץ כְּבוֹדוֹ:

Reader and Congregation:

זֶה אֶלֹּ זֶה שׁוֹאֲלִּים, אַיֵּה אֵלֹ אֵלִּים, אָנֶה שׁוֹבֵן מְעֻלִּים, וָכָלֶּם מַעַרִיצִים וּמַקְדִּישִׁים וּמְהַלְּלִים.

Responsively

וּבְבֵן לְדְּ הַכֹּלֹ יַבְתִּירוּ

לָאֵל עוֹרֶךְ דִּין

קְבוֹחֵן קְבָבוֹת בְּיוֹם דִּין	רָגוֹלֶה עֲמֻקּוֹת בַּדִּין.
קְׁדוֹבֵר מֵישָׁרִים בְּיוֹם דִּין	קָהוֹנֶה דֵעוֹת בַּדִּין.
לְּוָתִיק וְעוֹשֶּׁה חֶסֶד בִּיוֹם דִּין	קֿזוֹבֵר בְּרִיתוֹ בַּדִּיןְ.
קָהוֹמֵל מַעֲשָּׁיו בְּיוֹם דִּין	קְשַׁהֵר חוֹסָיו בַּדִּין.
דְּיוֹרֶעַ מַּחֲשֶׁבוֹת בְּיוֹם דִּין	קְבוֹבֵשׁ כַּעֲסוֹ בַּדִּין.
לְּלוֹבֵשׁ צְּדָקוֹת בְּיוֹם דִּין	קְמוֹחֵלֹ עֲוֹנוֹת בַּדִּין.
לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין	קְׁסוֹבֵוְחַ לַּעֲמוּסְיו בַּדִּין

עורך דין resembles the phrase עורכי הדינים (Avoth 1:8) which denotes counselors, legal advisers. The theme of this hymn seems to be based on Job 13:18 where the expression ערכתי משפט occurs ("Behold, I have prepared my case; I know that I shall be vindicated").

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He who summons the generations, dwells in heaven;
The tempest swiftly and with force obeys his word;
The Most High spoke and called the world into being.

The whole earth is full.

Reader:

He who abides forever is alone holy and exalted;
The highest heavens cannot contain his glory;
He created mighty angels for his glory.

The whole earth is full of his glory.

Reader and Congregation:

They ask one another: Where is the supreme God? Where is he who inhabits the heavenly heights? All of them reverence and sanctify and praise.

Responsively

Now, let all offer tribute
To God who sits in judgment;

Who tests the hearts on the day of judgment, And brings to light profound things in judgment;

Who speaks justly on the day of judgment, And utters supreme wisdom on judgment;

Who shows kindness on the day of judgment, And remembers his covenant in judgment;

Who spares his works on the day of judgment, And clears those who trust in him in judgment;

Who knows man's thoughts on the day of judgment, And suppresses his anger in judgment;

Who is righteous on the day of judgment, And pardons iniquities in judgment;

Who is revered on the day of judgment, And forgives his tended people in judgment;

pin is related to piny ("ancient"). In Daniel 7:9, עמיק יומין ("ancient of days") is applied to God. In talmudic literature, pin is used in the sense of distinguished and faithful, as where God says to Abraham: וחיק נתחיך באומות (Shabbath 105a), "I have made you distinguished among the nations."

קָעוֹנֶה לְּקוֹרְאָיו בְּיוֹם דִּין לְפוֹעֵלֹ רַחֲמָיו בַּדִּין. לְצוֹפֶה נִסְתָּרוֹת בְּיוֹם דִּין לְקוֹנֶה עֲבָרָיו בַּדִּין. לְרַחֵם עַמּוֹ בְּיוֹם דִּין לְּשׁוֹמֵר אוֹהֲבָיו בַּדִּין.

קֿתוֹמֵך תְּמִימָיו בְּיוֹם דִּין.

וּבְבֵן וּלְדָּ תַעֲבֶּה קָרָשָׁה, כִּי אַתָּה אֱלֹהִינוּ מֶלֶּדְ.

בֶּתֶר יִהְנוּ לְּדּ, יִיָּ אֱלֹתֵינוּ, מַלְּאָכִים הַמְוֹנֵי מַעְּלָּה עִם עַמְּדּ יִשְׂרָאֵלֹ לְבִוּצֵי מַשְּׁה. יְחַד בָּלְּם לְּדָשְׁה לְּדִּ יְשַׁלֵּשׁוּ, בַּדְּבָר הָאָמוּר עַלֹ יַד נִבִיאָד:

קָרוֹשׁ, קָרוֹשׁ יָיָ צְבָאוֹת; מְלֹאׁ כֶלֹ הָאָרֶץ כְּבוֹדוֹ.

בּבוֹדוֹ מָלֵא עוֹלָם, מְשֶׁרְתִיו שוֹאֲלִים זֶה לְּזֶה: אֵיֵה מְקוֹם בְּבוֹדוֹ לְהַעֲרִיצוֹ. לְעָמָתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָרוּךְ כְּבוֹד יְיָ מִמְּזְקוֹמוֹ.

מָמְּקוֹמוֹ הוּא יֶפֶּן בְּרַחֲמָיו לְּעַמּוֹ, וְיָחֹן עַם הַמְיַחֲרִים שְׁמוֹ עֶרֶב וָבְּכֶּלִר, בְּּבָלֹ יוֹם חָּמִיד, בַּעֲמַיִם, בְּאַהֲבָה שְׁמֵע אוֹמְרִים: שְׁמַע יִשְׂרָאֵלֿ, יִיְ אֱלֹהֵינוּ, יִיְ אֶחָד.

הוא אֱלֹבְינוּ, הוּא אָבִינוּ, הוּא מַלְּבֵנוּ, הוּא מוֹשִׁיעֵנוּ; וְהוּא יוֹשִׁיעֵנוּ וְיִנְאָלֵנוּ שֵׁנִית; וְנַשְּׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְּעִינִי כְּלֹ חֵי, צֹאמר: הֵן נָּאַלְתִּי אֶתְכֶם אַחֲרִית כְּרֵאשִׁית, לְּהְיוֹת לְּכֶם צֵאלֹהִים. אַנִי יִי אֱלֹהֵיכֶם.

Reader:

אַדִּיר אַדִּירְנוּ, יְיָ אֲדֹנְינוּ, מָה אַדִּיר שְׁמְדּ בְּכָל הָאָרֵץ. וְהָיָה יִיְ לְּמֶלֶדְ עַלֹּ בְּלֹ הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קָדְשְׁדְּ כְּתוּב לֵאמֹר:

יִמְלֹדְ יִיָ לְעוֹלָם, אֱלֹתַיִּהְ צִיוֹן לְדֹר וָדֹר; הַלְּלוּיָה.

Who answers pleas on the day of judgment, And displays his compassion in judgment;

Who probes secrets on the day of judgment, And wins his loyal servants in judgment;

> Who loves his people on the day of judgment, And preserves his faithful friends in judgment.

> > Now, let our Kedushah ascend To thee, our God, who art King.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts; The whole earth is full of his glory."

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."2

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."3

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written: The Lord shall reign forever, Your God, O Zion, for all generations. Praise the Lord!

¹Isaiah 6:3. ²Ezekiel 3:12. ³Deuteronomy 6:4. ⁴Numbers 15:41. ⁵Psalm 8:10; Zechariah 14:9. ⁶Psalm 146:10.

Reader לְּדוֹר וָדוֹר וַנִּיִד נְּדְלֶּךְ, וּלְּנְצַח וְצָחִים קְּרָשְׁתְּדּ נַקְדִּישׁ, וְשִׁבְחַדּ אֱלֹחֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶדְ נָּדוֹל וְקָדוֹשׁ אָתָּה.

קְּדוֹר וָדוֹר הַמְקְּיְכוּ לָּאֵלֹּ, כִּי הוּא לְבַדּוֹ מְרוֹם וְקְדוֹשׁ.

ָחֲמוֹל עַל מַעֲשֶׂיךּ, וְתִשְּׁמֵח בְּמַאֲשֶׂיךּ; וְיֹאמְרוּ לְּדּ חוֹמֶיךּ, בְּצַדֶּקְדִּ עֲמוּמֶיךּ, חֻּלְדֵשׁ אָרוֹן עַלֹ כָּלֹ מַעֲשֶׂיךּ. בִּי מַקְדִּישֶׁיךּ בָּקָרְשָׁתְדּ קִּדְשְׁתָּ, נָאֶה לְּקָרוֹשׁ בְּאֵר מַקְרוֹשִׁים.

בְּאֵין מֵלִּיץ יְשֶׁר מוּלֹ מַנִּיד פֶּשַׁע, הַנִּיד לְּיַצְלְב דְּבַר חֹק וּמִשָּׁפָּט, וְצַדְּקָנוּ בַּמִשְׁפָּט, הַמָּלֶךְ הַמִּשְׁפָט.

עוֹד וְזְכָּר־לְּנוּ, אַהֲבַת אֵיחָן, אֲדוֹנְנוּ, וּבַבֵּן הַנְּעֲקַר יַשְּבִּית מְדַיְנְנוּ, וּבִזְכוּת הַתָּם יוֹצִיא אָיוֹם לְצֶדֶק דִּינְנוּ, כִּי קְרוֹשׁ הַיּוֹם לַאֲדוֹנִינוּ.

וּבְבֵן יִתְקַדֵּשׁ שָׁמְדּ, יְיָ אֱלֹדֵונוּ, עַלֹּ יִשְּׂרָאֵלֹ עַמֶּדְּ, וְעַלֹּ יְרוּשָׁלַיִם עִירֶדְּ, וְעַלֹּ צִּיּוֹן מִשְׁבַּן בְּבוֹדֶדְּ, וְעַלֹּ מַלְּבוּת בֵּית דָּוִר מִשִּׁיחֶדְּ, וְעַלֹּ מִבוֹנְדִּ וְהֵיכָּלֵדְּ.

תְּשְׂנֵב לְּבַדֶּדְּ, וְתִמְלֹדְ עֵלֹ כֹּלֹ בְּיָחוּר, כַּבְּחוּב עַלֹּ יַר נְבִיאֶדְ: וְהָיָה יִיָ לְּמֶלֶדְ עַלֹּ כָּלֹ הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יִיָּ אֶחָר וּשְׁמֹוֹ אֶחָר.

וּבְבֵן תֵּן פַּחְדְּדְּ, יְיָ אֲלֹחֵינוּ, עַלֹ כָּל מַעֲשֶׂידּ, וְאִימְתִּדְּ עַלֹּ בְּלוֹיִשְׁיִּבְיִנוּ, יְיִ אֲלֹחֵינוּ, שָׁהַשְּׁלְּטָן לְּפְנֵידְּ, עוֹ בְּיָדְדְּ וּנְבוּרָה בְּכוֹ שֶׁיִדְעְנוּ, יִי אֱלֹחֵינוּ, שֶׁהַשְּׁלְטָן לְפְנֵידְּ, עוֹ בְּיָדְדְּ וּנְבוּרָה בְּמוֹ שֵׁיִדְעְנוּ, יִי אֱלֹחֵינוּ, שֶׁהַשְּׁלְטָן לְפְנֵידְּ, עוֹ בְּיָדְדְּ וּנְבוּרָה בִּמוֹ שֵׁיִדְעְנוּ, יְשָׁמָּדְ נוֹרָא עַלֹ כָּל מַה שֶׁבְּרֵאתָ.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of Justice.

O Lord, remember still the love of faithful Abraham; clear us of accusers for the sake of his son Isaac who was ready to offer his life for thee. Revered One, vindicate our rights for the sake of Jacob the upright. This day is indeed holy to thee, our Lord.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Thou alone shalt be exalted; thou alone shalt reign over all, as it is written by thy prophet: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

¹Zechariah 14:9.

ּוּבְבֵן הֵן בָּבוֹר, יָיָ, לְעַבֶּןךּ, תְּהַלְּה לִּירֵאֶיף וְתִּקְנָה שֹוֹבְה לְּדוֹרְשֶׁידּ, וּפְּתְחוֹן בָּה לַמְיַחַלִּים לְּף, שִׁמְחָה לְאַרְאֶךּ וְשְׁשׁוֹן לְעִירֶךּ, וּצְמִיחַת קָנָן לְדָוִר עַבְדֶּף, וַעַרְיכַת גֵּר לְבָּן־יִשִׁי מִשִּׁיחֵדָּ, בִּמְהֵרָה בִּנָמֵינוּ.

וּבְכֵּן צַּדִּיקִים יָרָאוּ וְיִשְּׁמְחוּ, וִישְּׁרִים יַצְלְּזוּ, וַחֲסִידִים בְּרַנָּה יָנְילוּ, וְעוֹלֶּחָה תִּקְפָּץ־פִּים, וְכָל הָרִשְׁעָה בָּלֶּהּ בְּעָשְׁן תִּבְכֵּה, כִּי תַּעַבִיר מִמִּשֵׁלֵת זָרוֹן מִן הָאָרֵץ.

וְתִּמְלֹדְּ, אַתָּה הוּא יְיָ אֱלֹבֵינוּ, מְהֵרָה לְּבֵיֵדְּ, עַלֹּ כְּלֹ מַעֲשֶׂיְדּ, בְּהַר צִּיּוֹן מִשְׁבֵּן כְּבוֹדֶדּ, וּבִירוּשְׁלַיִם עִיר קְּוְדְשֶׁדְּ, בַּבְּתוּב בִּדִבְרֵי מְדְשֶׁדְּ: יִמְלֹדְ יְיָ לְעוֹלְם, אֱלֹבֹוְדְּ צִיּוֹן לְדֹר נָדֹר; הַלְּלֹוּיָה.

ֶּ קָרוֹשׁ אַמָּה וְנוֹרָא שְׁמֶּךָּ, וְאֵין אֱלְּוֹהַ מִבַּלְּעֶדֶיףּ, בַּבְּתוּב: נִיּנְבַּה יָיָ צְּבָאוֹת בַּמִּשְׁפָּט, וְהָאֵלֹ הַקָּרוֹשׁ נִקְרַשׁ בִּצְּדָקָה. בְּרוּךְ אַתָּה, יִיָ, הַמָּלֵדְ הַקָּרוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְּתָּ אוֹתְנוּ וְרָצִיְתָ בְּנוּ, וְרוֹמַמְּתָנוּ מִכָּל הַלְּשׁוֹנוֹת, וְאַדִּשְׁתָנוּ בְּמִצְוֹתֶיף, וְבַּרַבְתְּנוּ מַלְבֵנוּ לַעֲבוֹדָתֶף, וְשִׁמְּך הַנָּרוֹל וְהַבָּרוֹשׁ עֲבֻׁינוּ קָרָאִת.

וַתִּמֶּן לְנִוּ, יְיָ אֱלֹהֵינוּ, בְּאַהַבָּה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לְּקְרָשְׁה וְלְּמְנוּחָה, וְאֶת יוֹם) הַבָּפּוּרִים הַזֶּה לִמְחִילְה וְלְסְלִּיחָה וּלְּכַפָּרָה, וְלִמְחָלֹדבּוֹ אֶת כָּלֹ עֲוֹנוֹתֵינוּ, (בְּאַהַבָּה) מִקְרָא לְרֵשׁ, זֶכֶר לִּיצִיאַת מִצְרֵיִם.

יָזְכְרוֹן כָּלְּ עַמְּהָ בֵּית יִשְׁרָאֵל לְפָנֵיף, וְיָבֹא, וְיַנְישׁ וְיִבְאָה, וְיִרְאָה וְזִּכְרוֹן מָשִׁים בָּן־דָּוִר עַבְרֵּדְּ, וְזִכְרוֹן יְרוּשְׁלֵּיִם עִיר קְרְשֶׁדְּ, מָזְכְרוֹן מָשִׁים בָּן־דָּוִר עַבְרֵּדְּ, וְזִכְרוֹן יְרוּשְׁלֵּיִם עִיר קְרְשֶׁדְּ, מָלְבָּה, לְחַן Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happi-

¹Psalm 146:10. ²Isaiah 5:16.

וּלְחֵמֶר וּלְרַחֲמִים, לְּחַיִּים וּלְשָׁלוֹם, בִּיוֹם הַבָּפּוּרִים הַוָּה. זְכְרֵנוּ, יָיָ אֱלהֵינוּ, בּוּ לְּטוּבָה, וּפָּקְדְנוּ בוֹ לְּבְרָכָה, וִהוֹשִׁיעֵנוּ בוֹ לְּחַיִּים טוֹבִים; וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵנוּ, וְרַחֵם עָבֵּינוּ וָהוֹשִׁיעֵנוּ, כִּי אַלֵּיִךּ עִינֵינוּ, כִּי אַלֹּ מֶלֵדְ חַנוּן וַרַחוּם אָתָה.

זְבר רַחֲמֶיך יְנָ וַחֲסָבֶיךּ, כִּי מֵעוֹלָם הַמָּה. אַל תִּזְבָּר־לָּגוּ עַוֹנוֹת רָאשׁוֹנִים, מַהֵר יְקַדְּמְוּנוּ רַחֲמֶיך בִּי דַלְּוֹנוּ מְאֹד. זָכְרָנוּ יִי בַּרָצוֹן עַמֶּדָ, פָּקָדֶנוּ בִּישׁוּעָתֶךּ. וֹכֹר עַדָּתִדְּ קַנִיתָ קֶבֶם, נָּאַלָּתָ אֵבֶט נַחַלְּתֶךּ, הַר צִּיּוֹן זֵה שֶׁכַנִתָּ בּוֹ. זִכֹר יִיָּ חִבַּתּ יָרוּשָׁלָּיִם, אַהַבַּת צִּיּוֹן אַלֹּ תִּשְׁבַּח לָּנֶצַח. וָכֹר יִיָ לְּבְנֵי אֱרוֹם אָת יום יִרוּשֶׁלֶיִם, הָאמִרִים עָרוּ עָרוּ עַד הַיִּסוֹד בָּהּ. אַתַּה תָקוּם תִּרַחֵם צִיּוֹן, כִּי צֵת לְּחֵנְנָה, כִּי בָא מוֹצֵד. זִכֹר לְּאַבְרָהָם לַּיִצְחָק וּלִּיִשִּׂרָאֵל אֵבָדֵיף אֲשֵׁר נִשְׁבַּעָתַ לָּהֵם בָּךְ, וַתִּדַבֵּר אַלֵּהָם: אַרַבָּה אָת זַרַעַבֶם כִּכוֹכָבֵי הַשָּׁמָיָם, וְכָלֹ הָאָרֵץ הַזֹּאת אַשֶּׁר אָמַרְתִּי אָתֵּן לְּזַרְעַבֶּם, וְנָחֲלוּ לִעוֹלָם. זִכֹר לַעַבָּדִיהְ לַאַבְרָהָם לִּיִצָּחָק וּלְּיַעַקֹב, אַלֹ תֵּפֵן אֵלֹ קשִׁי הָעָם הַזָּה וִאַלֹּ Reader and Congregation: רְשָׁעוֹ וְאֶל חַשְאתוֹ.

אַל נָא תָשֵׁת עָלֵינוּ חַמָּאת, אֲשֶׁר נוֹאַלְּנוּ וַאֲשֶׁר חָטָאנוּ. חָמָאנוּ צוּרְנוּ, סְלַח לָנוּ יוֹצְרֵנוּ.

זָבֶר־לֶנוּ בְּרִית אָבות בַּאֲשֵׁר אָמַרְהַ: וזָבַרִתִּי אָת בְּרִיתִי יַצַקב, וָאַף אֶת בְּרִיתִי יִצְחָק וָאַף אֶת בִּרִיתִי אַבְרָהָם אֵזְכּּר, זַבָר־לָנוּ בַּרִית ראשונים כַּאַשֵּׁר אַמַרתַ:

to grant her redemption from foes and evils. Israel is reassured that the captivity will end as soon as the penalty for sins will have been exacted.

ness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

O Lord, remember thy mercy and thy kindness; they are eternal.

Mind not our former iniquities; may thy compassion hasten
to our aid, for we are brought very low.

O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.

O Lord, remember the love of Jerusalem; never forget the love of Zion.

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now. Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly And for the sin that we have committed. We have sinned against thee, our God; Forgive us, O our Creator.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

¹Psalms 25:6; 79:8; 106:4; 74:2; 137:7; 102:14; Exodus 32:13; Deuteronomy 9:27; Numbers 12:11; Leviticus 26:42.

מְחֵה פְּשָׁעֵינוּ לְּמַעַנְּךּ, פַּצְשֶׁר אָמֶרְתָּ: אָנֹכִי אָנֹכִי הוּא מֹחֵה פְשָׁעֶיךּ לְּמִעַנִּי, וְחַפֹּאתֵיךּ לֹא אֶזְכֹּר. מְחֵה פְּשָׁעֵינוּ כָּעָב וֹכֶעָנָן, פַּאֲשֶׁר אָמַרְתָּ: מָחִיתִי כָעָב פְּשָׁעֶידּ, וְכֵעָנָן חַפֹּאתֵיךּ, שִׁבְּחוּב: לְבוּ נָא וִנִּנְכְחָה, יֹאמֵר יִיָ; אָם יִהְיוּ חֲטָאֵיכֶם פַשָּׁנִיר, בְּטָה שֶׁבְּחוּב: לְבוּ נָא וִנִּנְכְחָה, יֹאמֵר יִיָ; אָם יִהְיוּ חֲטָאֵיכֶם פַּשָּׁנִים, שֶׁבְּחוּב: לְבוּ נָא וִנִּנְכְחָה, יֹאמֵר יִיָ; אָם יִהְיוּ חְטְּאֵיכֶם פַּשָּׁנִים,

ומל...אח לבכך has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."

¹Leviticus 26:45, 44; Deuteronomy 4:31; 30:6, 3, 4; 4:29; Isaiah 43:25; 44:22; 1:18

מָים שְהוֹרִים וְשַהַרְנוּ, כְּמָה שֶׁבְּתוּב: וְזָרַקְתִּי עֲצֵׁיכֶם מַיִּם שְהוֹרִים וּשְהַרְנוּ, כְּמָה שֶׁבְּתוּב: וְזָרַקְתִּי עֲצֵׁיכֶם מַיִּם שְּהוֹרִים וּשְהַרְנוּ, כְּמָה שֻׁבְּתוּב: כִּי בִּיוֹם הַזֶּה וְשַבְּרוּנוּ, כְּמָה שֻׁבְּתוּב: כִּי בִּיוֹם הַזֶּה וְשַבְּרוּנוּ, כְּמָה שֻׁבְּתוּב: כִּי בִיוֹם הַזֶּה וְשַבְּרוּנוּ, בְּמָה שְׁבְּתוּב: כִּי בִיוֹם הַזֶּה שְׁבְּתוּב: בִּי תִּשְׁקְרוּנוּ, הַבִּיאנוּ אֶל הַר קִּרְשֶׁךְ, וְשַׂמְּחְתִּים בְּבִית הְפִּכְּתוּרָ בִּבִית הַפְּכָּתוּ בְּבִית הְפִּכְּתוּרִם בְּבִית הְפִּכְּתוּרִם בְּבִית הְפִּכְּתוּרִם בְּבִית הִפְּכָּת דְּעָהִיהם לְּרָצוֹן עַלֹּ מִוְבְּחִי, כִּי בִיתִי בְּבִית תִּפְּלֵּת יִבְּרָא לְּכָל הַעַמִּים.

Reader and Congregation:

שָׁמַע קּוֹבֵּנוּ, יְיָ אֱדֹּהֵינוּ, חוּס וְרַחֵם עָבֵּינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת חְפִּלְּתֵנוּ.

הַשִּׁיבֵנוּ יְיָ אֵלֶּיִדּ וְנָשְׁוּבָה, חַדֵּשׁ יָבֵינוּ בְּבֶּלֶב.

אָמֶרִינוּ הַאָּזְינָה וְיָ, בִּינָה הֲגִינֵנוּ. יִהְיוּ לְּרָצוֹן אִמְרֵי פִינוּ וָהָגִיוֹן לִבֵּנוּ לְּפָנֵיךּ, יְיָ צוּרָנוּ וְגוֹאֲלֵנוּ.

אַל תַשְׁלִיבֵנוּ מִלְּפָנֵיךּ, וְרְוּחַ קָרְשִׁדְּ אַל תִקַּח מִמֶנוּ.

אַל תַּשִׁלִּיבֵנוּ לְּעֵת זִקנָה, כִּכְלּוֹת כֹּחֲנוּ אַל תַעַזְבֵנוּ.

אַל תַעַזְבֶנוּ, יָיָ אֱלֹבֵינוּ, אַל תִּרְחַק מְמֶנוּ. עֲשֵׁה עִמְנוּ וְנִחַמְתְּנוּ. לְּטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַהָּה יְיָ עֲזַרְתְּנוּ וְנִחַמְתְּנוּ. לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַהָּה יִיְ עֲזַרְתְּנוּ וְנִחַמְתְּנוּ.

שמע קולוו is taken from the daily Shemoneh Esreh; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13;

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."

Reader and Congregation:

Lord our God, hear our cry, spare us: Have mercy and accept our prayer. Turn us to thee, O Lord, Renew our days as of old. Give heed to our words. O Lord. Consider thou our meditation. May our words and our meditation Please thee, O Lord, our Protector. Cast us not away from thy presence, And take not thy holy spirit from us. Do not cast us off in our old age: When our strength fails, forsake us not. Forsake us not. Lord our God. And keep not far away from us. Show us a sign of favor despite our foes: Thou, O Lord, hast helped and comforted us. For thee, O Lord, we are waiting: Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not discard us in disgrace; do not break thy covenant with us. Bring us near to thy Torah; teach us thy commandments. Show us thy ways; devote our heart to revere thy name. Open our mind to loving thee, that we may return to thee sincerely and wholeheartedly. For the sake of thy

^{71:9; 38:22; 86:17; 38:16.} The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

¹Ezekiel 36:25; Leviticus 16:30; Isaiah 56:7.

שָׁמְהּ הַנֶּרוֹל מִמְחַל וְחָסְלֵח לַצֵעוֹנֵי, בַּבְּתוּב בְּרִבְרֵי קְּדְשֶׁהְּ: לְּמֵעֵן שִׁמְּדִּ יָיָ, וְסָלַחְתָּ לַצֵעוֹנִי כִּי רַב הוא.

אָנוּ עַמָּךּ, וָאַתָּה מַלְבָנוּ; אָנוּ מָאָמִירֵוּ, וְאַתָּה מַלְבָנוּ. אָנוּ עַנְיְטֶךּ, וְאַתָּה גוֹיְלְנוּ; אָנוּ כְּעֻלְּהָ, וְאַתָּה חָלְּלְנוּ. אָנוּ עַבְּרֶיְהּ, וְאַתָּה גוֹיְלְנוּ; אָנוּ כְּעֻלְּהָר, וְאַתָּה חִלְּלְנוּ. אָנוּ עַבְּרֶיְהּ, וְאַתָּה גוֹיְלְנוּ; אָנוּ כְּעֻלְּהָר, וְאַתָּה חִלְּלְנוּ. אָנוּ עַמֶּךְ, וְאַתָּה וֹיִבְרְנוּ. אָנוּ מַאָמִירֵיךּ, וְאַתָּה חִלְּנוּ. אָנוּ מַאַמִירֵיךּ, וְאַתָּה מַלְבָנוּ.

Reader:

אָנוּ עַצֵּי פָנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קְשֵׁי עְׂרֶךּ וְאַתָּה אֶרֶדּ אַפֵּיִם. אָנוּ מְלֵּאִ עָוֹן, וְאַתָּה מְלֵא רַחֲמִים; אָנוּ יָמֵינוּ בְּצֵלֿ עוֹבַר, וְאַתָּה הוּא וּשְׁנוֹתֶיךּ לֹא יִתְּמוּ.

אָבֶל אַנְחָנוּ וַאַלֹּחֵינוּ אָבוֹתֵינוּ, תְּבֹא לְפָנֵיְדּ חְפְּלְּתֵנוּ, וְאַלֹּ קְפָנֵיְדּ, יְיָ אֱלֹחֵינוּ וַאִּלֹחֵי אֲבוֹתֵינוּ, צַדִּיקִים אָנְחְנוּ וְלֹא חָטְאנוּ; אֶבֶל אַנְחִנוּ וַאַלֹחֵינוּ חָטָאנוּ.

Congregation and Reader:

אָשַׁמְנוּ, בְּגַּדְנוּ, נְּזְלְנוּ, דִּבְּרְנוּ, לְּפִי; הָעֶנְינוּ, וְהִרְשַׁעְנוּ, זִּדְנוּ, חְמַסְנוּ, טְפַלְנוּ, שָׁקָנוּ, צְרְרְנוּ, לִשְׁעִנוּ, עְרֶרְיּ; רְשַׁעְנוּ, שִׁחַרְנוּ, סְכִּרְנוּ, טְפַלְנוּ, עָרְרנּוּ, נִאַצְנוּ; שָׁחַרְנוּ, שָׁקִינוּ, עָרְרנּוּ, תְּשְׁעִנוּ, שִׁחַרְנוּ, מִשְׁינוּ עְרֶרָנוּ, תְּשְׁעְנוּ, שִׁחַרְנוּ, תִּעְּחָעְנוּ.

אשמט, the confession is phrased in plural because it is made collectively by the whole community regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make

great name pardon our iniquities, as it is written in thy Holy Scriptures: "O Lord, for the sake of thy name pardon my iniquity, for it is great."

Our God and God of our fathers,
Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.
We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.
We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to asy to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

¹Psalm 25:11.

סְרְנוּ מִמּצְוֹתֶיךּ וּמִמּשְׁפְּשֶׁיךּ הַפּוֹבִים, וְלֹא שְׁנָה לֻנוּ. וְאֶלֹּ אֲלֹהֵנוּ הִרְשְׁעְנוּ. הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. בְּכָּר וְמִישׁ לָנוּ וְשָׁע, כַּבְּתוּב עַלֹּ יִד נְבִיאֶךּ: יַעֲזוֹב רְשָׁע רְשֵׁע וְחִישׁ לָנוּ יְשֵׁע, כַּבְּתוּב עַלֹּ יִי וִירַחֲמֵהוּ, וְאֶלֹּ אֱלֹהֵנוּ בְּיָשְׁע בִּי יַרְבָּה לָּסְלִּוֹחַ.

בָּכָל לְּבָבְה וּבְּכָל וַפְּשָׁה לְּמַעַן חַיֶּיה. מְשְׁהַנוּ וַאַלֹּהִינּוּ בְּיוֹם הָשָּׁתְינּוּ לְמַעַן חַיֶּיה לְבִבְּ וֹיְמָחַל לַבָּב זַרְאָה, לְּשִׁבְּר פְּשְׁעֵינּוּ בְּיוֹם הָשָּתְינּוּ לְשִׁהַב אָלִיף, וְחַפֹּא בְּיוֹם הַאָּה. לְחָחֵה וְהַעֲבֶר פְּשְׁעֵינּוּ לְשִׁמֹּר בְּתִּיֹרְה, וְחַפֹּא בְּיוֹם בְּאָת יְצְּרְנּוּ לְהִשְׁתַעְבֶּר בְּתוֹרְתָּך: וּמְלֹ עְבְבֵּנוּ לְשָׁהֵב אַלֶּיף, וְחַבֵּשׁ בִּלְּיוֹמֵינּוּ לְשְׁמוֹר בִּקּקְרְיּך; וּמִלֹל עְבְבֵּנוּ לְשָׁהַבְּה אָת יִיְ אֶלֹהֶיף, בְּבְּתוּב בְּתוֹרְתָּף: וּמְלֹ עַבְּבְנוּ לְּבָבְה אָת יִיְ אֶלֹלְיִף הַיִּיחְה. מִבְּלְבְּה הְּבָּלְה וּבְּלָה וְבְּלִישְׁה לְמַעַן חַיֵּיֶף.

תַּזְּרוֹנוֹת וְהַשְּׁנֵּנוֹת אֲתָּה מַבִּיר, הָרְצוֹן וְהָאְנֶס, הַגְּלֹזּיִם וְהַנְּסְּתָרִים; לְּפְנֵיךְ הֵם גְּלֹזִים וִירוּעִים. מָה אָנוּ, מֶה חַיְינוּ, מֶה חַיְינוּ, מֶה צִּרְקנוּ, מֵה צִּרְקנוּ, מֵה צִּרְקנוּ, מֵה צִּרְקנוּ, מֵה צִּרְקנוּ, מֵה צִּרְקנוּ, מֵה צִּרְקנוּ, הַלֹּא בָּוֹ הַנִּמֹר לְּפְנֵיךְ, יְיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתְנוּ, הַלֹא בְּלֹ הַנִּנוֹרִים בְּבְלִי הַשְּׁבֵּלֹ, בִּי רֹב מַעֲשִׁיהֶם הְהוּ, וִימֵי הַבְּלֵי הַשְּבֵלֹי, בִּי רֹב מַעֲשֵׁיהֶם הְהוּ, וִימֵי חַבְּלֹי הַשְּׁבֵלֹי, בִּי רֹב מַעֲשֵׂיהֶם הְהוּ, וִימֵי חַבְּלֵּיךְ יוֹשֵׁב מְרוֹם, וּמַה נְּסַבְּר לְּפְנֵיךְ שׁוֹכֵן הָבְּלָּתְ אָתָּה יוֹרַעַ. שִׁהַלְּת אָתָּה יוֹרַעַ.

וכף את יצרע להשתעבד ל is considered to be one of the sublimest expressions in our prayerbook. God's help is invoked in the struggle against man's lower impulses so as to force human passions into the service of goodness. Even the lower impulses can be employed in the service of God. They are evil only when they are misused.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."

Thou art aware of conscious and unconscious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

¹Isaiah 55:7. ²Deuteronomy 30:6.

Reader:

שָּׁמְדּ מֵעוֹלֶם עוֹבֵר עַל פֶּשַׁע, שַׁוְעָם שָׁבֵי פֶּשַׁע, חִמְחָה לְפָּנֵיִד בִּחְפִּלָּה. חַעֲבוֹר עַל פֶּשַׁע לְעַם שְׁבֵי פֶּשַׁע, חִמְחָה לְפָנֵיִד מִנֵּנִד עִינִידּ.

אַתָּה יוֹדְעַ רָזֵי עוֹלֶם, וְתַעֲלוּמוֹת סְתְרֵי כָּל חָי. אַתְּה חוֹפֵשׁ כָּל חַדְרֵי בָשֶּׁן, וּבוֹחֵן כְּלָיוֹת וָלֵב. אֵין דְּבָר נֶעְלֶם מִמֶּךָ, וֹאֵין נִסְתַּר מָנֵּנָד עִינֵיךְּ.

וּבְבֵן יְהִי רָצוֹן מִלְּפְנֵיף, יְיָ אֱלֹבוִינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶּׁהְבַפֶּר־לָנוּ עַלֹ כָּל חַשֹּׁאתֵינוּ, וְתִסְלֵח לְנוּ עַל כָּל עֲוֹנוֹתֵינוּ, תַמִחַל לָנוּ עַל כָּל פִּשָּׁעֵינוּ.

על חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּזְדוֹוּ הֹבְּרָצוֹן,
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּזְדוֹן וּבִשְׁנִה,
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְדֹי וְעַרִים.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְדֹי וְעַרִים.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְדֹי וְעַרִיוֹת.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְדֹי וְעַרִיוֹת.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְדֹי וּבְסְּיִר.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְדֹי וְעַרִיוֹת.
על חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּנְדֹי וּבְסְּתִים.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּוֹלִי וְבַכְּיוֹת.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּוֹלִי וּבְּלְיוֹת.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּוֹלִי הִנְיחֹת.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּוֹלִי הִנְיחֹת.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּוֹלִי בִּנְיִית וְנִית.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּוֹיִים בִּוֹלִית וְנִית.
עַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיף בִּוֹיִל בִּיִלִים וּנִית.

ממך מעולם conveys the idea expressed by Maimonides that the names of God occurring in the Bible are derived from his actions (Guide 1:61).

Reader:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally, And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately, And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech, And for the sin we committed against thee knowingly and deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake, And for the sin we committed against thee by contempt for parents or teachers.

והאת הרע includes the idea of defrauding a man in a transaction and that of wounding his feelings by unkind words. A wrong inflicted by means of words is worse than one inflicted in financial dealings. For example, one must not say to a penitent: "Remember your former deeds" (Baba Metsi'a 57b).

ישַל חַמָּא שֶׁחָטָאנוּ לְפָנֵיף בְּחִלוּל הַשֵּׁם. עַל חַמָא שֶׁחָטָאנוּ לְפָנֵיף בְּחִלוּל הַשֵּׁם.

עַל הַטָּא שֵׁהָטָאנוּ לְפַנֵיךְ בִּטִפְשׁוּת פֵּה,

ּוְעַלֹּ חִמְא שֶׁחְמָאנוּ לְּפְנֵיךְ בְּטָמְאַת שְּׂפְתָיִם.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּיָצֶר הָרָע,

ּוְעַלֹּ חֵטְא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּיוֹרְעִים וּבְלֹא יוֹרְעִים.

וְעַל בֻּנְּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לְנִוּ, מְחַל לְנִוּ, בַּבֶּּר־לְנִוּ.

אָנוּ לְפָנֵידְ בְּכַפַּת שְׁחַר, אַחַר בְּכַפַּת שְׁחַר,

ָעַל חַמָּא שֶׁחָמָאנוּ לְּפְנֵיךּ בְּכְחַשׁ וּבְכָזְב. עַל חַמָּא שֵׁחָמָאנוּ לְפְנֵיךּ בִּלִשׁוֹן הָרָע,

ָוְעַלֹּ חֵמְא שֶׁחְמָאנוּ לְּפָנֵיךְ בִּלְצוֹן. בַּיִר חַמְא שֶׁחָמָאנוּ לְפָנֵיךְ בִּלְצוֹן.

עַל חַאָא שֶׁחָאָאנוּ לְּפְנֵיךּ בְּמַשָּׂא וּבְמַהָן,

יְעַל חַטְא שֶׁחְמָאנוּ לְּפְנֵיך בְּמַאָּכֶל וּבְמִשְּׁחֶה. על חטא שחטאנוּ לפניה בושה ורמרבים.

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּנָשֶׁךּ וּבְמַרְבִּית, וְעַלֹ חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּנִטִית נְּרוֹן.

עַל חַמָּא שֶׁחְמָאנוּ לְּפָנֵיף בְּשִׂקוּר עָיִן,

עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּשִׁיחַ שִּׂפְּתוֹתֵינוּ. וְעַלֹ חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּשִׂיחַ שִּׂפְתוֹתֵינוּ.

ּוְעַלֹּ חֵשָּׁא שֶׁחְטָּאנוּ לְּפָנֵיךְ בְּעַזּוּת מַצַח.

וְעַלֹ כָּלֶּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לָנוּ, מְחַל לְנוּ, כַּבֶּּר־לָנוּ.

אָל װִטְא שֶׁחָטָאנוּ לְפָנֵיף בִּפְּרְיַקת עֹל,

וְעַלֹּ חֵטְא שֶׁחְטָאנוּ לְּפָנֵיךְ בִּפְּלִילוּת.

יעל חַמָא שֶׁחָמָאנוּ לְּפָנֵיף בָּצְרִיּת עֶיָן. על חַמָא שֵׁחָמָאנוּ לְפָנֵיף בִּצְרִיּת עֶיָן. For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery, And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness.

מרבית and מרבית refer to Leviticus 25:36 ("If your brother becomes poor ... you must sustain him; you shall take no interest from him in money or in kind").

עדית רע ill will towards a neighbor. אדיה signifies malicious intent (Numbers 35:20, 22).

ַעַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּקַלּיוּת רֹאשׁ, עַל חַטָא שֶׁחָטָאנוּ לְפָנֵיף בְּקַלּיוּת רֹאשׁ,

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּרִיצַת רַנְּלֵּיִם לְּהָרַע, וְעַלֹ חַטְא שֶׁחָטָאנוּ לְפָנֵיף בִּרְכִילּוּת.

> עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּשְׁבְוּעַת שְׁוָא, וַעַל חַטָּא שֵׁחָטָאנוּ לְפָנֵיךּ בִּשְׂנָאַת חַנָּם.

עַל חַטָּא שֶׁחָטָּאנוּ לְּפָנֵיךּ בִּתְשְׂוּמֶּת־יְר, וַעַל חַטָּא שֶׁחָטָאנוּ לִפָנֵיךּ בִּתְמָהוֹן לֵכָב.

וְעַלֹּ כָּלֶּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַלֹּ לְנוּ, בַּבֶּּר־לְנוּ. וַעַלֹּ חֲשָאִים שֵׁאָנוּ חַיָּבִים עַלֵּיהם עוֹלָה.

ָּוְעַלֿ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטָּאת.

ּוְעַל חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲצֵׁיהֶם קְּרְבָּן עוֹכֶּה וְיוֹבֵר.

ּוְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אָשֶׁם וַרַּאי וְאָשֶׁם תְּלֹוּי.

וְעַלֹּ חֲמָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם מַכַּת מַרְדוּת. וְעַלֹּ חֲטָאִים שֵׁאָנוּ חַיָּבִים עַלֵּיהֶם מַלְקוּת אַרְבָּעִים.

ּרָבְיּרִים שֶׁאֶנוּ חַיָּבִים עֲלֵּיהֶם מִיתָה בִּידֵי שְׁמְוִם. וְעַלֹּ חֲטָאִים שֶׁאֶנוּ חַיָּבִים עֲלֵּיהֶם מִיתָה בִּידֵי שְׁמְוִם.

ּוְעַלֹּ חֲשָׁאִים שֶׁאָנוּ חַיְּבִים עֲלֵּיהֶם כְּרֵת וַעֲרִירִי.

ְּעַל חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,
סָמִילְּה, שְׁבָפָה, הֶרֶג, וְחֶנֶּק. עַל מִצְוֹת עֲשֹׁה וְעַל מִצְוֹת לֹא
חַעֲשֶׂה, בִּין שֶׁיֵשׁ בְּה מִּוּם עֲשֵׁה, וּבִין שֶׁאֵין בְּה מִּוּם עֲשֵׂה, אֶת
הַנְּלֹוּיִם לְנוּ וְאָת שָׁאִינָם נְּלוּיִם לְנוּ. אֶת הַנְּלוּיִם לְנוּ בְּבָר הַנְּלֹוּיִם לְנוּ וְאָת שָׁאִינָם נְּלוּיִם לְנוּ. אֶת הַנְּלוּיִם לְנוּ בְּבָר לְפְנֵיךּ הֵם נְּלוּיִם וִידוּעִים, בַּדְּבָר שֶׁנְּאֲמֵר: הַנִּסְתְּרֹת לַיִי לְפְנֵיךּ הֵם נְּלוּיִם וִידוּעִם, בַּדְּבָר שֶׁנְּאֲמֵר: הַנִּסְתְּרֹת לַיִי הַתּוֹרָה הַזֹּאת. For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust, And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."

על חטאים points to a period when sacrifices were still offered in the Temple. עולה חורד, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

Deuteronomy 29:28.

וְדָרִד עַבְּדְּדּ אָמַר לְּפְנֵיד: שְׁנִיאוֹת מִי יְבִין, מִנְּסְתָּרוֹת נַקְנִי.
נְקְנוּ יְיָ אֱלֹהֵינוּ מִכְּלֹ פְּשָׁעֵינוּ, וְמַהַרְנוּ מִכְּלֹ שֻׁמְאוֹתֵינוּ, וּזְרוֹק
עֲלֵינוּ מֵיִם מְיִם מְהוֹרִים וְמַהַרְנוּ, כַּבְּתוֹּב עַלֹ יֵד נְבִיאֶד: וְזַרְקְתִּי
עְלֵיכֵם מֵיִם מְהוֹרִים וּמְהַרְנוּ, מִכֹּלֹ שֻׁמְאוֹתֵיכֶם וּמִכְּלֹ
נְּלוֹלִיכֵם אֲמָהֵר אֶתְכָם.

אַל תִּירָא יַעֲלָב; שִׁיבוּ שׁוֹבָבִים, שְׁוּבְה יִשְׂרָאֵל, הָנֵּה לֹא יָנִים וְלֹא יִישָׁן שׁוֹמֵר יִשְׁרָאֵל, כַּפְּתוּב עַל יַד יְבְיִאֶּך: שְׁיּבְה יִשְׂרָאֵל עַד יְיָ אֱלֹהֶיף, כִּי כְשַׁלְּתְּ בַּעֲוֹנֶךּ. וְנָאֲמֵר: קְחוּ עִפְּכֶּם יְשְׂרָאֵל עַד יְיָ אֱלֹהֶוּ, כִּי כְשַׁלְּתְּ בַּעֲוֹנֶךּ. וְנָאֲמֵר: קְחוּ עִפְּכֶּם יְשְׂרָאֵל עַד יְיָ אֱלֹהְוּ, כִּי כְשַׁלְּתְּ בַּעְוֹנֶךְ. וְנָאֲמֵר: קְחוּ עִפְּכֶם וּנְשִׁלְּמִה בָּרִים, וְשְׁבָּתֹה אָלֹיִוּ אָלְחוּ אַלְיוֹ בְּלֹח מוֹב, וּנְשֵׁלְמָה בַּרִים שִּׁפָּתֵינוּ.

וְאַתָּה רַחוּם מְקַבֶּל שָׁבִים, וְעַלֹּ הַתְּשׁוּבָה מֵרֹאשׁ הִבְּמַחְתְּנוּ, וִעַלֹּ הַתִּשׁוּבָה עִינֵינוּ מִיַחֲלוֹת לַךְּ.

וּמֵאַהַבְּתְּדּ יָיָ אֶלֹסְלִּיחַת עֵוֹן וּלְּכַפְּרַת פְּשׁע. וֹמִסְאֹ, וְלֵסְלִּיחַת עֲוֹן וּלְּכַפְּרַת פְּשׁע. מַלְבָּרִים הַנָּה וֹלְ אֱלֹבִינוּ שֶׁקֹבִים הַנָּה (הַשְּבָּת הַנָּה לְיִי אֱלֹבִינוּ אֶת יוֹם) הַבִּפְּרִים הַנָּה (הַשֵּׁבָת הַשָּׁע. יוֹם) הַבִּפְּרִים הַנָּה (הַשֵּׁבָת הַשְּׁע.

יוֹם אֲשֶׁר אֲשֶׁמֶנוּ יֻצְלֵל וְיֶסְנֵּר, הַיּוֹם חִּסְלֵּח לְּכָל עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַנֶּר, כַּכָּתוֹב בְּתוֹרְתֶף: וְנִסְלַח לְּכָל עֲדַת בִּנִי יִשְׂרָאֵל וִלַגֵּר הַנָּר בִּתוֹכָם, כִּי לְכָל הָעַם בִּשְׁנֵנָה.

יוֹם בָּגְדֵנוּ תִּשָּׂא וְתִסְלֵּח, דַיּוֹם שִׁמְּדְּ יֵאָמֵן אֵל טוֹב וְסַלְּח, כַּבָּתוּב בְּדִבְרֵי קִדְשֶׁדּ: כִּי אַתָּה אֲדֹנִי טוֹב וְסַלְּח וְרֵב חֶסֶר לְּכָל לֹרְאֶידָּ.

יוֹם נְעַלְּנוּ חֻמֶּיךּ שַׁכַּח וַעֲזוֹב, הַיּוֹם רַחֲמֵנוּ וְנָשׁוּב, וְדְרֶהּ רְשַׁע נַעֲזוֹב, כַּכָּתוּב עַלֹּ יַד נְבִיאֶךּ: יַעֲזוֹב רְשָׁע דַרְכּוֹ, וְאִישׁ David thy servant said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless." Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Fear not, O Jacob; return, you backsliders; return, O Israel! The Guardian of Israel neither slumbers nor sleeps, as it is written by thy prophet: "Come back to the Lord your God, O Israel, for your guilt has made you fall. Take words and return to the Lord; say to him: Forgive all iniquity, and accept what is good; instead of bullocks, we will offer the prayer of our lips."

Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

It was because thou, Lord our God, didst love thy people Israel—because thou, our King, didst show mercy to thy people of the covenant—that thou, Lord our God, didst grant us this (Sabbath for holiness and rest and this) Day of Atonement for pardon of sin, forgiveness of iniquity and atonement of transgression.

On this day, when our sins are cast into the deep waters, thou wilt forgive all the people of Israel, including the stranger who resides among them, as it is written in thy Torah: "The whole community of Israel shall be forgiven, including the stranger who resides among them, for all the people have acted unwittingly."

On this day, when thou dost pardon and forgive our faithlessness, let thy renown be established, thou beneficent and forgiving God, as it is written in thy Holy Scriptures: "Thou, O Lord, art good and forgiving, abounding in kindness to all who call upon thee."

On this day, ignore thou our flouting of thy laws; have mercy on us, so that we may repent and abandon the evil path, as it is written by thy prophet: "Let the wicked man give up his ways,

¹⁻²Psalm 19:13; Ezekiel 36:25. 3Hosea 14:2-3. 4Numbers 15:26. 5Psalm 86:5.

אָנֵן מַחְשְׁבוֹתִיוּ, וְיָשׁוֹב אֶלֹּ יְיָ וִירַחֲמֵהוּ, וְאֶלֹּ אֲלֹהֵונוּ בִּי יַרְבָּה לִּסְלְּוֹחַ.

יוֹם דָפְּיְנוּ אָנָּא שָׂא נָא, הַיּוֹם קְשׁוֹב תַּחֲנוּיְנוּ וּבְתַחֲנוּן סְכַח נָא כַּבְּתוּב בְּתוֹרְתֶף: סְלַח נָא לַעֲוֹן הָעָם הַנֶּה בְּנֹבֶּ חַסְדֶּף, וְבַאֲשֶׁר נְשְׂאתָה לָעָם הַנֶּה מִמִּצְרְיִם וְעַד הֵנְּה. וְשְׁם נֵאֶמֵר: נִיֹּאמֶר יִיָּ סְלַחְתִּי בִּרְבָרֶף.

> בַּעַבוּר בְּבוֹר שָׁמְדְּ הִמְּצֵא לְנוּ, מֹחֵל וְסוֹלֵחַ סְלַח נָא לְּמַעֵן שְׁמֶּדְּ,

יוֹם חָנְנֶךְ עָנֶוּ בַּעֲדְנוּ תִּוְכּוֹר, הַיּוֹם סְלֵח לַעֲוֹנְינוּ, וְחֵאָא אַלֹּ תִּוְכּוֹר, כַּכָּחוּב בְּדִבְרֵי קְדְשֶׁךּ: אַלֹ תִּוְכָּר־לְנוּ עֲוֹנוֹת רִאשׁוֹנִים, מַהֵר יְקַדְּמִוּנוּ רַחֲמֶיךּ, כִּי דַלְּוֹנוּ מְאֹד.

יוֹם שָׁעוּתֵנוּ יְבָקַשׁ וָאָיֵן, תַּיּוֹם נְאָם הָקֵם יְבָקַשׁ עָוֹן וָאָיֵן, כָּכָּתוּב עַלֹּ יַד נְבִיאֶף: בַּיָּמִים הָהֵם וּבְעֵת הַהִּיא, נְאָם יְיָ, יְבָקַשׁ אֶת עֲוֹן יִשְׂרָאֵלֹּ וְאֵינֵנוּ, וְאֶת חַמֹּאת יְהוּדְה וְלֹא תִּמְצֶאנָה, כִּי אֶסְלַּח לַצְאָשׁר אַשְׁאִיר.

יוֹם יִדְרְשִּׁוּדְּ מְצָרֵף וּמְשַהֵּר, הַיּוֹם מִבֶּל חַפֹּאמֵינוּ אוֹתְנוּ חְשַהֵר, כַּבָּחוּב בְּתוֹרָתֶדְּ: כִּי בִיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְשַהֵר אֶחְכָם, מִכֹּל חַפֹּאמֵיכֶם לִפְנֵי יְיָ תִּשְׁהָרוּ.

יוֹם כֶּל תִּשָּׁא עָוֹן בְּחַחֲנוּן אֲבַשֶּׁה, הַיּוֹם לְּשַׁוְעָתֵנוּ אְזֶּן הַשָּׁה, בַּבְּתוּב בְּרַבְּרֵי לְּרָשֶּׁך: חַמֵּה אֲלֹהֵי אָוְּלְּדְ וּשְׁמָע, פְּלַח עֵינֵיף וּרְאָה שׁוֹמְמֹתֵינוּ, וְהָעִיר אֲשֶׁר נִקְּרָא שִׁמְּךּ עָלֶּיה; כִּי לֹא עַל צִּדְּקוֹתֵינוּ אֲנַחְנוּ תַפִּילִים תַּחְנוּינוּ לְּפָנֵיף, כִּי עַל נְעַשֵּׁה אַל תְּלָבִים. אֲדֹנִי שְׁמָעָה, אֲדֹנִי סְלְּחָה, אֲדֹנִי הַקְּשְׁיבָה, נְעַשֵּׁה אַל תְּאָבַה. לְּמַעַנְּךְּ שְּׁמְעָה, אֲדֹנִי סְלָּחָה, אֲדֹנִי הַקְּשְׁיבָה, וְעֵל עַמֶּוְדּ. and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly.''1

On this day, O pardon our faults; hearken to our supplications, and forgive us, as it is written in thy Torah: "Pardon the sin of this people, according to thy great kindness, even as thou hast forgiven this people ever since they left Egypt. And the Lord said: I pardon them as you have asked."

For the sake of thy glorious name, be with us;

O thou who dost pardon, forgive for thy name's sake.

On this day, remember the humblest man Moses who prayed to thee for us; O forgive our iniquities and mind them not, as it is written in thy Holy Scriptures: "O mind not our former iniquities, may thy compassion hasten to our aid, for we are brought very low."³

On this day, let no error be discovered in our midst; O fulfill thy promise, "Israel's guilt shall not be found when searched," as it is written by thy prophet: "In those days and at that time, says the Lord, no guilt in Israel shall be discovered, nor any sin detected within Judah; for I will pardon those whom I leave as a remnant."

On this day, when we seek thee to purify us, cleanse us from all our sins, as it is written in thy Torah: "On this day shall atonement be made for you, to cleanse you; from all your sins shall you be clean before the Lord."

On this day, when thou dost forgive all iniquity, pray incline thy ear to our cry, as it is written in thy Holy Scriptures: "Incline thy ear, O God, and hear; open thy eyes and see our ruins, and the city which bears thy name; for it is not because of our own right-eousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action; do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."

¹Isaiah 55:7. ²Numbers 14:19-20. ³Psalm 79:8. ⁴Jeremiah 50:20. ⁶Leviticus 16:30. ⁶Daniel 9:18-19.

בַּעַבוּר בְּבוֹר שִׁמְד הִמְּצֵא לֻנוּ; שוֹמֵעַ תְּפִלָּח, שְׁמַע תְפִלְּחֵנוּ לְּמַעַן שְׁמֶךּ.

מִי אָל כַמִוֹדָ.

Congregation:	Reader:
מִי אֵל כְּמְוֹדְּ.	אָהַכֶּלְדְּ בְּקוֹל רָם, מָגֵן אַבְרָהָם,
מִי אֵלֿ כְּמְוֹדְּ.	בְּיָדְךְ מִמְתִים, מְחַיֵּה הַמֵּתִים,
מִי אֵלֿ כְּמְוֹדְּ.	נָּרְלְּדְּ אֶּרְרשׁ, הַכָּּוֶלֶּהְ הַקָּרוֹשׁ,
מִי אֵל כְּמְוֹדְּ.	דוֹרֵשׁ אִמְרֵי דְעַת, חוֹנֵן הַדְּעַת,
מִי אֵלֹ כְּמְוֹדְּ.	הָאוֹמֵר שְׁוּבָה, הָרוֹצֶה בִרְשׁוּבְה,
מִי אֵלֹ כְּמְוֹדְּ.	וּמוֹחֵל וְסוֹבֵּחָ, הַמַּרְבֶּה לִסְלְוֹחַ,
מִי אֵלֹ כְּמְוֹדְּ.	קוֹל רְנָּה וְתוֹדוֹת, הַפּוֹב לְדְּ לְהוֹדוֹת,
מִי אֵלֹ כְּמְוֹדְּ.	רָם בָּרֵךְ קְהַלֹּ הָמוֹנִי, יְבָרֶכְךְּ יִיָּ,
מִי אֵל כְּמְוֹדְּ.	שָׁבִינֶתְךְּ שָׁלוֹם, עוֹשֵׁה הַשְּׁלוֹם,
מִי אֵל כְּמְוֹדְּ.	תָבֹא בְרָכָה אֲצֵׁיכֶם, וְנֹאמַר תְפִּדְּה עֲצֵׁיכֶם,

תַּעֲבוֹר עַל פֶּשַׁע לְּעַם שָׁבֵי פֶּשַׁע, כַּפְּתוּב עַל יֵד נְבִיאֶּךְּ: מִי אֵל כְּמְוֹדְּ, נִשֵּׁא עָוֹן וְעֹבֵר עַל פֶּשַׁע לְּשְׁאֵרִית נַחֲלָתוֹ; לֹא הָחֲזִיק לְעַד אַפּוֹ, כִּי חָפֵץ חֶסֶד הוּא. יְשׁוּב יְרַחֲמֵנוּ, יִכְבּוֹשׁ עֲוֹנֹתֵינוּ; וְתַשְּׁלִידְ בִּמְּצְלוֹת יָם כְּלֹ חַמֹּאתְם. וְכְל חַמֹּאת עַמְּדְּ בִית יִשְׂרָאֵל תַּשְׁלִידְ בִּמְקוֹם אֲשֶׁר לֹא יִנְּכְרוּ וְלֹא יִפְּקְדוּ, וְלֹא יַצְלוּ עַל כֵב לְעוֹלֶם. חִמֵּן אֱמֶת לְיִעֲלָב, חֶסֶד לְאַבְרָהִם, אַשֶּׁר נִשְּבַעִּתַּ לַאֲבוֹתֵינוּ מִימִי קַדָם.

אהללך, an alphabetical acrostic by Rabbi Elazar ha-Kallir, embodies the benedictions of the Amidah. The intermediate stanzas, alluding to the intermediate benedictions of the weekday Amidah have been omitted.

For the sake of thy glorious name, be with us; Hearken to our prayer for the sake of thy name.

Responsively

O God, who is like thee?

Shield of Abraham, I praise thee with lifted voice.

O God, who is like thee?

Reviver of the dead, mankind is in thy hand.

O God, who is like thee?

Holy King, I will be in quest of thy greatness.

O God, who is like thee?

Giver of knowledge, thou dost seek words of knowledge.

O God, who is like thee?

Delighting in repentance, thou dost say: "Repent."

O God, who is like thee?

Ever forgiving, thou dost pardon and forgive.

O God, who is like thee?
Beneficent One, thanksgiving belongs to thee.

O God, who is like thee?

Exalted Lord, bless thou this whole congregation.

Exalted Lord, bless thou this whole congregation.

O God, who is like thee?

Author of peace, thy divine presence stands for peace. $O\ God,\ who\ is\ like\ thee?$

We pray for all of you, may blessings come to you.

O God. who is like thee?

Mayest thou pass over the transgression of a people that turns from transgression, as it is written by thy prophet: "Who is a God like thee? Thou dost forgive and pass over transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered nor recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."

¹⁻² Micah 7:18-20

אֱלֹהֵינוּ וֵאלֹהֵי אֲבּוֹתִינוּ, מְחַלֹּ לַּעֲוֹנוֹתִינוּ בְּיוֹם (הַשַּׁבְּת הַזֶּה וּבְיוֹם) הַכָּפֶּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשֶׁעֵינוּ וְחַטֹּאתִינוּ מְנֶגֶד עֵינֵיךּ, בְּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה בְּשֶׁעֵיךּ לְּמַעֲנִי וְחַטֹּאתֵיךּ לֹא אֶזְכֹּר. וְנֵאֱמֵר: מָחִיתִי כָעָב פְּשֶׁעֵיךּ, וְכָשָּנִ חַטֹּאתֵיך: שׁוּבָה אֵלֵי כִּי נְאַלְּמְיךּ. וְנָאֱמֵר: כִּי בַיוֹם הַזָּה יְכַבּּר עַלִיכֵם לְּטֵהָר אָתִבם, מִבּלֹ חַטֹּאתִיכִם לְּבִּנִי יִי חִּטְהָרוּ.

רְצֵה, יָן אֱלֹתֵינוּ, בְּעַמְּּךּ יִשְׂרָאֵלֹ וְלֹתְפִּלְּתָם שְׁעֵה; וְהָשֵׁב אֶת הָאֲבוֹדָה לִּדְבִיר בִּיתֶּד, וְאִשֵׁי יִשְׂרָאֵלֹ וּתְפִּלְּתָם מְהַרָּה בְּאַהֲבָה תְקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְּרָצוֹן הָמִיד עֲבוֹדַת יִשְׂרָאֵלֹ עַמֶּוּה.

וְתֶחֲזֶינָה עֵינְינוּ בְּשׁוּבְדְּ לְּצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַמְּה, יְיָ, הַמַּחַזִיר שָׁבִינָתוֹ לִּצִיּוֹן.

רצה was daily recited by the priests in the Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

ותחו בציון עינינו בשבך לציון is based on the biblical phrase ותחונה עינינו בשבך לציון (Micah 4:11). The name שכינה ("dwelling") denotes the manifestation of God among men; it is derived from the expressions שכנתי בתוך בני ישראל (Exodus 29:45; Zechariah 8:3).

Congregation: מוֹדִים אֲנַחָנוּ כָּדְ, שְׁאַתָּה הוא יִי אֱלֹהֵינוּ וַאלֹהֵי אַבוֹתִינוּ. אֱלֹהֵי כָלֹ בָּשָּׁר, יוֹצְרָנוּ, יוֹצֵר בְּרֵאשִׁית, בָּרַכוֹת וְהוֹדֵאוֹת לְּשִׁמְּדְּ הַנְּרוֹל וְהַקָּרוֹשׁ עַלֹ שֵׁהַחֵיִיתְנוּ | וָקיַמִּתָנוּ. בֶּן תִּחַיֵנוּ וּתִקּימִנוּ, קַרְשֶׁךּ לִשְׁמוֹר חֻמֶּיד וְלַעֲשׁוֹת רצוֹנֶד, וּלְעָבִדְדְּ בִּלֵּבָב ן בָּרוּךְ אֵלֹ הַהוֹדָאוֹת.

מוֹדִים אַנַחָנוּ לָּדְּ, שָׁאַתָּה הוא יִי אֱלֹבֵינוּ וַאלֹבֵי אֲבוֹתֵינוּ לְעוֹלָם וָעִד. צוּר חַיַינוּ, מָגַן יִשָּׁעֵנוּ אַתָּה הוּא. לְּדוֹר וָדוֹר נוֹדֵה לָּדָּ, וּנְסַפֵּר מְהַלְּתֶדָּ, עַלֹ חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךּ, וִעַל ּנִשָּׁמוֹתֵינוּ הַפָּקוּרוֹת לֶּךְ, וִעַל נְפֶּיךְ שֵׁבְּכָלֹ יוֹם עִפְּוֹוּ, וְעַלֹ נָפַלָּאוֹתֶיךּ וִטוֹבוֹתֶיךּ שַׁבָּכָלֹ וְתָאֵסוֹף נָּלֻּיוֹתֵינוּ לְּחַצְרוֹת עת, עֶרֵב וָבְּבֶּר וְצְּהְרֵים. הַמוֹב כִּי לֹא כָלוּ רַחַמֵיף, וָהַמָּרַחֵם כִּי לֹא תַמּוּ חֲסָבֶיף, | שָׁלֵּם, עַלֹּ שֶׁאֲנְחְנוּ מוֹדִים לֶּךָּ. בִּי מֵעוֹלֶם קוּינוּ לֶּדְ.

וְעַלֹּ כָּלָּם יִתְבָּרַה וְיִתְרוֹמַם שִׁמְדּ, מַלְּבֵּנוּ, חָמִיד לְעוֹלָם ַנְעֶר.

Congregation and Reader:

אָבִינוּ מַלְּבֵנוּ, זְבוֹר רַחֲמֶיף וּכְבוֹשׁ בַּעַסְףּ, וְכַּצֵּח דֶבֶּר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשְׁמַד וּמַנִּפָּה, וּפֶּנֵע רַע וְבָלֹ מַחֲלָּה, וְבָלֹ תְּקָלָּה וְבָלֹ קְטָטָה, וְבָלֹ מִינֵי פַּרְעָנִיּוֹת, וְבָלֹ ּנְזֶרָה רָעָה וְשִּׂנְאַת חָנָּם, מֵעָלֵינוּ וּמֵעַלֹ כָּלֹ בְּנֵי בְרִיתֶךּ.

וּכְתוֹב לְּחַיִּים טוֹבִים כָּלֹ בְּנֵי בְרִיתֶּךְ.

וָבֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְּלוּ וִיבָרְבוּ אֵת שִׁמִּךְ הַנְּדוֹל בָּאֱמֶת, לְּעוֹלֶם כִּי טוֹב. הָאֵלֿ, יְשׁוּעָתֵנוּ וִעִזְרָתֵנוּ סֵלְה, הָאֵלֿ הַטּוֹב. בָּרוּדְ אַתָּה, יָיָ, הַטּוֹב שִׁמְדְּ, וּלְדְּ נָאָה לְּהוֹדוֹת.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favorsevening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

Congregation:

We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

ארים דרבק, recited by the Congregation in an undertone while the Reader repeats aloud the eighteenth benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

אֶלֹהְנוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בְּרְבֵנוּ בַבְּרְבָה הַמְשֻׁכֵּשֶׁת בַּחּוֹרָה, הַבְּתוּבָה עַל יְבִי משֶׁה עַבְדֶּף, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיוּ, בַּהָנִים עַם קְּרוֹשֶׁךְ, כָּאָמוּר: יְבָרֶכְף יְיְ וְיִשְׁמְרֶךְ. יָאֵר יְיְ פְּנְיוּ אַלֶּיךְ וִיחָגָּךָ. יִשָּׁא יִיְ פָּנְיוּ אֵלֶיךְ, וְיָשֵׁם לְּךְּ שְׁלֹוֹם.

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים חֵן וָחֶסֶד וְרַחֲמִים, עֲלֵונוּ יְעֵלֹ כָּלֹ יִשְּׁרָאֵל עַמֶּך. בְּרְבֵנוּ, אָבִינוּ, כִּלְנוּ בְּאָחָר, בְּאוֹר תֶפֶד, וּצְרָקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשְׁלֹוֹם. וְטוֹב יִהְנֶה הָעֵירָהְ וֹבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשְׁלֹוֹם. וְטוֹב יִהְנֶה שַׁעָה בִּשְׁלוֹמֶך. שַׁעָה בִּשְׁלוֹמֶך.

Congregation and Reader:

בְּסֵפֶּר חַיִּים, בְּרָכָה וְשֶׁלוֹם וּפַּרְנָסָה טוֹכָה, וּגְזֵרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנָחָמוֹת, נִזְּבֵר וְנִבְּחֵב לְפְנֵיף, אֲנַחְנוּ וְכָל עַמְּךּ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּף אַתָּה, יְיָ, הַמְּבְרֵף אֶת עַמוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The ark is opened.

On Sabbath omit:

אָבִינוּ מַלְּבֵנוּ, אֵין לֻנוּ מֶלֶדְ אֶלֶא אָתָה. אָבִינוּ מַלְּבֵנוּ, עֲשֵׂה עִמְנוּ לְּמַעַן שְׁמֶדְ. אָבִינוּ מַלְבֵנוּ, הַשָּׁד מִעְלֵינוּ שָׁנָה טוֹבָה. אָבִינוּ מַלְבֵנוּ, בַּמֵּל מִעְלֵינוּ כָּל נְּזֵרוֹת לְשׁוֹת. אָבִינוּ מַלְבֵנוּ, הָפֵּר עֲצַת אוֹיְבֵינוּ. אָבִינוּ מַלְבֵנוּ, הִפֵּר בָּל צֵר וּמַשְׁטִין מִעְלֵינוּ. אָבִינוּ מַלְבֵנוּ, סִתוֹם פִּיּוֹת מַשִּׂטִינֵנוּ וּמִקְטִרנֵנוּ.

אָבִינוּ מַלְּבֵנוּ, חָמָאנוּ לְּפָנֵידְ.

Our God and God of our fathers, bless us with the threefold blessing, written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times.

Congregation and Reader:

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

The ark is opened.

On Sabbath omit:

Our Father, our King, we have sinned before thee.
Our Father, our King, we have no King except thee.
Our Father, our King, deal with us kindly for the sake of thy name.

Our Father, our King, renew for us a good year.
Our Father, our King, abolish all evil decrees against us.
Our Father, our King, annul the plans of our enemies.
Our Father, our King, frustrate the counsel of our foes.
Our Father, our King, rid us of every oppressor and adversary
Our Father, our King, close the mouths of our adversaries and accusers.

אָבִינוּ מַלְּבֵנוּ, כַּלֵּה דֶבֶר וְחֶדֶב וְרָעָב, וּשְׁבִי וּמַשְּׁחִית וּעֵּוֹן וּשִׁמַר, מִבְּנִי בִרִיתֶּף.

אָבִינוּ מַלְּבֵנוּ, מְנַע מַנִּפָּה מִנַּחֲלְּתֶדּ.

אָבִינוּ מַלְבֵנוּ, סְלַח וּמְחַלֹּ לְּכָלֹ עֲוֹנוֹתֵינוּ.

אָבִינוּ מַלְּבֵנוּ, מְחֵה וְהַעֲבֵר בְּשְׁעֵינוּ וְחַפֹּאתִינוּ מִנְּנֶד עִינֵיךּ. אָבִינוּ מַלְּבֵנוּ, מְחוֹק בְּרַחֲמֶיךּ הָרַבִּים כָּל שִׁטְרֵי חוֹבוֹתֵינוּ.

Responsively

אָבִינוּ מַלְּבֵּנוּ, הַחֲזִירָנוּ בִּתְשׁוּבָה שְׁצֵּמָה לְּפְנֵיןדּ.

אָבִינוּ מַלְבֵּנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּף.

אָבִינוּ מַלְּבֵנוּ, קְרֵע רְעַ נְּזַר דִּינְנוּ.

אָבִינוּ מַלְּבֵנוּ, זָבְרֵנוּ בְּזִבְּרוֹן מוֹב לְּבָנֵיף.

אָבִינוּ מַלְּבֵנוּ, בָּתְבֵנוּ בְּסֵבֶּר חַיִּים טוֹבִים.

אָבִינוּ מַלְּבֵנוּ, בַּחְבֵנוּ בְּסֵפֶר וְּאֻלְּח וִישׁוּעָה.

אָבִינוּ מַלְּבֵנוּ, בָּחְבֵנוּ בְּסֵפֶּר פַּרְנָסָה וְכַלְּכְּלָה.

אָבִינוּ מַלְּבֵנוּ, כָּתְבֵנוּ בְּסֵפֶּר זְכִיּוֹת.

אָבִינוּ מַלְּבֵנוּ, כְּחְבֵנוּ בְּסֵפֶּר סְלִּיחָה וּמְחִילְה.

אָבִינוּ מַלְּבֵנוּ, הַצְּמַח לֻנוּ יְשׁוּעָה בְּקְרוֹב.

אָבִינוּ מַלְּבֵּנוּ, הָרֵם קֶבֶן יִשְׂרָאֵל עַמֶּןדּ.

אָבִינוּ מַלְּבֵנוּ, הָרֵם בֶּנֶן מְשִׁיחֶדְּ.

אָבְינוּ מַלְּבֵנוּ, מַלֵּא יָדִינוּ מִבְּרְכוֹתֶוּף.

אָבִינוּ מַלְּבֵּנוּ, מַלֵּא אֲסְמִינוּ שָּׂבְע.

אָבִינוּ מַלְּבֵנוּ, שְׁמַע קוֹבֵנוּ, חוּס וְרַחֵם עָלֵּינוּ.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Responsively

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, inscribe us in the book of a happy life.

Our Father, our King, inscribe us in the book of redemption and salvation.

Our Father, our King, inscribe us in the book of maintenance and sustenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

אָבִינוּ מַלְּבֵנוּ, לַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִּלְּתֵנוּ.

אָבִינוּ מַלְּבֵנוּ, פְּתַח שַׁעֲבִי שְׁמַיִם לִּחְפַּלְּתֵנוּ.

אָבִינוּ מַלְּבֵנוּ, נָא אַלֹ חְשִׁיבֵנוּ רֵיקָם מִלְּפְנֵיף.

אָבִינוּ מַלְּבֵנוּ, זְבוֹר בִּי עָפָּר אֲנְחְנוּ.

וְעֵת רָצוֹן מִלְּפֶנֵי, חְהָא הַשְּׁעָה הַוֹּאת שְׁעַת רַחֲמִים אָבִינוּ מַלְּבֵנוּ, חְהָא הַשְּׁעָה הַוֹּאת שְׁעַת רַחֲמִים

אָבִינוּ מַלְבֵנוּ, חֲמוֹל עָלֵינוּ וְעַל עוֹלְּלֵינוּ וְטַבְּנוּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׁה לְּמַעַן הַרוּנִים עַלֹּ שֵׁם קָּדְשֶׁךּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׂה לְּמַעַן שְבוּחִים עַלֹּ יִחוּדֶדְּ.

אָבְינוּ מַלְּבֵנוּ, עֲשֵׂה לְּמַעַן בָּאֵי בָאֵשׁ וּבַמַּוִם עַלֹּ קִרּוּשׁ שְׁמֶּךְ.

אָבְינוּ מַלְּבֵנוּ, נְקוֹם נִקְמַת דַּם עֲבָדֶידְּ הַשְּׁפוּדְ.

אָבִינוּ מַלְבֵנוּ, עֲשֵׂה לְּמַעַנְּדְּ אָם לֹא לְּמַעְנֵוּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׁה לְּמַעַנְףְ וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׂה לְּמַעֵן רַחֲמֶיךּ הְרַבִּים.

אָבְינוּ מַלְּבֵנוּ, עֲשֵׂה לְּמַעַן שִׁמְדּ הַנְּרוֹל הַנְּבּוֹר וְהַנּוֹרָא שָׁנִקְרָא עָלֵינוּ.

אָבִינוּ מַלְּבֵנוּ, חָנֵנוּ וַעֲנֵנוּ, כִּי אִין בָּנוּ מַעֲשִׁים; עֲשֵׂה עִמְנוּ צְרָקָה וָחֶפֶר וְהוֹשִׁיעֵנוּ.

The ark is closed.

and the next two verses refer to martyrdom in the cause of religion. Kiddush ha-Shem ("sanctification of God's name") has always been the highest standard of Jewish ethics. The Akedah, the attempted self-sacrifice

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

The ark is closed.

of Isaac, is read on Rosh Hashanah as an example of martyrdom which Isaac offered to all his descendants. In the course of time, the term $Kiddush\ ha-Shem$ assumed a wide meaning. Every act of humanity and generosity is considered in the Talmud as an act of sanctifying God's name. The deep feeling of responsibility for his people has inspired the Jew to show by noble deeds his allegiance to the God of his fathers.

Reader:

יִתְגַדֵּל וְיִתְקַדַּשׁ שְׁמֵה רַבָּא בְּעֻלְּמָא דִי בְרָא כִּרְעוּתִה; וְיַמְלִּידִּ מַלְּכוּתָה, וְיַצְּמַח פֻּרְקָנֵה וִיקְרֵב מְשִׁיחָה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בִּית יִשְּׂרָאֵל, בַּעֲנֶלְא וּבִוְּמַן קְרִיב, וְאָמִרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַף לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרֵדְּ וְיִשְׁתַּבֵּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַמֵּא וְיִתְהַדֵּר, מִכָּלֹ בִּרְכָתָא וְשִׁירָתָא, קִשְׁבְּחָתָא וְנֶחֲמֶתָא, דַּאֲמִירָן בְּעָלְמָא, מִבָּלֹ בִּרְכָתָא וְשִׁירָתָא, קִשְׁבְּחָתָא וְנֶחֲמֶתָא, דַּאֲמִירָן בְּעָלְמָא, וִאָמִרוּ אָמֵן.

תּתְקַבֵּל צְלּוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אֲבוּהוֹן דִּ בְשִׁמַיָּא, וִאָּמָרוּ אָמֵן.

יָהֵא שְׁלְּמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵּינוּ וְעַלֹּ כְּל יִשְׂרָאֵלֹ, וְאִמְרוּ אָמֵן.

עשֶׁה שֶׁלוֹם בָּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עְלֵינוּ וְעַלֹּ כְּלֹ יִשְׂרָאֵלֹ, וְאִמְרוּ אָמֵןּ. page 207. פֿר פּליום, פֿר פּליום page 197; יִשְׂרָאֵלֹ, וְאִמְרוּ

א משבחתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression איל כל דברי שירות וחשבחות דוד

לעלא לעלא is said between Rosh Hashanah and Yom Kippur; otherwise only לעלא is said. In some rituals איל is repeated throughout the year. מעלה מעלה is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

וממא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the Shemoneh Esreh. The same sentence is also added

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Psalm of the Day, page 198; Psalm 27, page 208.

at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the Shemoneh Esreh. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the Shemoneh Esreh, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The mourners' Kaddish, like צרוק הדין recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

THE GOOD LIFE

The humble person is content with his lot; he does not complain, and so enjoys inward peace. He is loved by his fellow men, because he is close to them and takes part in their joys and sorrows. He forgives injuries and bears no grudge against those who have wronged him.

There are those who boast of their pedigree or brag about their beauty, their good deeds, their education or their faith. We should refrain at all times from self-praise. Even in the performance of religious duties a man deserves praise only if he acts without display. However, excessive meekness is often a form of vanity.

Man should not allow his occupation to crowd the Torah out of his life, but he should make definite provision for study. He should find a teacher as well as a companion who might be an incentive toward further study. When one studies alone, a subject is not as pleasant as when it is studied in company.

Religious observances are the practical aspect of the Torah; they are conducive to the heightening and preserving of the ethical tone of life. They help to sanctify Israel as a people, as well as the life of the individual Jew and Jewess.

Unseemly as it is to be callous and indifferent to tragedy, it is just as bad to carry grief to extremes by constantly weeping and sighing. That is a sign of arrogance and reminds one of those haughty people who, when overtaken by misfortune, act as if the sun, moon and stars should cease shining out of sympathy with them. If one is in trouble, let him think of the many noble and illustrious men who had to endure the greatest of hardships.

If a man is satisfied with his lot, he is likely to live a happy life. For one thing, he will not be too dependent on others. None is so rich as one who is content with little. There is no wealth like generosity; no treasure like wisdom; no glory like self-mastery; no sin like pride; no poverty like the love of money; no ornament like health.

In order to have contentment one must have faith. If a man has no faith he is likely to worry constantly. He will be afraid

to spend even a little of what he has lest he lose everything and become poor. But the man of faith is confident that God will supply his needs at all times and so he is always cheerful. He will not be tempted to steal from others and will enjoy a peaceful life. Happy indeed is he who has learned to rely upon God rather than upon man.

Contentment frees a man from greed and envy. Greed leads to many evils; envy and contentment can never be found together. If you are envious, you court all kinds of trouble and ailments. Be generous toward your neighbor; be as concerned about his welfare and reputation as you are about your own.

He that controls his anger shows that he is intelligent and follows the example of the great men of Jewish history. One saintly man, for example, used to say every evening before retiring: "I forgive all those who have offended me." Thus he never passed a night in hatred of any man.

The common descent of man, taught by the Torah, implies the obligation of mutual friendship. One should try to choose companions among those who live a good life. Even the best of men have been unable to escape from the contagion of bad companionship. If you want to find out about a man, inquire as to who his associates are. Association with good people is useful in itself, even though one may never receive a favor from them.

Life and death often depend upon the use of the tongue. Evil speech not only harms the individual, but undermines the welfare of society. It is just as bad to listen to evil talk as to spread it. Woe to him who makes public the faults of his fellow man but hides his own! If a man is in the habit of talking too much he is sure to fall into evil chatter and so cause ultimate unhappiness to himself, to the victims of his tongue, and to society in general. Obscene speech must be avoided. It is particularly offensive among Jewish people, who have always been noted for modesty and decency.¹

¹Menorath Hamaor by Rabbi Israel Al-Nakawa of Spain, who died a martyr's death during the religious persecutions of 1391.

CLEANLINESS

The quality of cleanliness finds expression in many ways, since to be clean means clean of transgression in all forms. The common sins of taunting, insulting, misleading, slandering or hating our neighbor take on so many various and subtle forms that only by great effort can we be on our guard against them.

If your neighbor seeks advice, do not give him advice that may cause him harm. Do not advise him to sell his field if your object is to get possession of it. You may say: "I have given him good advice." Yet in your heart you know whether or not you are sincere. The Torah says clearly: "Cursed be he who misleads the blind."

The human heart finds it hard to escape hatred and revenge. Revenge is sweeter to a man than honey; he cannot rest until he has taken his revenge. If, therefore, he has the power to forgive, to refrain from hating those who provoke him to hatred, if he can forgive a wrong done him as though it had never been committed, he is indeed a strong and mighty man.

The difference between taking revenge and bearing a grudge is well known. To take revenge is to return evil for evil; to bear a grudge is to remind a man of the evil he has done to you, though you repay him with good. The Torah lays down a general rule: "You shall love your neighbor as yourself," without subterfuge and mental reservation, literally as yourself.

Lying is a most prevalent disease. It exists in various degrees. There are those who actually make it their business to tell lies. They go about inventing stories in order to have material for gossip, or because they wish to be considered clever. There are others less corrupt, who are in the habit of introducing some element of untruth into everything they say. This practice has become so much a part of their characters that they can utter nothing that is free from falsehood.

434 Cleanliness

There is the proud man who thinks that because he possesses some superiority, every one should tremble before him. How dare an ordinary man speak to him, or ask anything of him! He overwhelms people with his arrogant replies, and he scowls all the time. Another behaves as though he were humble, and goes to extremes to display modesty and infinite humility, saying to himself: "I am so exalted and so deserving of honor, that I need not have anyone do me honor; I can well afford to forego visible marks of respect."

Another takes pride in his humility, and wishes to be honored because he pretends to flee from honor. He refuses all titles of greatness, but in his heart he thinks: "There is no one in all the world as wise and as humble as I." Conceited people of this type, though they strive mightily to look humble, cannot escape some mishap that will cause their pride to burst forth.

Whoever wishes to attain the trait of cleanness must be free from the taint of pride. He must realize that pride is a form of blindness which prevents even a man of understanding from seeing his own shortcomings.

Desirable above all is the character of Hillel. Nothing could provoke him to anger. Our sages have warned us against anger even for a worthy cause. Not even a teacher should display anger toward his pupil, nor a father toward his son. When they have to reprove they should do so without anger, and only with a view to correction. The anger which they display should be more assumed than real.

He who is envious injures only himself. There are people so foolish that when they see a neighbor in luck, they are so upset and distressed that even the good which they possess no longer affords them pleasure. Of them King Solomon said: "Envy makes the bones rot." Akin to envy is greed, which wears out the heart of man. Even worse than greed is the lust for honor.

¹Mesillath Yesharim by Rabbi Moses Hayyim Luzzatto (1707-1747), who migrated from Italy to Eretz Yisrael in order to be free to pursue his mystic studies.

קריאַת הַתּוֹרָה לִּיוֹם בִּפּוּר

Congregation and Reader:

אַתָּה הָרְאֵתָ לָּדְעַת כִּי יִיְ הוּא הָאֱלֹהִים, אֵין עוֹד מִלְּבַדּוֹ. אֵין כְּּמְוֹדְּ בָאֶלֹהִים, אֲדֹנִי, וְאֵין כְּמַעֲשֶׂיְדּ. מַלְּכוּתְּדְּ מַלְּבוּוֹ. יִמְלֹדְ לְעֹלֶם וְעֶד. יִיְ עֹז לְעַמוֹ יִתֵּן, יִיְ יְבָרַדְ אֶת עַמוֹ בַשְּׁלוֹם. יִמְלֹדְ לְעֹלֶם וְעֶד. יִיְ עֹז לְעַמוֹ יִתֵּן, יִיְ יְבָרַדְ אֶת עַמוֹ בַשְּׁלוֹם. יִרוּשְׁלָיִם. כִּי בְּדְּ לְבַד בְּמֶחְנוּ, מֶלֶדְ אֵל רָם וְנִשְּׂא, אֲדוֹן עוֹלַמִים.

The ark is opened.

Reader and Congregation:

וַיְהִי בִּנְסְעַ הָאָרֹן וַיְּאמֶר מֹשֶׁה: קוּמֶה יְיָ, וְיָפֵּצוּ אֹיְבֶרְּדְ, וְיָנֶסוּ מְשַׂנְאֶיף מִפָּנֵיף. כִּי מִצִּיוֹן חֵצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָיִם. בָּרוּף שֻׁנָּתוּ חוֹרָה לִּעַמּוֹ יִשְׂרָאֵלֹ בִּקּרְשָׁתוֹ.

ֶּלֶיְ, יְיָ אֵלֹּ רַחוּם וְחַנּוּן, אֶרֶךְ אַפְּיִם, וְרַב חֶסֶר וָאֱמֶת. נֹצֵר (יֶיָ, יְיָ אֵלֹּ רַחוּם וְחַנּוּן, אֶרֶךְ אַפְּיִם, וְרַב חֶסֶר וָאֱמֶת. נֹצֵר

קריאת התורה been one of the most powerful factors of education. Formerly, the reading was accompanied by interpretation so that the Torah became the property of all Israel. Josephus, writing in the first century, says that Moses "showed the Torah to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work, in order to hear the Torah and learn it in a thorough manner—a thing which all other lawgivers seem to have neglected." The custom of reading from the Torah on Sabbath afternoon, when people have leisure, and on Mondays and Thursdays, the market days in early times, is attributed to Ezra the Scribe who organized Jewish life in Palestine after Israel's return from the Babylonian Captivity.

TORAH READING FOR YOM KIPPUR

Congregation and Reader:

You have learned to know that the Lord is God; there is none else besides him.

There is no God like thee, O Lord, and there are no deeds like thine. Thy kingdom is an everlasting kingdom; thy dominion endures through all generations. The Lord is King; the Lord was King; the Lord shall be King forever and ever. The Lord will give strength to his people; the Lord will bless his people with peace.²

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee." Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.

Blessed be he who in holiness gave the Torah to his people Israel.

(The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth. He keeps kindness to the thousandth generation, forgiving iniquity and transgression and sin, and acquitting the penitent.⁵

At one time it was the practice in Palestine to read the Torah in triennial cycles; the Torah was thus divided into about one hundred and seventy-five weekly portions. The universal custom today is to complete the reading of the Torah each year and to divide the Torah into fifty-four larger portions. Since, however, the ordinary year does not contain fifty-four Sabbaths it was found necessary, in order to complete the annual cycle, to have two portions read on some Sabbaths. Festivals frequently coincide with Sabbaths, in which case not the portion of the week but one which has some bearing on the festival is read.

¹Deuteronomy 4:35. ²Psalms 86:8; 145:13; 29:11. ³Numbers 10:35. ⁴Isaiah 2:3 ⁵Exodus 34:6-7.

רְבּוֹן הָעוֹלֶם, מַלֵּא מִשְׁאֵלוֹתֵינוּ לְטוֹבָה, וְהָפֵּק רְצוֹנְנוּ וְתָּן־
לְנוּ שְׁאָלְתָנוּ, וּמְחַל עַל כָּל עֲוֹנוֹתֵינוּ וְעַל כָּל עֲוֹנוֹת אַנְשֵׁי
בְּמֵינוּ מְחִילָה בְּחֶפֶר, מְחִילֶה בְרַחֲמִים. וְשַׂהַרְנוּ מִחֲשָׁאִינוּ
נִּמְינוּ מְחִילָה וְמַבְּלְנוּ בְּוֹבְרֵנוּ בְּוֹבְרוֹן טוֹב לְפָנֵיף, וּפְּקְרֵנוּ
נִּלְשָׁלוֹם, וּפַּרְנָסָה וְבַלְּכָּלְה. וְזָבְרְנוּ לְחַיִּים טוֹבִים נַאֲּרָכִּים
נִּאְלָבִים נִאְּרָבִי מִבְּאוֹבִינוּ וְמִים, לַחַיִּים טוֹבִים נַאֲּרָכִּים
נִּאְלָבִים נִאְּכָּיִם וְלְבָּוֹר וְמִבְּוֹן וֹלְחַשְׁבִּיוֹ וּלְבָּבְים נַאָּבְרִנוּ לְבָּוֹת בְּתוֹרְעָה וְלְבָּוֹר וְעָבְיִים טוֹבִים נַאָּרָכִּים
לְלְבּוֹשׁ, וְעְשָׁר וְבָבוֹד וְאְרֶדְ יְמִים, לַחֲנִוֹת בְּתוֹרְמֶּך וּלְבֵּיִם נַאְנִים עִּמְבִּים נַאְנִים וּלְבֵּים וְמָבְּרוֹת מִבְּנִוֹלְ וְבְּבֹוֹר וְנְחָבְּרֵוּ אָתְרְבָּיִם מִיּבְנוּ וְמְשָׁר וְבָבוֹד וְאְרָבְיוֹ וְלְחַשְּׁתְ בְּלְנִיּ וְעְשֵׁה וְרְנִבְּי וְנִבְּלְנִיּ וְמְשָׁר וְבָבוֹד וְאְרָבְיוֹ וְלְחַשְּׁתְ בְּלְנִים מְשְׁבִּים נַאְנִשְׁה וְלְבָּלִי מִבְּאוֹבִינוּ, וְתְשָׁבוֹ וֹיִבְבְּיוֹ וְלְבָבוֹת וְשָׁבְיִה עְבְּלֵבְיוֹ וְנִישְׁבִיוֹ וּלְבָבוֹית וְנְשָׁבְיוֹת שְּבְּעוֹים מִבְּיבִי וְמְשָּבְיוֹ וּלְבָּבוֹת וְשְׁבְיוֹת מִבּבוֹת וְשְׁבְּבוֹת וְנִישְׁבִים וְנִישְׁבְיה וְעִבְּבִים בְּבְּבְּיִים וְנִבְּבוֹית וְבְשָׁים וְיִבְינִייּ וְעְבִּבְיוֹם בְּבִּבְיוֹי וּלְבָּבוֹת וְיִשְׁבִּים וְעָבְיִים עְבִיּיִים מִיבְּיוֹי וּלְבִּים וְיִבְּיִים וּבְּיִים בְּבִים בְּבִּים בְּבִיּים בְּיִבְיוֹים בְּבִים בְּבִּים בְּבִּים בְּבִיים בְּבִים בְּבִּים בְּבִּים בְּיִבְּיוֹים בְּיִים בְּיִבְּיוֹים בְּיִבְּים בְּבִּים בְּבִּים בְּיִבְּיוֹם בְּיִבְּים בְּבִים בְּבִים בְּבִּים בְּיִבְּיוֹם בְּיִבְּבוֹים בְּבִיוֹים בְּיִבְיוֹם בְּבִּתְיִנוּיוּ בְּעוֹים בְּיבְיוֹם בְּיִבּיוֹם בְּיִבְיוֹם בְּיִבְּים בְּיוֹבְיוֹם בְּיוֹם בְּיוֹבְיוֹים בְּיוֹבְיוֹים בְּבְּיוֹים בְּיִבּיוֹים בְּיִבְבּיוֹים בְּבְּבְיוֹם בְּיִבְּבוּי וְיִבּיוֹם בְּיִבְּבְּיִים בְּבִּבּים בְּיִבְיוֹים בְּבִיבְיוּים בְּבִים בְּבְּבְיוֹים בְּיִבּיוֹם בְּיוֹבְיוֹם בְּיִבְּיוֹם בְּבְיוֹבוּי בְּבְּיוֹם בְּבְּבְּיוֹם בְּבְּיוֹם בְּיִבְיוֹים בְּבְ

יָהְיוּ לְרָצוֹן אִמְרֵי פִּי וְהָנְיוֹן לִבִּי לְפַנֵּיְדּ, יְיָ, צוּרִי וְגוֹאֲלִי. וַאָּנִי חְפִּלְּתִי לְדּ, יְיָ, עַת רָצוֹן; אֱלֹהִים, בְּרָב־חַסְּדְּדּ, עַנְנִי יִיִּהִייִּפְּהֹּ

בְּרִיךְ שְׁמֵה דְּמָרֵא עֶלְמָא, בְּרִיךְ כְּתְרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ עם עַמֶּךְ יִשְׁרָאֵל לְעָלֵם, וּפָּרָקּן יְמִינֶךְ אַחֲיִי לְעַמְּךְ בְּבֵית מִקְדְּשֶׁךְ; וּלְאַמְטוֹיֵא לְנֵא מִטוּב נְהוֹרָךְ, וּלְקַבֶּל צְלוֹתְנָא נְלֶחֲמִין. יְהֵא רַעֲנָא בְּנָי לְנָא מִטוּב נְהוֹרָךְ, וּלְקַבֶּל צְלוֹתְנָא וְלֶבְנָא אָנָא פָּקִירָא בְּנוֹ צַדִּיקיָא, לְמִרְחַם עֲלֵי וּלְמִנְטֵר יְתִי וְלֶבְנָא הִפָּרְנֵס נְיִר לְעַמָּךְ יִשְׂרָאֵל. אַנְּתְּ הוּא זָן לְלְכָּא וּמְפַּרְנֵס וְיִת בָּל דִי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל. אַנְּתְּ הוּא זָן לְלְכָּא וּמְפַּרְנֵס

is taken from the Zohar, the fundamental book of Kabbalah, which was first made known in the thirteenth century and ascribed to Rabbi

Lord of the universe, fulfill our petitions for happiness; grant our request and graciously pardon all our iniquities, all the iniquities of our families. Cleanse us from our sins and transgressions; remember us generously; be mindful of us and mercifully save us. Remember us for a long and happy life of peace and well-being; give us food to eat and clothes to wear, wealth and length of days, to meditate in thy Torah and to perform its precepts; endow us with intelligence to understand its deep mysteries. O send healing for all our sorrows and bless all our work. Ordain for us good laws of deliverance and comfort, and abolish all evil decrees against us. Inspire the leaders of our government to be good to us. Amen, may this be thy will.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.)¹

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and

Simeon ben Yoḥai of the second century. The term בר אלהק ("angel") is found in Daniel 3:25.

¹ Psalms 19:15; 69:14.

לְּכָּלָא; אַנְחְ הוּא שַׁלִּיט עַל כְּלָא; אַנְחְ הוּא דְּשַׁלִּיט עַל בְּלָא; אַנְחְ הוּא דְּשַׁלִּיט עַל בְּלָא; אַנְחְ הוּא דִילְה הִיא. אָנָא עַבְּדָא דְּקַרְשָׁא בְּרִידְ בְּאֹרָהְא דִילְה הִיא. אָנָא עַבְּדָא דְקָהִין הְּלָבְּא, אֶלָא עַל בַּר אֱלְהִין סְּמִלְנָא, אֶלָא נְּבְיּאִי וְלָא עַל בַּר אֱלְהִין סְמִלְנָא, אֶלָא נְּבִיאְוֹהי קְשׁוֹט. בֵּה אֲנָא דְחַץ, וֹמֶא לְטָב וּמִבְּנָא קְמָה וֹמִסְנֵּא לְטֶעְבּּר מַבְנָן וּקְשׁוֹט. בֵּה אֲנָא דְחַץ, וֹנְא עַל בַּר אֲלָהִין וְשְׁדְּן וְעְדְּן. וְנִאְיּוֹה קְשׁוֹט, וּמַסְנֵּא לְטֶעְבּּר מַבְנָן וִקְשֹׁלִם מִשְׁאַלִין וְּלּבְּאָר, וְלִשְׁבְם הַאְּבָּלְיוֹ וְלִשְׁלָם. פּאוֹרִיְחָא, לְטָב וּלְחַיִּין וֹלְשָׁלָם.

Reader and Congregation:

יָּנְאָרָאָל, יְיָ אֶלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אָחָר אֶלֹהֵינוּ, נָּרוֹל אֲרוֹנֵינוּ, קרוֹשׁ וְנוֹרָא שְׁמוֹר.

Reader:

נַּדְלוּ לַיִי אָתִי, וּנְרוֹמְמָה שָׁמוֹ יַחְדָּוּ.

Congregation:

לְּהְ יָיָ הַנְּּרֶלָה וְהַנְּבוּרָה וְהַתִּפְאֶרֶת וְהַנְּצֵח וְהַהוֹד, כִּי כֹל בַּשְּׁמֵיִם וּבָאָרֵץ; לְּהְ, יִיָּ, הַמַּמְלְכָה וְהַמִּתְנִשֵּׁא לְכֹל לְרֹאשׁ. רוֹמְמוּ יִיָ אֱלֹהֵינוּ, וְהִשְּׁתַּחֵוּ לַהָּדֹם רַנְלְיוּ, קְרוֹשׁ הוּא. רוֹמְמוּ יִי אֱלֹהֵינוּ, וְהִשְּׁתַחוּ לְהַר קִרְשׁוֹ, כִּי קְרוֹשׁ יִיְ אֱלֹהֵינוּ.

עַל הַכּּל יִתְנַדֵּל וְיִתְקַדַּשׁ, וְיִשְׁתַבָּח וְיִתְּכָּאַר, וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלְכִים, הַקָּרוֹשׁ בְּרוּךְּ הוּא,

על הכל יחודל is quoted in the Talmud (Sofrim 14:12) with some variations. The phraseology in this passage bears a striking resemblance to that of the Kaddish, which is written in Aramaic.

sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.1

Reader and Congregation:

One is our God; great is our Lord; holy and revered is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.²

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.⁴

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the supreme King of kings, the Holy One, blessed be he, in the worlds which he has created—

¹ Deuteronomy 6:4. ² Psalm 34:4. ³ I Chronicles 29:11. ⁴ Psalm 99:5, 9.

Reader:

אַב הָרַחֲמִים, הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְעַר בְּרִית אֵיתָנִים, וְיַצִּיל נַפְּשׁוֹתִינוּ מִן הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּּנְצֶר הָרָע מִן הַנְּשׁוּאִים, וְיָחֹן אוֹתְנוּ לִפְּלֵישַת עוֹלְמִים, וִימַלֵּא מִשְּׁאֲלוֹתֵינוּ בְּמִדָּה מוֹבָה, יְשׁוּעָה וִרַחַמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְיַצֵּזֹר וְיָגֵן וְיוֹשִׁיעַ לְכֹל הַחוֹסִים בּוֹ, וְנֹאמֵר אָמֵן. הַכּּל הָבּוּ גָּדֶל לֵאלֹהֵינוּ, וּחְנוּ כָבוֹר לַתּוֹרָה. כֹּהֵן, קְרָב; יַעֲמֹר (פּלוני בן פלוני) הַכָּהָן. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְרָשְׁתוֹ.

Congregation and Reader:

וְאַהֶּם הַדְּבֵקִים בַּיִי אֱלֹהֵיכֶם, חַיִּים בָּלְּכֶם הַיּוֹם.

are words borrowed from Isaiah 46:3, where "all who are left of Israel's household" are described as having been "carried" and sustained by God since ever they were born. איתנים is figuratively applied to the patriarchs of Israel who, according to the Talmud (Rosh Hashanah 11a), were called איתני עולם ("the mighty of the world").

this world and the world to come—in accordance with his desire and the desire of those who revere him, and of all the house of Israel. He is the eternal Stronghold, the Lord of all creatures, the God of all souls, who dwells in the wide extended heights, who inhabits the ancient high heavens; whose holiness is above the celestial beings and above the throne of glory. Now, thy name, Lord our God, shall be sanctified among us in the sight of all the living. Let us sing a new song before him, as it is written: "Sing to God, praise his name; extol him who is above the heavens, whose name is Lord, and exult before him." May we see him eye to eye when he returns to his abode, as it is written: "For they shall see eye to eye when the Lord returns to Zion." And it is said: "Then the glory of the Lord shall be revealed, and all shall see it together: for thus has the Lord promised."

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in goodly measure fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May he help, shield and save all who trust in him; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward (the Reader names the first person called to the Torah). Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.4

¹Psalm 68:5. ²Isaiah 52:8. ³Isaiah 40:5. ⁴Deuteronomy 4:4.

On behalf of each person called to the Torah:

מי שֶׁבֶּרַדְּ אֲבוֹתִינוּ, אַבְרָהָם יִצְּחָק וְיַצֵּלְב, הוּא יְבָרֵדְ אֶת...י שֶׁעֶלְה לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה וְלִכְבוֹד יוֹם הַהִּין. הַקְּרוֹשׁ בְּרוּדְ הוּא יִשְׁמְרְהוּ וְיַצִּילֵהוּ מִכְּל צָּרָה וְצוּיָקָה וּמְבֶּל גָגַע וּמַחַלְה, וְיִשְׁלַח בְּרָכָה וְהַצִּלְחָה בְּכָל מַעֲשֵׂה יְדִיוּ, יְיִכְתְּבֵהוּ וְיַחְתְּמֵהוּ לְחַיִּים מוֹבִים בְּזָה יוֹם הַדִּין עם כְּל יִשְּׂרָאֵל אָחָיו; וֹנֹאמַר אָמֵן.

On the occasion of naming a new-born daughter:

מִי שֶׁבֵּרַף אֲבוֹתֵינוּ, אַבְרָהָם יִצְחָק וְיַעֲקֹב, מֹשֶׁה וְאַהֲרֹן,
דְּיִר וּשְׁלֹמֹה, הוּא יְבָרֵף אֶת הָאִשֶּׁה הַיּוֹלֶגְרַת...* וְאָת בִּתְּה שֶׁנוֹלְדָה לָה; וְיָקָרֵא שְׁמָה בְּיִשְׁרָאֵל...* וְיִוְבּוּ לְנַדְּלָה לִחְפָּה וּלִמַעֲשִׂים טוֹבִים; וִנֹאמֵר אָמֵן.

On behalf of a sick man:

מִי שֶׁבֵּרַדְּ אֲבוֹתִינוּ, אַבְרָהָם יִצְּחָק וְיַאֲלָב, משֶׁה וְאַהַרֹן, דָּוִד וּשְׁלֹמֹה, הוּא יְרַבּּא אֶת הַחוֹלֶה.....* הַקְּדוֹשׁ בָּרוּדְ הוּא יִמְּלֵא רַחֲמִים עָלֶיו לְהַחֲלִימוֹ וּלְרַבּּאתוֹ, לְהַחֲזִיקוֹ וּלְהַחֲיוֹתוֹ, וְיִשְׁלַח לוֹ מְהֵרָה רְפוּאָה שְׁלֵמָה, רְפוּאַת הַגָּבָשׁ וּרְפוּאַת הַגּוּף; וִנֹאמֵר אָמֵן.

On behalf of a sick woman:

מִי שֶׁבֵּרַהְ אֲבוֹתִינוּ, אַבְרָהָם יִצְּחָק וְיִעֲלְב, משֶׁה וְאַהַרֹּן, דְּוֹד וּשְׁלֹמֹה, הוּא יְרַבָּא אֶת הַחוֹלְה..... הַּקְּרוֹשׁ בְּרוּהְ הוּא יִמְּלֵא רַחֲמִים עָלֶיהָ לְהַחֲלִימָה וּלְרַבּּאתָה, לְהַחֲזִיקָה וּלְהַחֲיוֹתָה, וְיִשְׁלַח לָה מְהַרָה רְפוּאָה שְׁלֵמָה, רְפוּאַת הַגָּבֶשׁ וּרְפוּאַת הַגּוּף; וְנֹאמַר אָמֵן.

^{*} The name is given.

On behalf of each person called to the Torah:

He who blessed our fathers Abraham, Isaac and Jacob, may he bless...* who has come up to honor God and the Torah and the Day of Judgment. May the Holy One, blessed be he, protect and deliver him from all distress and illness, and bless all his efforts with success, and inscribe him this judgment-day for a happy life among all Israel his brethren; and let us say, Amen.

On the occasion of naming a new-born daughter:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he bless the mother...* and her new-born daughter, whose name in Israel shall be...* May they raise her for the marriage canopy and for a life of good deeds; and let us say, Amen.

On behalf of a sick man:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore him to perfect health, both spiritual and physical; and let us say, Amen.

On behalf of a sick woman:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore her to perfect health, both spiritual and physical; and let us say, Amen.

^{*} The name is given.

The person called to the Torah recites:

בַּרְכוּ אֶת יִיָ הַמְבֹרָדְ.

Congregation responds:

בָּרוּך יְיָ הַמְבֹרָך לְעוֹלָם וָעֶד.

He repeats the response and continues:

בְּרוּדְ אַתָּח, יְיָ אֱלֹתִינוּ, כֶּוְלֶדְ הָעוֹלֶם, אֲשֶׁר בְּחַר בְּנוּ מִבְּל הָעַמִּים, וְנֶחַן לְנוּ אֶת תּוֹרָתוֹ. בָּרוּדְ אַתָּח, יְיָ, נוֹתֵן חַתּוֹרָה.

The Torah is read; then he recites:

בְּרוּהְ אַתָּה, וְיָ אֱלֹבוּנוּ, מֶלֶהְ הָעוֹלֶם, אֲשֶׁר וְּתַן לְנוּ תּוֹרַת. בְּרוּהְ אַתָּה, וְיָ אֱלֹבוּנוּ, מֶלֶהְ הָעוֹלֶם, אֲשֶׁר וְּתַן לְנוּ תּוֹרַת.

יקרא מז

וֹנְדְבֶּרְ יְהֹּוָהְ שֶׁלְ־מִשֶּׁהְ אָדְהַרִי מִוֹת שְׁנֵי בְּנֵי אַהְרָן בְּקּרְ יְהֹוֹה שָׁנִי בְּנֵי אַהְרָן בְּקּרְ יְהֹוֹה שָׁנִי בְּנֵי אַהְרָן בְּקּרְ יִהֹיָה אָל־משֶׁה דַּבּר אָל־משֶׁה בַּבּר אָל־משֶׁה בַּבּר אַל־משֶׁה בַּבּר אַל־משָׁה יִבְּאָר לְּעִלְה: * בְּתְּנֶת־בַּּר כְּנֶת אָלִן אֵרְאָה יִבְּאָר וֹבְאַבְּרוֹ וְלָא יָמִית בֻּי בַּעִּין וֹלְבָּשְׁר וְבְשִּבְּעִת בָּבְּרְ וֹנְאָל יָמִית בָּי בַּעִּין וֹלְבָשְׁר וְבְשִּבְּעִת בָּר בְּוֹלְת בְּבִר לְנֶש בְּבָּר וְנְבַשְׁר וֹבְשִּׁבְּתְ בְּבְּר לְנֶש בְּבָּר וְנְבַשְׁר וֹבְשִּׁבְּרוֹ וְלָאֵת בְּר בְּוֹבְי לְנָש בְּבְּר וְבְשָׁבְרוֹ וְבְאַר בְּנְיִה וְבְשָׁיִוֹ וִלְבְשׁם: יְבְּלֵּת בְּבִי לְנָשׁ בְּבָּר בְּוְר וִבְשְׁבְּעִוֹ בְּבְּיִבְ בְּנְתְ שְׁנֵי בְּבְּבְּיוֹ וִלְבְשְׁם: יְבְּנִבְי וְבְּעָר וֹבְשְׁרוֹ וְבְשָׁבְרוֹ וְבְבַּשְׁרוֹ וּבְשָׁבְרוֹ וְבְבָּשְׁרוֹ וְבְשָּׁבְר בְּנְבְיִי וְבְּבְּוֹ בְּבְּבְיר וְבְבָּשְׁרוֹ וִבְּבְּבְּיִבְי בְּבְּבְּיר בְּנְבְּשְׁרוֹ וִבְּשְׁר בְּבְּבְּיר בְּבְּבְּיִבְי וְבְּבָּשְׁרוֹ וִבְּבְּיִבְי בְּבְּבְּיִם אָּתִר בְּעִים לְּחָשְׁנִי בְּשְׁרוֹ וִבְּעָּבְ בְּבְּבְּיִוֹ וְלְבָּבְּי בְּבְּבְּיִר וְבְּבָּוֹ אְבְּרְוֹ וִבְבָּר בְּבְּבְייוֹ וְבְבָּוֹ בְבְּבְּר בְּבְבְּיִבְי וְבְבָּוֹ בְּבְבְּיִבְי בְּבְּבְיוֹ בְּבְּבְיוֹ בְבָּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְיוֹ בְּבְּבְּבְיוֹ בְבְּבְיִי בְּבְּבְיוֹ בְבְּבְּבְיוֹ בְּבְבְּבְיוֹ בְבְּבְּבְיוֹ בְּבְבְיוֹ בְּבְּבְיוֹ בְּבְבְיוֹ בְבְּבְיוֹ בְשְׁבְבְיוֹ בְּבְּבְיוֹ בְבְּבְיוֹ בְבְבְּבְיוֹ בְּבְבְיוֹ בְבְבְיוֹ בְּבְבְּבְיוֹ בְבְבְיבְבְּבְיוֹבְבְיוֹ בְבְבְבִיים בְּבְבְבְיוֹ בְבְבְּבְיוֹ בְבְבְּבְבְיוֹ בְבְבְבְבְיוֹ בְבְבְיוֹ בְבְבְּבְיוֹ בְבְבְּבְיוֹ בְבְבְיוֹ בְבְבְיוֹ בְבְבְּבְיוֹ בְבְבְּבְיוֹ בְבְבְיוֹ בְבְבְּבְּבְיוֹ בְּבְבְּבְיוֹ בְבְבְּבְיוֹ בְבְבְּבְבְיוֹ בְבְבְיוֹ בְבְבְיוֹ בְּבְבְיוֹ בְּבְבְּבְיוֹ בְּבְבְיוֹ בְבְּבְבְיוֹ בְבְבְּבְבְיוֹ בְבְבְיוֹ בְבְבְּבְבְיוֹ בְּבְבְּבְבְּבְבְיוֹ בְבְבְּבְבְיוֹ בְבְבְבְּבְבְיוֹ בְבְּבְבְּבְבְּבְבְבְבְבְּבְבְבְבְּבְבְבְבְבְּבְבְבְּבְבְבְבְּבְבְבְבְבְבְּבְבְבְבְבְּבְבְבְבְבְּבְבְּבְבְבְבְבְבְב

אחרי מות contains the regulations of the Temple service conducted by the high priest on Yom Kippur. According to a midrashic interpretation, the Torah mentions the death of Aaron's sons in connection with Yom Kippur to indicate that, like Yom Kippur, the death of the righteous effects atonement

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

Leviticus 16

The Lord spoke to Moses after the death of the two sons of Aaron; they died when they approached the Lord's presence. The Lord said to Moses: Speak to your brother Aaron that he must not at all times enter the holy place inside the curtain, in front of the cover which is on the ark, lest he shall die; for I manifest myself in the cloud over the cover of the ark. He shall enter the holy place [on Yom Kippur] after presenting a young bullock as a sinoffering and a ram as a burnt-offering. He shall wear the holy linen tunic, the linen drawers, the linen sash, and the linen turban; these are holy vestments, and before he puts them on he must bathe his body in water. From the community of Israel he shall take two he-goats as a sin-offering and one ram as a burnt-offering. Aaron shall offer his sin-offering bullock and make atonement for himself and his household. He shall then take the two goats and place them before the Lord at the entrance of the tent of meeting. Aaron shall cast lots upon the two goats, one lot for the Lord and

for Israel. According to the Zohar, anyone who is affected to tears by the death of the righteous will win forgiveness. This explains why the memorial service was originally confined to Yom Kippur.

[&]quot;("linen") was generally used as a mark of distinction; the holy garments of the priests were made of linen. As the representative of a people seeking forgiveness on Yom Kippur, the high priest discarded his gorgeous eight garments and assumed the attire of ordinary priests, garments of white linen that symbolized purity and innocence.

שָׁנֵי הַשְּׁעִירָם גָּרָלֶוֹת גּוֹרָל אֶחָר לִירֹנָה וְגוֹרָל אֶחָר לַעָנְאוֹל: וְהַקְרֵיב אֲהֶרֹן אֶת־הַשָּׁעִיר אֲשֶׁר עָלְה עָלְיוֹ הגורָלֻ לִיהוֹהָ וְעָשָהוּ הַפָּאת: וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלְיוּ הַנוֹרָל לַעֲנָאוֹל יִעֲבִרדתִי לְפְנֵי יְהנָה לְכַפֵּר עָלְיוֹ לְשַׁלַּח אתו לַעֵנָאוֵל הַמִּרְבָּרָה: וְהַקְרִיב אָהַרֹן אֶת־פַּרְ הַחַפָּאת אָשֶׁר־לֹוֹ וְכִפֶּר בַּעָדוֹ וּבְעַד בִּיתֻוֹ וְשְׁחַט אֶת־פַּר הַהַשְּאת אָשֶׁר־לְוֹ: * וְלָלָקִח מְלְא־הַמַּחְתָּה גַּחֲלֵי־אֵשׁ מַעַל הַמִּוְבַּהַ מִלְפְגֵי יְהוָה וּמְלָא הָפְנִיו קְטְנֶרת סַמִּים דַּקָּה וְהַבִּיא מִבֶּית לַפְּרֹכֶת: וְנָתַן אֶת־הַקְּטְׂרֶת עַל־הָאֵשׁ לִפְנֵי יְהוְדֶה וָכִפָּה וֹ עַנוֹ הַקְּטֹׁרֶת אֶת־הַכַּפְּרֶת אֲשֶׁר עַל־הָעַדְּוּת וְלְאׁ יָמְוּת: וְלָכַחֹ מִדֵּם הַפָּּר וְהִזְּהַ בְאָצְבָעוֹ עַל־בְּגַן הַבַּפְּּרֶת ַבֶּרְמָה וְלּפְגֵי הַבַּפֹּׁרֶת ַיָּהַ שָׁבַע־פְּעָמֵים מִן־הַדֶּם בְּאָצְבָּעִוֹ : וְשָׁבֵּוֹם אֶת־שְעֻיר בַּחַפָּאת אֲשֶׁר לָעָׂם וְבִבִּיא אֶת־דָּכֹּוֹ אָל־מִבֶּית לַפָּרֶכֶת וְעָשָׂה אֶת־דָּמֹוֹ בַּאֲשֶׁר עָשְׂה לְדַם הַבָּּר וְהָזֶה אֹתְוֹ עַל־הַבַּבִּּרֶת וְלִבְּעֵי הַבַּפְּרֶת: וְכִבֶּר עַל־ הַלֹּרֶשׁ מִשְּמְאֹתֹ בְּגֵי יִשְׂרָאֵל וּמִפִּשְׁצִיהֶם לְכָל־חַפֹּאתָם וָבֵן יַעֲשֶׁה לְאַהֶל מוֹעֵׁר הַשֹּבֵן אָהָם בְּתִוֹךְ טִמְאֹתָם: וְכָל־ אָדָם לא־יַדְיָנֶה וּ בְּאָהֶל מוֹעֵר בִּבֹאָוֹ לְכַפֵּר בַּקֹּרֶשׁ עַר־ צאתוֹ וְכִפֶּרָ בַּעַרוֹ וּבְעַר בִּיתוֹ וּבְעַר כָּל־קְהַל יִשְׂרָאֵל:* וְיָצָא אֶל־הַמִּוְבָּחַ אֲשֶׁר לִפְנִי־יְהוָה וְכָפֶּר עָלָיו וְלְכַּח : מָדֵם הַפָּר וֹמִדֵם הַשָּׁעִיר וְנָתָן עַלּ־כַּרְנְוֹת הַמִּוְבֵּחַ סְבֵיב וְהֹוָה עָלָיֵו מִן־הַדָּם בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמֵים וְמָהַרוֹ וְכְדְּשׁוֹ מִשְּמְאָת בְּנֵי יִשְׂרָאֵל: וְכִלְּהֹ מִכַּפֵּר אֶת־הַלְּרֶשׁ וְאֶת־ אָהֶל מוֹעָד וְאֶת־הַמִּוְבֶּחַ וְהִקְרָיב אֶת־הַשְּׁעֵיר הָחֵי: וֹקַבַּה אָבַרון אָת־שָׁתֵּי יָדָוֹ עַל־רָאשׁ בַשְּׁעִיר בַבּי וְהַתְוַדָּה וֹיִבְיוֹ אָבּרוֹן אָת־שָׁתַי יָדָוֹ עַל־רָאשׁ

the other for Azazel. Aaron shall then bring forward the goat that falls by lot to the Lord and offer it as a sin-offering; but the goat that falls by lot to Azazel shall be set alive before the Lord, that atonement may be made through it by sending it away to Azazel into the desert.

Aaron shall bring forward his own sin-offering, making atonement for himself and his household, and slaughter it. He shall take a pan full of burning coals from the altar before the Lord and fill his hands with fragrant incense, finely ground, and bring it inside the curtain. He shall put the incense on the fire before the Lord, so that the cloud of the incense may be all over the cover which is upon the ark, lest he shall die. He shall take some of the bullock's blood and sprinkle it with his finger on the east side of the ark-cover, and then sprinkle some of the blood with his finger seven times in front of the ark-cover. He shall then slaughter the people's goat of sin-offering, and inside the curtain do the same with its blood, sprinkling it on the cover and in front of the cover. Thus he shall make atonement for the sanctuary, on account of the unclean practices of the Israelites and all their transgressions. He shall do the same for the tent of meeting that stays with them in the midst of their uncleanness.

No man shall be in the tent of meeting when he goes in to make atonement in the holy place until he comes out, after having made atonement for himself, his own household, and all the community of Israel. He shall then go outside to the altar before the Lord and make atonement for it; he shall take some of the bullock's blood and some of the goat's blood and put it all around the horns of the altar. He shall sprinkle some of the blood on it with his finger seven times, cleansing and purifying it from the uncleanness of the Israelites.

When he has finished making atonement for the sanctuary, the tent of meeting and the altar, he shall bring forward the live goat. Aaron shall place both hands upon the head of the live goat and

עואול, according to a talmudic interpretation, was a rough and rocky mountain in the wilderness (עו וקשה). The term has also been rendered in the sense of entire removal of sin (from the Arabic azala).

The Torah reading on Sabbath is divided into seven sections, otherwise into six. Each is indicated in the Hebrew text by an asterisk (*).

עַלִיו אֶת־כָּל־עַוֹנֹתֹ בְּנֵי יִשְׁרָאֵׁל וְאֶת־כְּל־פִּשְׁעֵיהֶם לְכָל־ חַפאתָם וְנָתַן אֹתָם עַל־רָאשׁ הַשְּׁעִיר וְשִׁלַּח בְּיַר־אֵישׁ עָתִי הַמִּרְבֶּרָה: וְנָשָׂא הַשְּׁעִיר עָלְיִו אֶת־בָּל־עַוְנֹתָם אֶל־ אָרֶץ נְוַרֶה וְשִׁלַח אֶת־הַשָּׁעִיר בַּמִּרְבָּר: וּבָא אַהַרֹן אֶל־ אָהֶל מוֹעֵר וּפָשַׁמֹ אֶת־בִּוְדֵי הַבָּּר אֲשֶׂר לְבַשׁ בְּבֹאַוֹ אֶל־ הַקֶּרֶשׁ וְהִנִּיחָם שָׁם: וְרָהַץ אָתֹּבְשָׁרָוֹ בַּפַּּיֵם בְּמָבָוֹם קַרושׁ וְלָבַשׁ אֶת־בְּנָדָיו וְיָצָא וְעָשָׂה אֶת־עְלָתוֹ וְאֶת־עַלַת ּהָעָם וְכָפֶּר בַּעַדוֹ וּבְעַד הָעָם: * וְאֵת תֵלֶב הַחַשְּאַת יַקְמִיר הַמִּוֹבֵּחָה: וְהַמְּשַׁלֵחַ אָת־הַשָּׁעִיר לַעַנְאוֹל יְבַבֵּם אָנָרָיו וְרָתַץ אֶת־בְּשָׂרָוֹ בַּפָּגִים וְאַדְוֹרִי־בֵן יָבְוֹא אֶל־דַּמִּדְוֹנֶהְ: וְאֵתֹ פַּר הַחַשָּׁאת וְאָת וֹ שְׁעֵיר הַחַשָּׂאת אֲשֶּׁר הוּבָא אֶת־ דַּמָם לְבַפָּר בַּלֹּרָשׁ יוֹצִיא אֶלֹּימִחוּץ לַמַּחֲנֶה וְשָׂרְבִּוּ בָאֵשׁ אָת־עָרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פִּרְשָׁם: וְהַשֹּׁרֵף אֹתָם יְכַבֵּם בְּנָבִיו וְרַתַץ אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחֲביֹ־בֵן יָבָוֹא אֶל־הַמִּחֲנֶה: וְהָיְתָה לָבֶם לְחָקַת עוֹלָם בַּהַֹבָשׁ הַשְּׁבִיעִי בֶּעְשׁוֹר לַחֹבֶשׁ ַחְעַנִּוּ אֶת־נַפְּשְׁתֵיכֶּם וְכָל־מְלָאכָהֹ לָא תַעַשׁוּ הַאֶּוְרָה וְהַנֵּרְ הַנֶּר בְּתִוֹכְכֶם: בִּי־בַיִּוֹם הַנֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶּח מָבל חַפָּאתִיבֶּם לִפְנִי יְהוָהָ תִּשְהָרוּ: * שַׁבַּת שַׁבְּתוֹן הִיאֹ לָבֶׁם וְעִנִּיתֶם אֶת־נַפְשְׁתִיכֶם הָקַת עוֹלֶם: וְכָבֶּּר הַכֹּבֹן אָשֶׁר־יִמְשַׁח אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵּן תַּחַת אָבֶיוּ וַלְבַשׁ אֶת־בּוְבִי הַבָּד בּוְבִי הַקְּבָשׁ: וְכִפֶּר אֶת־מִקְדַשׁ הַלֶּבֶשׁ וְאֶת־אָבֶל מוֹעֶד וְאֶת־הַמִּוְבֶחַ יְכַפֵּּר וְעַל הַכְּבַעִים וְעַל־כָּל־עַם הַכָּהָל יְכַפֵּר: וְהָיִתְה־וֹאת לָכֶם לְחְכֵּת עוֹלָם לְכַבָּר עַל־בְּגֵי יִשְׂרָאֵל מִכָּל־חַפֹאֹתָם אַחָת בִּשְׁנְהָ נַיַּעשׂ כַּאֲשֶׁר צְנָה יְהוָה אֶת־משָׁה:

confess over it all the iniquities and transgressions of the Israelites, laying them on the head of the goat and sending it off to the desert by a man standing in readiness. The goat shall carry away all their iniquities into a solitary land, and shall be set free in the desert. Then Aaron shall enter the tent of meeting, removing the linen vestments which he put on when he entered the holy place and leaving them there. He shall bathe his body in water at a holy place, put on his other clothes, and come out to offer his own burnt-offering and the people's burnt-offering, making atonement for himself and the people. The fat part of the sin-offering he shall burn on the altar.

The man who lets the goat loose for Azazel shall wash his clothes and bathe his body in water, after which he may enter the camp. The sin-offering bullock and the sin-offering goat, whose blood was brought in to make atonement in the holy place, shall be carried outside the camp and burned up, skin and flesh and dung. The man who burns them must wash his clothes and bathe his body in water, after which he may enter the camp.

This shall be an everlasting statute for you: on the tenth day of the seventh month you shall afflict yourselves and abstain from all work, both the natives and the proselytes who live in your midst; for on this day atonement shall be made for you to cleanse you, that from all your sins you shall be clean before the Lord. It shall be a sabbath of complete rest for you, and you shall afflict yourselves; this statute is for all time.

The priest who shall be anointed, and the priest succeeding his father, shall make the atonement and wear the holy linen garments. He shall make atonement for the holy sanctuary, for the tent of meeting, for the altar, for the priests, and for all the people of the community. This shall be an everlasting statute for you, to make atonement for all the sins of Israel once a year. As the Lord commanded Moses, so Aaron did.

According to Rabbi Jacob Moelin ha-Levi (ההריל) of the fourteenth century, the special melody for the reading of the Torah on the High Holydays is designed to make people mindful of the solemn significance of these festivals.

Reader:

יִתְנֵדֵל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֻלְּמָא דִי בְרָא כִּרְעוּתֵה; וְנִמְלִּידִּ מַלְּכוּתָה, וְנִצְמַח פֻּרְקָנֵה וִיְקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָלֹ בֵּית יִשְׂרָאֵלֹ, בַּעֲנֶלָא וּבִוְמַן קָרִיב, וִאָּמִרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלֵם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרֵדְּ וְיִשְּׁתַבָּח, וְיִתְּפָּאַר וְיִתְרוֹמֵם, וְיִתְנַמֵּא וְיִתְהַדּר, וְיִתְעַכֶּּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִידְ הוּא, לְּעֵלְּא לְעֵלְּא מִכָּל בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעַלְמָא, וִאָמָרוּ אָמֵן.

When the Torah is raised, the congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לָפְנֵי בְּנֵי יִשְׂרָאֵל, עַלֹּ פִּי יְיָ בִּיַר מֹשֵׁה.

עץ חַיִּים הִיא לַפַּוְחַזִּיקִים בָּהּ, וְתֹּמְכֶּיהָ מְאָשֶׁר. דְּרָכֵיהָ דַרְבִי וְעַם, וְכָל וְתִיבוֹתֶיהָ שְׁלֹוֹם. אְרֶךְ יָמִים בִּימִינְהּ; בִּשְׂמֹאלְהַ עְשֶׁר וְכָבוֹר. יְיָ חָפֵץ לְּמַעַן צִרְקוֹ, יַנְדִּיל תּוֹרָה וִיָּאִדִּיר.

The following is read from the second Sefer Torah.

וּבֶעְשוֹר לַהְּדֶשׁ הַשְּׁבִיעִי הַּיָּה מִקְרָא־לְדֶשׁ יִהְנָה לְבָּם וְעֵנִיתֶם אֶתּ־נַפְשְׁתִיכֶם כָּל־מִלְאָכָה לְא תַעֲשִׁוּ: וְהִקְּרָבְּשָׁת עלְהְ לִידְּהֹ בִיִּשְׁ יִיחַ נִיחֹחַ פַּרְ בָּן־בָּקְר אָחָד אָחָד וֹמִנְחָם סְלֶת בְּלוּלָה בַשְּׁמִוֹ שִׁלְשָׁה עֲשְׁרֹנִים לַפָּר שְׁנֵי עֲשְׁרָנִים לָאֵיל הַאָּחָד: עִשְׁרוֹן עִשְּׁרוֹן לַכֶּכֶם הַאָּחָד לְשִׁבְעָת לָאֵיל הַאָּחָד: עִשְׁרוֹן עִשְּׂרוֹן לַכֶּכֶם הַאָּחָד לְשִׁבְעָת הַבְּבְשִׁים: שְׁעִיר-עִים אָחָד וִמְנְחָתָה וָנִקְבָּתְם הַשְּׁאַת מִלְּבָּר הַשְּּאָת הַבְּבְּרִים וְעַלַת הַחָּלִיד וּמִנְהָתָה וְנִיכְבִּיהֶם:

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

When the Torah is raised, the congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.²

The following is read from the second Sefer Torah.

Numbers 29:7-11

On the tenth day of the seventh month you shall hold a sacred assembly and afflict yourselves by fasting; you shall do no work. You shall present as a burnt-offering to the Lord, as a soothing savor: one young bullock, one ram, and seven yearling male lambs; you shall have them without blemish. Their meal-offering of fine flour mixed with oil shall consist of three tenths of an *ephah* for the bullock, two tenths for the ram, and a tenth of an *ephah* for each of the seven lambs. Moreover, one he-goat is to be presented as a sin-offering, in addition to the atonement sin-offering and the regular daily burnt-offering and its meal-offering, along with their libations.

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

וואת התורה is chanted again when the second Sefer Torah is raised.

The Maftir now chants the Haftarah:

בְּלוּהְ אַתָּה יָּיָ אֱלֹהֵינוּ מָלֶהְ הָעוֹלֶם אֲשֶׁר בְּחַל בּוְבִיאִי הְאֵמֶת טוֹבִּים וְרָצָה בִּדְבְרֵיהֶם הַנָּאֱמֶרִים בָּאֲמֶתְ בְּלוּהְ אַתְׁה יְיָ הַבּוֹחֵר בַּתוֹלָה וּבְמשֶׁה עַבְהוֹ וּבִישְׂרָאֵל עַמֹּו וּבִּנְבִיאִי הְאֵמֶחְ וָצֵּדֵק.

ישעיה נו, יד – נח, טו

וְאָמֶר סְלּוּ־סְלּוּ פַנּוּ־דָרֶךְ דָּרָימוּ מִכְּשׁוֹל מִדְּרֶךְ עַמְּיּזּ וְאָמֶר סְלּוּ־סְלּוּ פַנּוּ־דָרֶךְ דָרִימוּ מִכְּשׁוֹל מִדְּרָוֹשׁ שְׁמוּ מְרָוֹם עְּפְּלִים וּשְׁכְּוֹ וּנְשְׁמְוֹת צִּעִּ עִשְׁיִתוּ בְּנָעִ וְשָׁכְּלִים וּשְׁלִּים נִּיְבְּיִם נִּקְבְּיִם נְּאָרָוֹת מְלִב נְּרְבָּאִים: כִּיְ לָא לְעוּלָם אָרִיב וְלְא לְעָצִח לְּבְּיִוֹ בָּצְעוֹ נִבְּלְוּ נִינֶלֶךְ שׁוֹכְב בְּבֶרֶךְ אָקְגִוֹף כִּי־רְוֹחַ מִּלְפָנֵ יַעֲמוֹף וּנְשָׁמְוֹת צִּעִּ עִשְיתִי: בַּעֵּלוֹ לִבְּשְׁכִּים יְּלְבוֹי וְבָבְּיִם נְּבְּבְּעוֹ וְשְׁלוֹם לְרָחַוֹּלְ לְבָּבְּעוֹ נִבְּבְּעוֹ וְבְּבְּעוֹ וְבְּבְּעוֹ וְבְּבְּעוֹ וְבְּבְּעוֹ וְבְּבְּעוֹ וְבְּבְּעוֹ וְבְּבְּעוֹ וְבְּבְעוֹים בִּיְם נִנְּרָשְׁ מִּכְּים לְּלְבְּעוֹ בְּבְּעוֹים בִּיְם נִנְּרָשׁ לְּבִּים לְּבְּרְוֹיִם לְבְּתְוֹיִם בִּיְבְּיוֹ בְּבְּעוֹים וְשְׁלוֹם לְרְחַוֹּלְ לְבְּעְבִים נִיְּבְיִם לְּבִּיְיִם בְּיִבְּעוֹ מִבְּרָוֹיִ שְׁלִּוֹם לְרְחַוֹּלְ לְבְעְּעִוֹם בְּנְבְיִים לְּבְּבְּעוֹים בְּיִבְּעוֹ לְבְּבְּעוֹים בְּבְּבְּעוֹים בְּבְּבְּעוֹ לְבְּבְּבְּעוֹים בְּיִבְיוֹ נְבְּעוֹים לְּרְבְּעוֹים בְּבְּבְּעוֹים בְּבְּבְּעוֹ נִבְּבְבְּעוֹ בְּבְּבְּעוֹים בְּבְּבְּעוֹ וְבְּבְבְּעוֹים בְּבְּבְּעוֹ בְּבְּבְּבְיוֹ בְּבְּבְּבְּעוֹים בְּבְּבְּבְיוֹ בְּבְּבְּבְּעוֹים בְּבְבְּבְּבְיוֹ בְּבְּבְּבְּבְּיוֹ בְּבְבְּבְּיוֹ בְּבְבְּבְּבְיוֹ בְּבְּבְעוֹים בְּבְּבְּבְּבְּיוֹ בְּבְּבְּבְּבְיוֹ בְּבְּבְיוֹים בְּבְּבְּבְיוֹים בְּבְּבְּבְּיוֹ בְּבְּבְבְּיוֹ בְּבִּבְיִים בְּעִים: בְּיִשְׁיִים בְּיִים נְבְּבְשׁבְּבְּים בְּבְּבְּבְּבְיוֹ בְּבְּבְּבְּבְּיוֹ בְּבְּבְּבְיוֹים בְּבְּבְבְּבִיים בְּבְבְּבְיוֹב בְּבְבְיוֹ בְּבְּבְבְּיִבְיִים בְּבְּבְּבְּבִים בְּבְּבְבְּבִים בְּבְּבְבְבְּבִים בְּבְּבְבְיוֹ בְּבְבְבְים בְּבְּבְבְיוֹ בְּבְּבְבְּבְיוֹ בְּבְבְבְיוֹם בְּבְבְּבְיוֹבְיוֹבְייִים בְּבְיבְיוֹים בְּבְּבְּבְיוֹבְייִים בְּבְּבְבְּבְיוֹם בְּבְּבְּבְיוֹבְיבְיוֹם בְּבְּבְּבְיוִבְיוֹם בְּבְּבְּבְּבְּבְיבְיוֹ בְּבְבְּבְיבְּבְּבְבְּבְּבְבְיוֹ בְּבְבְּבְבְּבְבְּבְּבְּיוֹם בְּבְבְּבְבְּבְבְבְּבְיוֹ בְּבְבְּבְיוֹם בְּבְבְבְּבְיוֹבְיבְבּיוִם בְּבְּבְבְּבְיוֹם בְּבְּבְּבְּבְּבְּבְּבְבְּבְיוֹם בְּבְבְּבְבְּבְבְּבְ

קְרָא בְּנָרוֹן אַל־תַּחָשׁׁךְ כַּשׁוֹפָּר הָרָם קוֹלֶךְ וְהַנְּדָ לְעַמְּלֹ פָּשָׁעָם וּלְבֵית יַצֵּקֹב הַפַּאתָם: וְאוֹתִי יִוֹם יוֹם יִדְרְשׁוּן זְרַעַת דְּרָכִי יָחָפָּצִוּן כְּנוֹי אֲשֶׁר־צְּדָלֵה עָשָׂה וּמִשְׁפַּטִּ אַלהִיוֹ לָא עָוָב יִשְּאָלוּנִי מִשְׁפְּטִי־צֶדֶק קְרַבַּת אֱלהֵים אַלהִיוֹ לָא עָוָב יִשְּאָלוּנִי מִשְׁפְּטִי־צֶדֶק קְרַבַּת אֱלהִים

סלו סלו the prophetic portion recited as the haftarah, refers to the fasts. The people have complained that their fasts have produced no change in their material welfare. The prophet replies that their fasting was a hollow pretence.

V'zos ha-Toroh is chanted again when the second Sefer Torah is raised.

The Maftir now chants the Haftarah:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

Isaiah 57:14-58:14

He declares:

Bank up a causeway, grade up, clear the way; Remove every obstacle from my people's path! Thus says the lofty Eternal, the Holy One: Though exalted and holy, I am with the humble soul-To revive the spirit of the humble. And to put heart into the crushed. I will not contend forever, I will not be angry always: For man's spirit unfolds from me. It is I who have made the souls. Their sin of greed has made me angry: I struck them in my wrath and turned away. And they went on wilful and rebellious. I have seen man's ways, and I will heal him: I will guide him, consoling him and his mourners. Peace, the far and the near shall have peace, Says the Lord who creates the speech of the lips-And I will restore every one to health. But the wicked are like the restless sea That cannot be still; its waters toss filth and dirt. There is no peace for the wicked, says my God. Cry out, spare not, raise your voice like a trumpet: Tell my people their guilt, tell Jacob's house their sins. Daily indeed they seek me, desiring to know my ways: As an upright nation that has not forsaken the laws of its God. They keep asking me about righteous ordinances;

Instead of giving their workmen a holiday, they worked them all the harder. If they would but feed the hungry and nurture the destitute, God would lift them out of their miserable conditions.

לָבֶּיה צַבְּינוּ וְלַא רָאִיתָ עִנִינוּ נַבִּשׁנוּ וִלֹא תָרַע הַן בּוֹם צִּמְכֶם תִּמְצָאוֹ־הַפֵּץ וִכָּל־עַצְבֵיכֵם תִּנִּשׁוֹ: הַוֹ לריב ומַצָּה תַצומו ולְהַכּוֹת בָּאֵנְרוֹף רֵשַׁע לְא־תָצוֹמוּ בַיּוֹם לְהַשָּׁמֶיעַ בַּמָּרָוֹם קוֹלְבַם: הַכַּוֹה יַהְיֵה צִוֹם אָבַחַרָּהוּ נִות אָדֶם נַפְּשָׁוֹ דַּלָכֹף כְאַנְמֹן ראשׁוֹ וְשַׂכַן וָאֵפַרֹ הַלְנֶה תִּקְרָא־צוֹם וְיוֹם רָצוֹן לֵיהוָה: הַלּוֹא וַהֿ צום אבחרהו פתח חרצבות רשע התר אגדות מומה וְשַׁלַחָ רָצוּצִים חָפִשִׁים וְכָל־מוֹטָה תְנַחֵקוּ: הַלוֹא פָרַם וּמִבְשְרְךָּ לָא תִתְעַכֶּם: אָז יִבָּקַע כָתַךָּ מִבֶּרָה תִּצִמָּח וִהָלַךְ לִפָּנֵידְ צִּדְכֶּךְ יאַספּד: אַז תַּקָרַא וַיהוֹה יַענה תַשׁוַע וּיאֹמַר וגפש נענה תשביע ווכח וַאָפֶלתָךָ כַּאָהָרִים: וְנַחַךָּ יְהוֹה תַמִידֹ וְהִשְּׁבֵּיעַ בַּצַרְ נַפְשֶׁךּ וַעַצִמֹתֶיךּ וַחַלִיץ וְהָוִיתִ כִּגַן רָוֶה וּכְמוֹצָא מִים אֲשֶׁר״ דִבַוֹבוּ מֵימָיו: וּבָנַוּ מִמְּד הָרבוֹת עולָם מְוּסְבִי תְּקוֹמֵח וְלָרָא לְדֹּ גֹֹדֵר פַּבוץ מִשׁוֹבב נו אָם־הָשָיִב מִשַּׁבָּת רַנְלֶך עַשִוֹת הַפַּצֵך בִּיוֹם כַּרְשׁי לַשַּׁבָּת עֹנֵג לִקְרָוֹשׁ יִהוָה מִכְבָּר וְכְבַּרְתוֹ מֵעשׁוֹת מִמְצוֹא הֶפְצְךָ וְדַבֵּר דָבָר: אַז תִתענַג עַל־יהוֹה וְהוִ אָרֶץ וְהַאַבֶּלְתִּידְ נַחַלַתֹּ יַעַקֹב אַבִּידְ כֵּי פּוּ

^{...} מתח הרצבות. that is, God favors the fast that includes the self-denial shown in the exercise of justice and kindness; for example, setting the people free and distributing food and clothing.

They seemingly delight to draw near to God.
"Why seest thou not," they ask, "when we fast?"
"Why heedest thou not when we afflict ourselves?"
Behold, on your fast day you find business,
And you drive on all who toil for you.
Your fasting is amidst contention and strife,
While you are striking with a godless fist;
You do not fast today to make your voice heard on high.

Can such be my chosen fast, the day of man's self-denial? To bow down his head like a bulrush, to sit in sackcloth and ashes? Is that what you call fasting, a day acceptable to the Lord? Behold, this is the fast that I esteem precious: Loosen the chains of wickedness, undo the bonds of oppression, Let the crushed go free, break all yokes of tyranny! Share your food with the hungry, take the poor to your home, Clothe the naked when you see them, never turn from your fellow. Then shall your light dawn, your healing shall come soon: Your triumph shall go before you, the Lord's glory backing you. The Lord will answer you when you call, saying "Here I am," If you remove from your midst the voke of oppression, The finger of scorn, and the speaking of malice. If you put forth your soul to the hungry, and satisfy the wretched, Then shall your light rise in darkness and be bright as noon; The Lord will always guide you and healthfully nourish you; You shall be like a watered garden, a never-failing spring. You shall build ancient ruins, you shall restore old foundations; You shall be called repairer, the restorer of dwellings. If you do not pursue your business on my holy day, And regard the Lord's holy Sabbath, delightful and precious, Honoring it by not indulging in your business or idle talk, Then you shall find delight in the Lord's goodness. I will set you safe upon the high places of the earth; I will let you enjoy the heritage of Jacob your father. This is the spoken promise of the Lord.

והרכבתיך על במתי ארץ is interpreted by Miamonides to mean you shall have dominion over the highest on earth, since the word רכב is figuratively used to denote "dominion over a thing" (Guide 1:70).

בְּרוּף אַפָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלְם, צוּר כָּל הָעוֹלְמִים, צַּדִּיק בְּּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֱמָן, הָאוֹמֵר וְעוֹשֶׁה, הַמְּדַבֵּר וּמִקֵיֵם, שַׁבָּל דְּבָרַיו אֵמֵת וַצֵּרַק.

נָאֱמָן אַתָּה הוּא, יָיָ אֱלֹהֵינוּ, וְנָאֱמָנִים דְּבְרֵיהּ, וְדָבְר אֶחָד מִדְּבְרֵיהּ אָחוֹר לֹא יָשׁוּב רַיִּקִם, כִּי אֵל מֶלֶדְ נָאֱמָן וְרַחַמְּוֹ אָתָּה. בָּרוּהַ אַתָּה, יָיָ, חָאֵל הַנָּאֱמָן בְּכֶל דְּבָרֵיוּ.

רַחֵם עַל צִּיּוֹן, כִּי חִיא בֵּית חַיִּינוּ, וְלַעֲלוּבַת נֶבָּשׁ תּוֹשִׁיעַ בִּמְהַרָה בְּיָמֵינוּ. בָּרוּך אַתָּה, יָיָ, מְשַׂמֵּחַ צִיּוֹן בִּבַנֵיהָ.

שַׁמְּחֵנוּ, יָיָ אֱלֹחֵינוּ, בְּאֵלִיְהוּ הַנְּבִיא עַבְדֵּדְּ, וּבְּמַלְכוּת בֵּית דְּוָד מְשִׁיחֶדְּ. בִּמְהַרָה יָבֹא, וְיָגֵל לְבֵּנוּ; עַל כִּסְאוֹ לֹא יָשֶׁב זְר, וְלֹא יִנְחֲלוּ עוֹד אֲחָרִים אֶת בְּבוֹדוֹ, כִּי בְשֵׁם לֶּךְשְׁדְּ נִשְׁבַּעְתְּ לוֹ, שֶׁלֹא יִבְבָּה גַרוֹ לְעוֹלֶם וָעֶד. בְּרוּדְ אַתָּה, יִיְ, מָגֵן דְּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוֹרָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבְּת הַזֶּה) וְעַל יוֹם הַבָּפּוּרִים הַזֶּה, שֶׁנְחַתְּ לְנוּ יְיָ אֱלֹחֵינוּ (לְקְרְשָׁה וְלָמְנוּחָה), לִמְחִילָה וְלְסְלִּיחָה וּלְכַפְּרָה, לְכָבוֹד וּלְתִפְּאָרֵת. על הַבֹּל, יְיָ אֱלֹחֵינוּ, אֲנִחְנוּ מוֹרִים לָךְ, וּמְבָרְכִים אוֹתְרּ;

עַל הַפּּל, יָן אֱלהֵינוּ, אֲנְחְנוּ מוֹרִים לָהְ, וּמְבְּרְכִים אוֹחָה; יִתְבָּרַהְ שִׁמְּהַ בְּפִי כָּל חֵי תָּמִיד, לְעוֹלֶם וָעֶד. וּדְבְרְהְּ אֱמֶּת יְלַצְוֹנוֹת עַמּוֹ בִּית יִשְׂרָאֵל, וּמַצְבִיר אַשְׁמוֹתִינוּ בְּכָל שְׁנָה וְשְׁנָה; יָלַצְוֹנוֹת עַמּוֹ בִּית יִשְׂרָאֵל, וּמַצְבִיר אַשְׁמוֹתִינוּ בְּכָל שְׁנָה וְשְׁנָה; מָלֶדְ עַל כָּל הָאָרֶץ, מְלַהֵדשׁ (הַשַּׁבְּת וְ)יִשְׂרָאֵל וְיוֹם הַכּפּוּרִים.

The following three paragraphs are recited on Sabbath only.

יְקוּם פֶּרְקוֹ מִן שְׁכֵיּא, חַנָּא וְחַסְּדָּא וְרַחֲמֵי, וְחַיֵּי אָרִיבֵּי זַרְעָא חַיָּא וְסַיִּעְחָא דִשְׁמִיָּא, וּבַרְיוּת גּוּפָא וּנְהוֹרָא מַעַלְיָא, זֹרְעָא חַיָּא וְסַיִּעְחָא דִשְׁמִיָּא, וּבַרְיוּת גּוּפָא וּנְהוֹרָא מַעַלְיָא, אוֹרַיְמָא חַיָּא וְסַיִּעְחָא דִי לְא יִפְּסָק וְדִי לְא יִבְטָל מִפּּחְנְּמִי אוֹרַיְמָא וְלַרִישׁי בַּאַרְעָא Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

We thank thee for the Torah, for the worship, for the Prophets (for this Sabbath) and for this Day of Atonement, which thou hast given us, Lord our God, (for holiness and rest) for pardon and atonement, for glory and beauty.

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being; thy word is true and permanent forever. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

The following three paragraphs are recited on Sabbath only.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision, and healthy children who will never neglect the study of the Torah—be granted to our scholars and teachers, to the holy societies that are in the land of Israel and in the land of Babylon, to the heads of the academies and the chiefs of the

קים מרקן, the prayer in Aramaic, was composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language.

מְתִיבָתָא וּלְדַיָּנֵנִי דִי בָבָא; לְכָל תַּלְמִידֵיהוֹן וּלְכָל תַּלְמִידִי תַלְמִידִיהוֹן, וּלְכָל מָן דְּשָסְקוֹן בְּאוֹרַיְתָא. מַלְבָּא דְשְלְמָא יְבָרֵךְ יַתְהוֹן, יְפִישׁ חַיֵּיהוֹן וְיַסְנֵּא יוֹמִיהוֹן וְיִתָּן אַרְכָה לִשְׁנִיהוֹן, יְיִּהְפִּּרְקוּו וְיִשְׁמִיזְבוּוֹ מָן בָּל עָקָא וּמִן בָּל מַרְעִין בִּישִׁין. מָּנְוֹ יִדְּבִּלְּמָיָא יְתֵא בְּסַעִּדְּהוֹן בָּל זְמַן וִעְדָּן, וִנֹאמֵר אָמֵן.

When praying in private, omit the following two paragraphs.

יְקוּם פָּרְקוֹ מִן שְׁמִיָּא, הַנָּא וְחַסְּדָּא וְרַחֲמֵּי, וְחַהֵּי אֲרִיבֵי עָקוּם פָּרְקוֹ מִן שְׁמִיָּא, הַבְּרִיוּת גוּפָא וּנְחַלָּי, וְחַהֵּי אֲרִיבֵי עַקּא וְמָלֹא דְשְׁמַיָּא, וּבְרִיוּת גוּפָא וּנְחַוֹּרָא מַעַלְיָא, אוֹרַיְּטָא, לְכָל קְּהָלֶא דִּי לָא יִפְסָק וְדִי לָא יִבְּטֻל מִפְּחָנְּמִי מַנִּיכוֹן וְיִסְנֵּא יְבָרוֹ וְיִסְנֵּא יִבְרָבַיָּא עִם זְעֵרַיָּא אוֹרַיְּא עָם זְעַרַיָּא אוֹרַיְּא יִכְּלְבְּיִּא עָם זְעַרַיָּא מְּעַלְיָא, יְבָרְא וֹיְחַלְּהָא וְבָרוֹן מִן כָּל יְנִימָן אַרְכָה לִשְׁנִיכוֹן, וְתִּחְפָּרְקוּן וְתִשְׁתִּיזְבוּן מִן כָּל יִנְיִים עַּרְבָּיִא עִם זְעַרַיָּא, יְהַא יִּמְן בִּישׁוּ הַיִּשְׁיִים בְּיִּבְיִא עִם זְעַרַיָּא, יְהַא בְּסַעְּדְּרֹן מִן בְּל זְיִבְּן מִן עְּדָּן, וְנֹאמֵר אָמֵן.

מי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְּחָק וְיַעֲלְב, הוּא יְבָרַךְ אֶּת בְּל הַפְּחָל הַפְּרוֹשׁ הַזֶּה עם כְּל קְהִלוֹת הַפְּרֶשׁ, הם וּנְשׁיהֶם וּבְנִיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לְהֶם, וּמִי שֶׁמְיַחְדִים בְּתֵּי כְנִסִיּוֹת לְּמְאוֹר, וְיִין לְּקִדּוֹשׁ וּלְהַבְּדְּלָה, וּפִת לְאוֹרְחִים וּצְּדָקָה לְעֲנִים גַּר הוּא יְשַׁבֹּם שְּׁבְרָם, וְיָסִיר מִהֶּם בְּל מַחֲלָה, וְיִרְפָּא לְכָל גּוּפְם, וּיִסְיֹת בְּבְּרָה וְמִי שָׁנוֹתְנִים גַּרְּרָה וְיִסְלַח לְּכָל מִי שָׁעוֹסְקִים בְּצְּרְבִי צִבּוּר בָּאֱמוּנְה. הַקְּרוֹשׁ בְּרוּדְ וְיִסְלַח לְכָל עֲוֹנָם, וְיִשְׁלַח בְּרָכָה וְהַצְּלֶחָה בְּכָל מִּעֲשֵׂה יְּבָל מִיְשַׁיִּם, וְנֹאמֵר אָמֵן.

The first Yekum Purkan, recited in behalf of Babylonian and Palestinian scholars and leaders, was of late amplified by the addition of אודי בכל ארעה ("and that are in all the lands of our diaspora") in order to make the whole passage applicable to our own times (Baer's Siddur, page 229). Curi-

captivity, to the presidents of the colleges and the judges of the towns, to their disciples and the disciples of their disciples, and to all who study the Torah. May the King of the universe bless them, prolong their lives, increase their days and add to their years; may they be saved and delivered from all distress and disease. May our Lord who is in heaven be their help at all times; and let us say, Amen.

When praying in private, omit the following two paragraphs.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision and healthy children who will never neglect the study of the Torah—be granted to this entire congregation, great and small, women and children. May the King of the universe bless you, prolong your lives, increase your days and add to your years; may you be saved and delivered from all distress and disease. May our Lord who is in heaven be your help at all times; and let us sav. Amen.

May he who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation and all other congregations—their wives, their sons and daughters, and all that belongs to them. May he bless those who dedicate synagogues for worship and those who enter therein to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah and those who give food to the transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be he, grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins; may he bless and prosper their work and the work of all Israel their brethren; and let us say, Amen.

ously enough, Yekum Purkan is not included in the Babylonian Siddurim of Amram Gaon and Saadyah Gaon, but is mentioned in Maḥzor Vitry which has come down to us from France. הישי כישי refers to the heads of the semi-annual conventions of the Babylonian scholars which were held during the months of Adar and Elul. The second Yekum Purkan, phrased like the first, is a prayer for the congregation, similar in content to the Hebrew paragraph 'p, which singles out those who contribute toward the maintenance of the synagogue as well as to charity.

JEWISH PRECEPTS

Do not wear an amulet as a charm against evil, but put your implicit trust in God alone.

Accept nothing from others if you can support yourself with the little you have.

Ingratitude is the rankest evil, even with regard to dumb animals.

Do not praise an author in the presence of another author, lest you will be the cause of some faultfinding.

If you are in debt, pay your debts before you contribute to charity.

To forgive is the most beautiful thing a man can do.

Do nothing of which you are likely to be ashamed.

Make peace among people whenever you can.

If you are poor, be thankful for the air you breathe; if you are rich, do not exalt yourself above your poor brother.

Both you and your poor brother came naked into the world and will eventually sleep in the dust together.

Guard yourself against the assaults of envy, which kills sooner than any fatal disease.

You may, however, envy the good qualities of upright men and strive to emulate them.²

When a man constantly points to his own merits by emphasizing the faults of another, he destroys his own good character.

The best wine may escape from a jar through one little hole that has been overlooked.

Conceal in your heart whatever is said in your presence, even when you are not pledged to secrecy.

Do not cast envious eyes on one who has become richer than you; instead, consider the one who has less than you.

Never make an insolent reply to one who has said unpleasant things to you.

¹Sefer Hasidim by Rabbi Judah he-Hasid of Regensburg, who died in 1217. ²Sefer ha-Rokeah by Rabbi Elazar Rokeah, a pupil of Rabbi Judah he-Hasid.

Never weary of making friends; consider a single enemy as one too many.

If you have a faithful friend, do not lose him; he is a precious possession.

You must not fool your friend by false flattery, or by speaking with an insincere heart.

Every night before you go to bed, pardon everyone who has offended you.¹

He who always prefers his own ideas to those of others cannot make progress.

Never be ashamed to learn even from those who seem less important than you.

Be on your guard against putting others to shame by revealing their faults or by giving them humiliating nicknames.

Be open-eyed before the great wonders of nature. Men marvel at the sun's eclipse while failing to notice the daily sunrise.

If you sit next to a person who has a physical defect, refrain from making reference to it.

If someone tells you something you already know, keep quiet until he has finished.

Do not broach the subject of a quarrel that is ended, lest you stir up its smoldering embers.²

Parents are punishable for the corruption of their children. Pay careful attention to the children's health and diet.

To bring up your sons and daughters well, your words should be tender and kind, winning their heart's consent.

Treat all men with respect and amiability. Bring happiness to one another by kindly social relations.

In the hour of judgment, each man is asked: "Have you conducted yourself with friendliness toward your fellow man?"

Let there be no dissension of any kind, but let love and brotherliness reign.³

^{&#}x27;Sefer ha-Musar by Rabbi Judah ibn Kalaaz of Algeria, who lived in the sixteenth century.

²Hanhagah by Rabbi Asher-Rosh (1250-1327), who migrated from Germany to Spain.

³A Letter of Advice by Rabbi Elijah Wilna-Gaon (1720-1797).

MEMORIAL SERVICE

(YIZKOR)

Meditation

O Lord, let me know my end, the number of days that I have left; let me know how short-lived I am. Thou hast made my days no longer than a span; my lifetime is as nothing in thy sight. Every man, at his best, is an empty breath. Man walks about as a mere shadow, making much ado about vanity; he heaps up riches and knows not who will possess them.

What then can I expect, O Lord? My hope is in thee! Save me from all my sins; let me not become an object of reproach. I am unable to speak, I do not open my mouth, for it is thou who hast done it to me. Relieve me from thy stroke, for I may waste underneath thy blows.

Hear my prayer, O Lord, listen to my cry, answer thou my tears; for I am but a guest of thine, a sojourner, like all my fore-fathers. Have mercy upon me that I may recover my strength before I depart to be no more.¹

Responsively

O Lord, thou hast been our shelter in every generation.

From eternity to eternity thou art God.

Thou turnest man to dust, saying: Return, O man.

A thousand years to thee are like a day that passes.

Thou sweepest men away, and they sleep.

They are like grass that grows in the morning.

It flourishes in the morning, and withers in the evening.

The length of our life is seventy years, or eighty.

Our life, filled with sorrow, is soon over and we flit away.

O teach us how to make the most of each day, how to be wise. May thy favor, Lord our God, rest upon us and direct our deeds.

I lift my eyes to the hills; whence will my help come?

¹Psalm 39:5-14.

My help comes from the Lord who made heaven and earth.

He will not let your foot slip; he who keeps you does not slumber.

The Guardian of Israel neither slumbers nor sleeps.

The Lord is your guardian; the Lord is your shelter.

The sun shall never hurt you in the day, nor the moon by night.

The Lord shall keep you from all evil; he shall keep your soul.

The Lord will guard you as you come and go, now and ever.¹

Congregation:

The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.²

Rabbi:

Merciful Father, we lift our hearts up to thee as we recall with tearful tenderness the men and women who are no longer with us in the land of the living. Grant peace of mind to those in our midst who bear deep wounds in their hearts today. May consolation come to them soon. May they find comfort in knowing that death is the wish of some, the relief of many, and the end of all. It places all mortals on the same level. Death separates, but it also unites. It reunites whom it separates. May the memory of our departed inspire us to live nobly and charitably, and to animate with cheerfulness all those who surround us. O Lord, let us all find sustaining hope in thee who hast been our source of strength and comfort throughout the ages. Amen.

¹Psalm 90: 121. ²Psalm 23.

Responsively

יָי, מָה אָדָם וַתִּדְעֵהוּ, בֶּּן־אָנוֹשׁ וַתְּחַשְּׁבֵחוּ. אָדָם לַהֶבֶל דָּמָה, יָמִיו בְּצֵל עוֹבֵר. בַּבְּכֶּר יָצִיץ וְחָלָף, לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ. לִמְנוֹת יָמֵינוּ בֵּן הוֹדַע, וְנָבָא לְבַב חָבְמָה. אַדְ אֵלֹהִים יִפְּדֶּה וַפְּשִׁי מִיֵּר שְׁאוֹל, כִּי יִקְּחֵנִי מֶלָה. בָּלָה שְׁאָרִי וּלְבָבִי, צוּר לְבָבִי וְחֻלְּמִּ שְׁלוֹם. וְיָשֵׁב הָעָפָר עַל הָאָרֵץ בְּשֶׁהָיָה, וְהַלְנִה תְּשׁוֹב אֶל הָאֱלֹהִים אֲשֶׁר וְתָנָה.

In memory of a father:

יִזְפּוֹר אֶּלֹהִים נִשְׁמַת אָבִי מוֹרִי ... שֶׁהְלַךְּ לְעוֹלְמוֹ. בַּעֲבוּר שֶׁאֲנִי נוֹדֵר צְּדָקָה בַּעֲדוֹ, בִּשְׁכַר זֶה, תְּהֵא נַפְּשׁוֹ צְּרוּרְה בִּצְרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיִעֲלָב, שְׁרָה רִבְּקָה רָחֵל וְלֵאָה, וְעִם שְׁאָר צַדִּיקִים וְצִּדְקְנִיוֹת שֶׁבְּנֵן עֵדֵן. אָמֵן.

In memory of a mother:

יִזְפּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרָתִי *... שֶׁהְלְכָה לְעוֹלְמָהּ. בַּעֲבוּר שֶׁאֲנִי נוֹבֵר צְּדְקָה בַּעֲדָהּ, בִּשְׁכֵר זֶה, הְהֵא נַפְּשָׁהּ צְרוּרָה בִּצְרוֹר הַחַיִּים עם נִשְׁמוֹת אַבְרָהָם יִצְּחָק וְיַצֵּלְב, שֶּׂרָה רִבְּקָה רָחֵל וְלֵאָה, וְעִם שְׁאָר צַדִּיקִים וְצִדְקָנִיּוֹת שְׁבְּנַן עֵדֵן. אַמֵן.

הוכרת נספות is an ancient custom mentioned in the Midrash and in Mahzor Vitry, page 173. According to the Kol Bo (an abridgment of the fourteenth century work שום ארחות חים א Rabbi Aaron ha-Kohen of France), the Yizkor service was originally confined to the Day of Atonement in order to stir the

^{*} The name of the deceased is supplied.

Responsively

O Lord, what is man that thou shouldst notice him? What is mortal man that thou shouldst consider him? Man is like a breath; His days are like a passing shadow. He flourishes and grows in the morning: He fades and withers in the evening. O teach us how to number our days, That we may attain a heart of wisdom. Mark the innocent, look upon the upright; For there is a future for the man of peace. Surely God will free me from the grave; He will receive me indeed. My flesh and my heart fail, Yet God is my strength forever. The dust returns to the earth as it was. But the spirit returns to God who gave it.1

In memory of a father:

May God remember the soul of my respected father . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a mother:

May God remember the soul of my respected mother . . . * who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

people to repentance: אדם שוברת לבו של אדם שהוכרת המיתה שהוכרת המיתה לפי שהוכרת המיתה שהוכרת לבו של אדם במניעה יצרו

In order not to disturb the participants in the memorial service, it is customary to send out those whose parents are still alive.

¹Psalms 144:3-4; 90:6,12; 37:37; 49:16; 73:26; Ecclesiastes 12:7.

^{*}The name of the deceased is supplied.

In memory of a husband:

יִזְכּוֹר אֵלֹהִים נִשִּׁמַת בַּעִלִי הַיָּקֵר *. . . * שָׁהַלַךְּ לְעוֹלֶמוֹּ. בַּעֲבוּר שֶׁאֲנִי נוֹדֶרֶת צְּדָקָה בַּעֲדוֹ, בִּשְׂכַר זֶה, תְּהֵא נַפְּשׁוֹ צָרוּרָה בִּצָרוֹר הַחַיִּים עם נִשָּׁמוֹת אֵבְרָהָם יִצִחָק וִיַעַקֹב, שֶּׁרָה רִבְּקָה רָחֵל וְלֵאָה, וְעִם שְׁאָר צַדִּיקִים וְצִּדְקָנִיּוֹת שֶׁבְּנַן תבן. אַמוֹן.

In memory of a wife:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיָּקֶרָה *... שֶׁהָלְכָה לְעוֹלֶמָה. בַּאֲבוּר שֶׁאֲנִי נוֹבֵר צְרָקָה בַּאֲרָה, בִּשְׂכַר זֶה, תִהא נַפְשָׁה צרוּרָה בִּצָרוֹר הַחַיִּים עם וִשָּׁמוֹת אַבְרָהָם יִצְחָק וַיַעַקֹב, שָּׁבָר רִבְּקָה רָחֵל וְלֵאָה, וְעִם שְׁאֶר צַּדִּיקִים וְצִּדְקָנִיוֹת שֶׁבְּנַן מבוי אַכווי

In memory of Jewish martyrs:

יִזְכּוֹר אֱלֹהִים נִשְׁמוֹת הַקּרוֹשִׁים וְהַשְּהוֹרִים שֶׁנֶהֶרְגוּ, שָׁנִשָּׁחַטוּ וִשִּׁנִשִּׁרְפוּ, וִשִּׁנִּטִבְּעוּ וִשְׁנַחַנְקוּ עַל קדוש הַשָּׁם. בַּעַבוּר שַׁנּוֹדְרִים צִדָּקָה בָּעַד הַזְבֶּרַת נִשְׁמוֹתֵיהֵם, בִּשָּׂבַר זָה, תִּהְיֵינָה נַפִשׁוֹתִיהֶם צָרוּרוֹת בָּצִרוֹר הַחַיִּים עם נִשְׁמוֹת אַבְרָהָם יִצְחֶק וְיַעֲלָב, שֶּׂרָה רִבְּקָה רָחֵל וְלֵאָה, וְעִם שְׁאָר צַּדִּיקִים וִצִּדְקַנִיּוֹת שַׁבְּנַן עֲדֶן, וִנֹאמַר אָמֵן.

For a man:

אָל מָלֵא רַחֲמִים, שׁוֹבֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת בַּנְפִי הַשְּׁכִינָה. בִּמַעַלוֹת קרוֹשִׁים וּטָהוֹרִים בִּוְחַר הָרָקִיעַ מַזְהִירִים, אָת נִשָּׁמַת ***.. שַּׁהָלַךְּ לְעוֹלֻמוֹ. בַּעַבוּר שֵׁנָּדְרוּ אָרָקָה בְּעַר הַוְבָּרַת נִשְׁמָתוֹ, בְּגַן עֵבֶן חְהֵא מְנוּחָתוֹ. לֶבֵן בְּעַל הָרַחֲמִים יַסְתִּירָהוּ בִּסָתֵר בִּנָפָיו לְעוֹלָמִים, וִיצִרוֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמָתוֹ. יָיָ הוּא נַחֲלֶתוֹ; וְיָנְוּחַ עַל מִשְׁבָּבוֹ בְּשָׁלוֹם, וָנֹאמַר אָמֵן. * The name of the deceased is supplied.

In memory of a husband:

May God remember the soul of my beloved husband . . . * who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a wife:

May God remember the soul of my beloved wife . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of Jewish martyrs:

May God remember the souls of the saintly martyrs who have been slaughtered, burned, drowned or strangled for their loyalty to God. We pledge charity in their memory and pray that their souls be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise; and let us say, Amen.

For a man:

Merciful God in heaven, grant perfect repose to the soul of ... * who has passed to his eternal habitation; may he be under thy divine wings among the holy and pure who shine bright as the sky; may his place of rest be in paradise. Merciful One, O keep his soul forever alive under thy protective wings. The Lord being his heritage, may he rest in peace; and let us say, Amen.

אל הרחמים, אל הרחמים, the most soulful of the memorial prayers, is recited aloud. Twenty-two versions of אל מלא רחמים are listed in Davidson's Thesaurus of Mediaeval Hebrew Poetry. The traditional reading המצא מנוחה... את נשמח is correct on the basis of Job 34:11; 37:13.

^{*} The name of the deceased is supplied.

For a woman:

אָל מָלֵא רַחֲמִים, שּוֹבֵן בַּמְּרוֹמִים, הַמְצֵא מְנוּיחָה נְכוֹנְה מַחְתּרִים בְּשָׁכִינָה, בְּמַצֵּלוֹת קְרוֹשִׁים וּמְחוֹרִים בְּּוֹהֵר הָרָקִיע מַזְּהִירִים, אֶת נִשְׁמַת **... שָׁהָלְכָה לְעוֹלְמָה. בַּעֲבוּר שֶׁנְּדְרוּ צְּרָקָה בְּעַד חַזְּבְרַת נִשְּׁמָתְה, בְּנֵן עֵבֶן הְהָא מְנוּחָתָה. לְבֵן בַּעַל הַחַיִּים צָסְתִּירֶהְ בְּסֵתֶר בְּנָפִיו לְעוֹלְמִים, וְיִצְרוֹר בּצְרוֹר הַמִּיר אָמֵן.

Congregation:

אַב הָרַחֲמִים, שׁוֹבֵן מְרוֹמִים, בְּרַחֲמִיו הְשָׁצוּמִים, הוֹא יִפְּלֵּר בְּרַחֲמִים הַחָּסִידִים וְהַוְּשֶׁרִים וְהַהְּמִימִים, קְהָלֹּוֹת הַעָּבוּ יִּפְּלָר בְּרַחֲמִים הַחֲסִידִים וְהַוְּשֶׁרִים וְהַהְּמִימִים, קְהִלּוֹת הַקּבֶּשׁ שְׁפְּלְר בְּרַחֲמִים הַחְסִידִים וְהַוְּשֶׁרִם וְהַנְּמִימִים, קְהִלְּנִת בְּקּשָׁת הַשִּׁם, הַנְּצֶּבְּיוֹת נְּבְּרוּ, לַעֲשׁוֹת וְבָּעוֹ עוֹלָם, וְיִנְלְם נִקְמַת הַם עֲלְּוֹי וֹהְשָׁפוּף, כַּבְּתוּב בְּתוֹרַת עַמֹּוֹ, בִּי הַבְּעָרִיוֹ עִּבְּרִיוֹ עִּבְּרִיוֹ הַשְּׁפוּף, בַּבְּתוּב בְּתוֹרַת מַשְּׁה אִשׁ הַאָּלְהִים: הַרְּנְינוּ גוֹיִם עַמּוֹ, בִּי דֵם עֲבְרָיוֹ יִקּוֹם, וְנָבְּי תִּבְּבְּיוֹ וְעַל יְבִי עֲבְרֵיוֹ יִקּוֹם, וְבָּבְּיוֹת בְּעָבְרִיוֹ הַשְּּבְרִיוֹ הַשְּּבְרִיוֹ הַשְּּבְרִיוֹ וְעַל יְבִי עֲבְרֶיוֹ הַבְּבְּיִים בְּעִבְּרִיוֹ הַבְּבְּיוֹת עֲמִוֹ וְנִים בְּאָבִיוֹ הַבְּבְּיִיוֹ הַבְּבְּיוֹת עְמִּוֹ בְּבְּרִיוֹ הַשְּׁבְּרִיוֹ הַשְּבְרִיוֹ הַשְּבְּרִיוֹ הַשְּבְּרִיוֹ הַבְּבְּיוֹת וְעַל יְבִי עֲבְרִיוֹ הַבְּבְּיוֹת וְעָל יְבִי עְבְּבְיוֹ הַבְּבְּיוֹם עֲבְּרִיוֹ הַשְּבְּבִייך הַשְּבְּרִים בְּעִבְּרִין הַבְּבְּבִיין הַבְּבְּבִּיים בְּעִבְּרִין הַלְּבָּבְיוֹ הַשְּבְּבִיין הַשְּבְּרִים בְּעִבְּיוֹם בְּעִבְּיוֹ הַלְּעָבְיוֹ הִבְּבְּבִין הְאוֹמֵת בְּבְּבִייף הַשְּבְּבוּיוֹ הַשְּבְּבוֹים וְשִבּבּיוֹם מְשִׁבְּיוֹם מְעִבְּיוֹם בְּעִבְּיוֹם בְּעִבְּתִית בְּבְּבִּיוֹ הְאמֵבת בְּבְּרִים בְּעבִּעְם בְּבְּבִין הִיבְּעִם בְּעִבְּע בִּבְּבִּים בְּעִבְּים בְּבְּבִים בְּבִּבְּיוֹם בְּעִבְּים בְּבִּבְּיוֹם בְּעִבְּים בְּבִּבְּיוֹם בְּעִבְּיִם בְּעִבְּיִם בְּעִבְּיִם בְּבִּבְּיִים בְּיבְבִים בְּבִּבְּיוֹם בְּבִּים בְּבִּבְיוֹם בְּעִבּים בְּבִּבְיוֹם בְּעִבְּיוֹם בְּעִבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְּים בְּבִּבְים בְּבְּבִּבְים בְּבִּבְים בְּבִים בְּיבִים בְּשִׁבּים בְּבְּבִים בְּבְבִּים בְּבְּבִּבּים בְּבְּבִּבְים בְּבְּבְיבוּ בְּבְּבְּים בְּבְּבְּבִּים בְּבְּבְבּים בְּבְּבּבוּ בְּבְים בְּבִּבּים בְּבְּבּבּבּים בְּבְּבְבְּים בְּבְּבְּבּבּים בְּבְּבְבּבּים בְּבְּבְּבְבְּבּים בְּבְּבְבְּבְבּבּבְּבְבְּבְּבּבוּ בְּבְיבְים בְּבְּבְבְים בְּבְבְּבְבוּ בְּבְּבְבּבוּ בְּבְבְבְים בְּבְבְּב

אב הרחמים was probably composed during the first Crusade in 1096, when many Jewish communities were destroyed. Speaking of the Hebrew elegies

^{*}The name of the deceased is supplied.

For a woman:

Merciful God in heaven, grant perfect repose to the soul of . . . * who has passed to her eternal habitation; may she be under thy divine wings among the holy and pure who shine bright as the sky; may her place of rest be in paradise. Merciful One, O keep her soul forever alive under thy protective wings. The Lord being her heritage, may she rest in peace; and let us say, Amen.

Congregation:

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world: may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people." And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion." And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."

occasioned by the medieval persecutions, Zunz writes: "If there are ranks in suffering, Israel takes precedence of all the nations . . . if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy . . . in which the poets and the actors were also the heroes?"

^{*} The name of the deceased is supplied.

JEWISH DESTINY

As a people whose chief possession is the Torah, it is our task, by the ways of our life, to be a light-giving force in the moral ascent of mankind. This may be the primary purpose of our dispersion among the nations of the earth, that the whole world may learn the beneficence of the Torah and its lofty principles of human conduct. To be sure, the community of Israel itself has not attained as yet to the perfection of character which it is destined to reach; but when placed side by side with other existing groups, it may well represent a large measure of goodness and uprightness.

Exposed as we are to many alien influences, we cannot hope to expedite the process of our spiritual transformation. Yet we must not despair. The love God has for his people can never be extinguished. God has not forsaken us; we have forsaken him. We need but return unto him to have his love restored to us. We dare not become the slaves of greed and pleasure. Our present task is to cultivate a love for the simple life, that we may be free for the study of God's Torah and the faithful performance of our religious duties.

What is man in this God-filled world? Is he not a creature of God? Should he not also be a servant of God? The universe serves God; is it conceivable that man should serve only himself? Man's life should be devoted to the fulfillment of the divine will by making full use of his wealth and his faculties. The heart, which is the source of all action, is capable of embracing all beings in affection and love. The purpose of divine worship is to acknowledge our duties and to cleanse our minds and hearts.

The Bible calls Israel God's own people, but that does not imply Israel's exclusive possession of divine love and favor; on the contrary, it means that God has exclusive claim to Israel's service. The most cherished ideal of Israel is universal brotherhood. Our prayers frequently contain supplications for the speedy realization of this goal.

Why conceal the fact that you are a Jew? Be a real Jew, obeying the law of justice and love, and you will be respected. Be just, truthful and loving to all, as the Torah teaches you. Give

¹Akedath Yitzhak by Rabbi Isaak Arama of fifteenth century Spain who, after the expulsion from Spain, settled in Naples, where he died in 1494.

food to the hungry and clothes to the naked; comfort those who mourn and care for the sick; give counsel and help to all in sorrow and need.

Pride makes a man careless and carefree. We should strive to attain modesty and humility. The humility of Moses made him the greatest man. The fruit of such humility is loving devotion to others, which demands nothing for itself but finds satisfaction in furthering the welfare of men. We were created to help and preserve, to teach and spread happiness.

Compassion is a heavenly voice proclaiming the bond of unity which embraces all men as children of the Only One. We must not suppress this feeling of mercy, especially in regard to our suffering brothers and sisters. We must not silence the admonishing voice of duty within us, or the emotions of mercy and compassion will gradually disappear from our hearts, which will turn into stone, responding no longer to the voice of God. We are not entitled to joy so long as a brother suffers at our side. True compassion results in the quiet strength which leads to active help and support.

Judaism must shape life. Life must never be permitted to shape Judaism. During the long centuries, Judaism was the sole voice of protest against a pagan world. God told Abraham, the first Jew, to defy the world by not being up to date. In the midst of the most cultured nations of his time, Abraham walked alone—with God. Alone, and a heart full of modesty, kindness, allembracing mercy and love for all, for the most degenerate men of his time, the men of Sodom. Ever since, Judaism pursues its lonely course through history.

Even in the darkest periods of his history, the persecuted Jew appeared three times daily before his God and derived infinite comfort from the hope that the Only One would implant the lofty ideals of justice and peace in every human heart. The more firmly the Jew stands on the rock of his Judaism and the more conscious he becomes of his Jewish destiny, the more he will be inclined to absorb all knowledge that truly conforms to Jewish truths.¹

¹Ninteen Letters and Precepts of Jewish Living by Rabbi Samson Raphael Hirsch (1808-1888), who was the champion of Jewish orthodoxy in Germany.

PRAYER AND DEVOTION

You shall call me, and I will answer you; You shall pray to me, and I will listen to you.

You shall seek me, and you will find me; When you seek me sincerely I will reveal myself to you.

Worship the Lord in holy array, Tremble before him all the earth.

The Lord is near to all who call upon him, To all who call upon him sincerely.

He fulfills the desire of those who revere him; He hears their prayer and saves them.

Gracious and merciful is the Lord, Slow to anger and of great kindness.

The Lord is good to all; His mercy is over all his works.

The Lord upholds all who fall, And raises all who are bowed down.

Learn to know the God of your fathers; Serve him with a perfect heart and a willing mind.

The Lord searches all hearts; He knows all that passes in the mind.

If you seek him, he will be found by you; But if you forsake him, he will abandon you forever.

Do not make your prayer mere routine, But a plea for mercy and grace before your God.

Prayer without devotion is not prayer; One's thoughts must not wander off when praying.¹

¹ From Bible and Talmud.

MODESTY AND KINDLINESS

Where words abound, sin is not wanting; He who controls his tongue is a wise man.

Whatever an evil man fears will befall him; The desire of the righteous will be granted.

A kind man does good to himself; A cruel man does himself harm.

A fool is sure his own way is right; A wise man will listen to advice.

A man of quick temper acts foolishly; But a man of discretion is patient.

A gentle answer turns away wrath; But harsh words stir up anger.

He who returns evil for good, Evil will never leave his house.

A happy heart helps and heals; A broken spirit dries up the bones.

Even a fool is counted wise if he keeps silent; With closed lips he is thought intelligent.

A good name is a better choice than great riches; A good reputation is more than silver and gold.

If your enemy is hungry, give him food; Give him water if he is thirsty.

You see a man wise in his own eyes— More hope for a fool than for him.

The door turns on its hinges, And the lazy man upon his back.

Whoever digs a pit shall fall into it; The stone a man sets rolling rebounds upon himself.

Let others praise you, not yourself; Not your own lips, but someone else.

> Happy the man who lives in fear of sin; Reckless men will come to grief.¹

¹From the Book of Proverbs.

אַשָּׁרֵי יוֹשָׁבֵי בֵיתֶּךְּ; עוֹד יְהַלְלִּוּדְּ פֶּלָה. אַשְּׁרֵי הָעָם שֶׁבָּבָה לוֹּ; אַשְׁרֵי הָעָם שֵׁייַ, אֱלֹהַיוֹ.

תהלים קמה

שִׁהַלָּה לְדָוִר

מַלְכוּתִקּקּ, מֵּלְכוּת בַּפֶּלִּם, וַזִּצֵּךְ לְכֵּל הַפִּפִּפִּם.
מִלְכוּתִּךְ יִיָּ וִּמְלָכוּת בָּל עַלְמִים, וּמֶמְשֵׁלְתִּדְ בַּבְּל וִנֶּה, נַבְּלְלָה שִׁמְדּ לְעוֹלְם נָעֶר.
בּוֹר לְבוֹר יְשַׁבָּח מַעֲשֶׂיף, וַנְבִּירְתְּיף יִבְּנִירוּ.
מָוֹב יְיָ לְבִּל מְאֹר, וְּנְבְלְתֹּדְ יִבְּנִירוּ.
מִוֹב יְיָ לַבִּל מִאָר, וְנְבְלְתִּדְ יְבְנִירוּ.
מִוֹב יְיָ לַבִּל מִעֲשֶׂיף, וַחַסִירֶיף יְבְּנִירוּ.
מִוֹב יְיָ לַבִּל מִעֲשֶׁיף, וַחַסִירֵיף יְבְּנְיכוּ.
מִוֹב יְיִ לָבֹּל חָנִבְּיוֹ עַל בְּל מַעֲשֶׁיִרוּ.
מִוֹב יְיִ לָבֹּל חָנִבְּיוֹ עַל בְּל מַעֲשֶׁיִרוּ.
מִוֹבְרוּת בְּבוֹר מִּנְיִם מִּעְשֶׁיף, וַבְּרְלִיוּך יְבְּבוֹר.
מִלְכוּתוֹ.
מִוֹב יְיִ לְבִּל הַנִּבְּיִים, וְזוֹלֵקף לְבָל הַנְּבִּיִּה.
מִלְכוּתוֹ.
מִלְבוֹת בְּבִּר הַנִּבְּיִם, וְזוֹלֵקף לְבָּל הַבְּבִּיִּם.

אפירי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word אשרי three times. Ashre is recited twice in the morning service and once in the afternoon service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all creation. It is an acrostic psalm, the successive lines beginning with the letters of the Hebrew alphabet taken in order. However, the letter num is missing. The alphabetic arrangement is probably intended as an aid to memory.

Happy are those who dwell in thy house; They are ever praising thee. Happy the people that is so situated; Happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King. And bless thy name forever and ever. Every day I bless thee. And praise thy name forever and ever. Great is the Lord and most worthy of praise: His greatness is unsearchable. One generation to another praises thy works; They recount thy mighty acts. On the splendor of thy glorious majesty And on thy wondrous deeds I meditate. They speak of thy awe-inspiring might, And I tell of thy greatness. They spread the fame of thy great goodness, And sing of thy righteousness. Gracious and merciful is the Lord, Slow to anger and of great kindness. The Lord is good to all. And his compassion is over all his works. All thy works praise thee, O Lord. And thy faithful followers bless thee. They speak of thy glorious kingdom, And talk of thy might. To let men know thy mighty deeds. And the glorious splendor of thy kingdom. Thy kingdom is a kingdom of all ages, And thy dominion is for all generations. The Lord upholds all who fall, And raises all who are bowed down.

¹ Psalms 84:5; 144:15.

עיני כֹל אֵלֶיף יְשַּׁבֵּרוּ, וְאַתָּה נוֹתֵן לְהֶם אֶת אָכְלֶם בְּעִתּוֹ. פּוֹתֵם אֶת יָדֶף, וּמַשְּׁבִיעַ לְכָל חֵי רָצוֹן.

צַדִּיק יָיָ בְּכָל דְרָכִיו, וְחָסִיד בְּכָל מַעֲשָׁיו.

קָרוֹב יְיָ לְכָל לֹרְאָיו, לְבֹל אֲשֶׁר יִקְרָאֻהוּ בָאֱטֶת.

ָרצוֹן יְרַאָּיו יַעֲשֶׂה, וְאָת שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעִם.

שומר ין אֶת כָּל אֹהַבִּיו, וְאֵת כָּל הָרְשִׁעִים וַשְׁמִיר.

תְּהַלֵּת יְיָ יְדַבֶּּר־פִּי; וִיבְרֵף כָּל בְּשָׂר שֵׁם קְּרְשׁוֹ לְעוֹלֶם וָעֶד. וַאֵּנְחָנוּ נָבָרָף יָה מֵעַתָּה וָעַד עוֹלֶם; הַלְלוּיָה.

The Reader takes the Torah and says:

יָהַלְלוּ אָת שֵׁם יְיָ, כִּי נִשְׂנְב שְׁמוֹ לְבַדּוֹ–

Congregation:

הוֹדוֹ עַל אֶרֶץ וְשָׁנְוִים. וַיֵּרֶם קֶרֶן לְעַמּוֹ, תְּהַלֶּה לְכָל חַסִידִיוּ, לִבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ; הַלְלוּיָה.

On Sabbath:

תהלים כט

מִזְמוֹר לְדָוִד. חָבוּ לֵיָי, בְּנֵי אֵלִים, חָבוּ לַיִּי בְּבוֹד וְעוֹ.

חָבוּ לַיִּ בְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיִי בְּהַדְרַת לְּבָשׁ. קוֹל יְיָ עַל

הַמְּיִם, אֵּל הַבְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיִי בְּהַדְרַת לְבָשׁ. קוֹל יְיָ עַל

קֹהַבוֹת אֵשׁ. קוֹל יְיָ שָׁבֵר אֲלְזִים, וַיְשַׁבֵּר יְיָ אֶת אַרְזִי הַלְּבְנוֹן.

נִירְקִידִם בְּמוֹ עֵנֶל, לְבָנוֹן וְשִׁרְיוֹן בְּמוֹ בֶּן־רְאָמִים. קוֹל יְיָ הֹצֵב

לַהַבוֹת אַשׁ. קוֹל יְיָ יָחִיל מִּדְבָּר, יָחִיל יִיְ מִדְבַּר קְבִשׁ. קוֹל יְיָ

יְחוֹלֵל אַיָּלוֹת, וַיְּחֲשֹׁף יְעָרוֹת, וּבְהֵיכְלוֹ בְּלוֹ אַמֵּר בְּבוֹד. יְיָ

ואנחנו נברך is added from Psalm 115:18 so that אשרי may end with Halleluyah.

Praise the Lord!

The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.

'We will bless the Lord henceforth and forever.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

**Congregation:*

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the people near to him. Praise the Lord!²

On Sabbath:

Psalm 29

A psalm of David. Give to the Lord, heavenly beings, give to the Lord honor and glory. Give to the Lord the glory due to his name; worship the Lord in holy array. The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters. The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon. He makes Lebanon and Sirion leap like a calf, like a wild ox. The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble. The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory." The Lord sat enthroned at the

¹ Psalm 115:18 2 Psalm 148:13-14

אָת עַמּוֹ בַשָּׁלוֹם. לַפַּבּוּל יָשָׁב, וַיְּשֶׁב יְיָ טֶּלֶךְ לְעוֹלֶם. יְיָ עֹז לְעַמּוֹ יִתּן, יְיִ יְבְרַדְ

On weekday:

תהלים כד

לְדָנִד מִזְמוֹר. לַיִּי הָאָרֶץ וּמְלוֹאָה, תֵּבֵל וְיְשְׁבֵי בָּה. כִּי הוּא על נַמִּים יְסָדָה, וְעַל נְהָרוֹת יְכוֹּנְנָה, מִּי נַצְּלֶה בְּהַר יְיָ, וּמִי יָסְוּם בִּמְּקוֹם קָדְשׁוֹ. נְּקִי כַפִּים וּכַר לַבְב, אֲשֶׁר לֹא נְשָׁא לַשְּׁוְא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה. יִשָּׁא בְרָכָה מֵאָת יְיָ, וּצְּדְקָה מֵאֱלֹהֵי יִשְׁעוֹ. זָה דּוֹר דּּרְשְׁיוּ, מְבַקְשֵׁי פְּנֵידְ, יְיָבְלֹא מֶלֶדְ הַבְּבוֹד. מִי זָה רָאשִׁיכֶם, וְהְנָשְׂאוּ פִּתְחֵי עוֹלְם, וְיָבֹא מֶלֶדְ הַכְּבוֹד. מִי הוּא זָה בְאשִׁיכֶם, וּשְׁאוּ פִּתְחֵי עוֹלְם, וְיָבֹא מֶלֶדְ הַכְּבוֹד. מִי הוּא זָה מֶלֶךְ הַכָּבוֹד, יִי צִבְאוֹת הוּא מֵלֵדְ הַכָּבוֹד, מַלֶה.

While the Torah is being placed in the ark:

וּבְנָחֹה יֹאמֵר: שׁוּבָה, וְיָ, רְבְבוֹת אַלְפֵּי יִשְּׂרָאֵל. קּוּמָה יְיָ לְמְנוּחָתֶךְ, אַתָּה וַאֲרוֹן עֻזֶּך. פֹֹהַנֶּיף יִלְבְּשׁוּ צֶּדֶק, וַחַסִּידְיוּך יְרַנְנוּ. בַּצְבוּר דְּוָר עַבְדֶּךְ, אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךְ. כִּי לֻקַח טוֹב וְתֹמְכֵיהָ מְאָשֶׁר. דְּרָכֵיהָ דַּרְכֵי לְעַם, וְכָל וְתִיבוֹתֶיהָ שֶׁלוֹם. הַשִּׁיבֵנוּ יְיָ אֵלֶיךָ, וְנְשִׁיבָה; חַבִּשׁ יָמֵינוּ בְּקָרֵם.

שאר שערים ראשיכם The ancient gates of Zion are poetically called on to raise their heads, in token of reverence to God. Different parts of this psalm were sung by different choirs at the time when David brought the ark to Mount Zion.

מלה marks a pause or a transition between one thought and another. It calls forth changes in the orchestral music corresponding to the ideas, and cessation of music or hushed music. The last four verses of Psalm 24 describe

flood; the Lord remains King forever. The Lord will give strength to his people; the Lord will bless his people with peace.

On weekday: Psalm 24

A psalm of David. The earth and its fullness belong to the Lord, the entire world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old."

the holy ark, "which is called by the name of the Lord," as standing outside the gates. The gatekeepers are summoned to open the gates high and wide in order that the holy ark, the symbol of God's majesty, may enter.

¹ Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21.

TORAH AND MITZVOTH

The reason for a divine command is clear whenever it directly tends to remove injustice or to teach good conduct that furthers the welfare of society. No one can be in doubt as to why we are forbidden to kill or to steal, or why we are commanded to love one another. There are, however, precepts which do not seem to have any influence upon the state or the family. Yet all these laws do have some bearing either upon the improvement of society or the teaching of good morals.

Intemperance disturbs the social order and the economy of the family. By yielding to lust a man loses his intellectual energy, injures his health, and perishes before his time. God has therefore given us commandments which prevent excessive desire and lust. Cleanliness in body and dress is included among the various aims of the Torah, but only if it is associated with purity of action.

The mitzvoth are divided into two classes: those that concern the relation between man and God, and those that concern the relation between man and man. The laws concerning the relation of man to God tend to improve the moral condition of mankind, though they do not directly prevent man from injuring his fellow man.

The object of the Sabbath requires no explanation. One-seventh of the life of every man passes thus in comfort and rest from trouble and exertion. The Sabbath effects this in addition to perpetuating the great doctrine of the creation. The object of fasting on the Day of Atonement is evident. Fasting creates a sense of repentance. Yom Kippur occurs on the day when Moses came down from Mount Sinai with the second tablets of the commandments and announced to the people the divine pardon of their great sin. This day was therefore designated forever as a day of repentance and true worship.

Other holy days are designated for rejoicing and pleasant gathering. The reason for the Passover is well known. The Feast of Weeks is the anniversary of the revelation on Mount Sinai. In order to emphasize the importance of this day, we count the fortynine days between Passover and Shavuoth, just as one who expects his most intimate friend, on a certain day, counts the days and even the hours.

Rosh Hashanah is a day of repentance in preparation for Yom Kippur, the day of the fast. Sukkoth, a festival of rejoicing and gladness, is kept for seven days in the autumn after the ingathering of the crops. During this season it is possible to dwell in tents, as there is neither great heat nor troublesome rain. Passover teaches us to remember the miracles which God performed in Egypt. Sukkoth reminds us of the miracles performed in the wilderness. The moral lesson derived from these feasts is this: man ought to remember his bad times in his time of prosperity. This will move him to thank God repeatedly and to lead a modest life.

The food which the Torah forbids to eat is unwholesome. Blood is indigestible and harmful as food, and so is the meat of an animal that has died a natural death (nevelah). A diseased animal (terefah) is close to becoming nevelah, hence harmful and forbidden. The best meat comes from animals that are permitted to be used as food.

It is impossible for man to be entirely free from error and sin. If we were convinced that our ways cannot be corrected, we would forever continue in our errors. Our belief in the efficacy of repentance causes us to improve and become even better than we were before we sinned.¹

Cultivate the habit of goodness, for habit becomes second nature. Do not be ashamed to ask questions, but see that you do so at the right moment. Ponder every word before you speak, for it cannot be recalled. Speak gently and without haste; use refined language; let your speech be clear and to the point.

Love truth and justice; hate falsehood and injustice. Stand behind your promises; disdain mental reservation, trickery and evasion. Be compassionate to the poor and the sorrowing. Avoid those who love friction; if your relatives like to stir up strife, act like a stranger to them. There is no ornament as beautiful as meekness. God bestowed the faculty of speech on man that he might learn and teach, and it would be ungrateful of man to turn this gift into an instrument for evil.²

Guide for the Perplexed by Moses Maimonides (1135-1204).
Gates of Instruction, attributed to Moses Maimonides.

הַפִּלָה לְשְׁלִיחַ צִבּוּר

הְנְּנִי הֻעָּנִי מִמְעַשׁ, נְרְעָשׁ וְנִפְּחָר מִפְּחַר יוֹשֶׁב הְּהָלּוֹת יִשְׂרָאֵל, בְּאתִי לַעֲמֹר וּלְהַהְחַנֵּן לְפְנֵיךּ עֵל עַמְּדּ יִשְׂרָאֵל מְשְׁרָ הְּלְהַרְּחַנֵּן לְפְנֵיךּ עֵל עַמְּדּ יִשְׂרָאֵל מְשְׁרָ הְּלְהַרְּחָנֵן לְפְנֵיךּ עֵל עַמְּדּ יִשְׂרָאֵל מִמְּדּ, אֱלֹהֵי צִּלְהָי יִשְׂרָאֵל, שַׁדִּי אָיוֹם וְנוֹרָא, הֲהֵה נָא מַצְּלְיחַ הַחִּמִּן הְבָּשְׁעִי, וְאֵל תַּפְשָׁעִי, וְאֵל תַּפְשָׁעִי, וְאֵל תַּפְשָׁעִי, וְאֵל תַּפְשָׁעִי, וְאֵל תַּפְשָׁעִי, וְאֵל הַבְּיִנְיוֹ הָבְּיִ שִׁנִּם בְּעֲמִים בְּקְמֹּה בִּפְשְׁעִי, וְאֵל הְּחָבְיִבם בַּעֲוֹנוֹתִי, כִּי חוֹמֵא בְּרִיּתְ בְּשְּׁשְׁוֹן וּלְשָׁמְּרִ בְּבְּשְׁעֵי, וְמִל בְּבְּעָת עִם הַבְּּרִילוֹת. בְּיִ חוֹמֵא בְּוֹנִיתְי, בְּשְׁטְוֹן לְבָל הַשְּׁעִיתְרָב בְּנְעַת עִם הַבְּרִילוֹת. וְמָלוֹן נְעִים, וּמְעֹלְב בְּרְעַת עִם הַבְּרִילוֹת. וְמְלִיךְ הַבְּיִם בְּעֲוֹנוֹתִי, בְּיִחוֹת הְבְּבְּהֹי וְמִבְּלְהְי, בְּבְּשְׁעִי, בְּהָב בְּעְנוֹן וְלְשִׁלוֹם, וְמְבְּלִוֹל נְעִים, וְּמְלְּהְרָב בְּרְעַת עִם הַבְּּרִילוֹת. וְבְּבְּרִיתוֹ הְבְּבְּיִם בְּבְּבְתוֹי בְּבְּבְיתוֹ הְבְּבְּיתוֹי בְּבְּבְיתוֹ הְבְּבְּיתוֹן בְּבְיתוֹים וְּבְבְּבְּר בְּשְּׁטְוֹן וְבְבְּל וַשְּׁמְחָה, בְּבְּבְיתוֹים וְּבְנִילִים הְּבָּבְיתוֹ הְבְּבְיתוֹים הְּבְבְּיתוֹים הְּבְבְּיתוֹ בְּבְּבְיתוֹן בְּבְּיתוֹים הְבְּבְּתוֹים הְּבְבְּתוֹים הְבְבְּבְיתוֹ הְבְּבְיתוֹים הְבְבָּבְיתוֹ בְּבְּיתְיוֹים הְּבְבְּיתוֹים הְּבְבְּעִיתְם הְבְּבְּיתוֹים הְבִּיתְם הְבִּילִים הְיִים וְלְשִׁלוֹם. הָבְּבְּיתוֹים הְּבְּבְיתוֹים הְבִילְיוֹים הְבִּבְיתוֹים הְּבְּבְיתוֹים הְּבְּבְיתוֹים הְבִּבְיתוֹים הִינְיִים בְּנִינִים וּיִבְּיִים הְיִבְּישְׁתְּיִים הְּבִּבְּיתוֹים הְּבְּבְיתוֹים הְיִבְּיִים בְּבִּיתוֹים הְּבְּבְיתוֹים הְּבְּבְיבְיוֹים בְּבְּבְיתוֹים הְּבְּבְיתוֹים הְבְּבְּבְיתוֹים בְּבְיבְיתוֹים בְּבְּבְיוֹים בְּבְּבְיוֹים בְּעִיבְיוֹים בְּבְיבְיוֹים בְּבְּבְיוֹם בְּבְיבְיוֹים בְּבְיוֹים בְּבְּבְיוֹים בְּבְּבְיוֹים בְּבְיוֹים בְּבְבְּבְיוֹים בְּבְּבְיוֹים בְּבְּבְּבְיוֹים בְּבְּבְיוֹים בְּבְּבְּבְיוֹים בְּבְּבְיוֹים בְּבְּבְיוֹם בְּבְּבְיוֹים בְּבְיוֹים וּבְיוֹבְיוֹים בְּבְּבְיוֹים בְּבְּבְיוֹים בְּבְּבְיוֹים בְ

ויהי רְצוֹן מִלְּפְנֵיהּ, יְיָ, אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַצֵּלְב, הָאֵל הַנְּבוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, אֶהְנֶה אֲשֶׁר אָהְנִה, שֶׁפֶּל הַבּּרִים שֶׁהֵם מַעֲלֵי תְפְלוֹת יָבְיאוּ תְפִּלְתִי לְפְנֵי כִּפֵּא הַבְּלְאָכִים שְׁהַם מַעֲלֵי תְפְלוֹת יָבְיאוּ תְפִּלְתִי לְפְנֵי כִּפֵּא הַבְּיֹרִים, וְבַעֲבוּר כְּבוֹר שִׁמְהַ הַנְּרִיל וְהַנּוֹרָא, הַבְּעֲבוּר כְּבוֹר שִׁמְהַ הַנְּרִיל וְהַנּוֹרָא, הַבְּעֲבוּר כְּבוֹר שִׁמְהַ הַנְּרִוֹל וְהַנּוֹרָא, שׁמְתַ תְּפְלֵת עַמְּדְּ יִשְּׁרִים, וּבַעֲבוּר כְּבוֹר שִׁמְהְ הַנְּרִוֹל וְהַנּוֹרָא, שׁמְתַ תְּפְלֵת עַמְּדְ יִשְּרְאל בְּרַחֲמִים. בְּרוּהְ אַתְּה שׁמְתַ תְּפְלָּת.

הני ממעש, the Reader's meditation before the recital of Musaf, is of unknown authorship. It contains the petition that God accept the prayers on behalf of the congregation and prevent Satan from causing evil.

READER'S MEDITATION

Poor in worthy deeds, I am horribly frightened in thy presence, who art enthroned and receiving praise from Israel. I have come to plead before thee on behalf of thy people Israel, who have made me messenger though I am not deserving nor qualified for the task. Hence I beseech thee, God of Abraham and Isaac and Jacob, O Lord, merciful and gracious God of Israel, almighty and revered One, make my errand successful when I seek mercy for myself and for those who have commissioned me. Blame them not for my sins, convict them not for my iniquities, for I am a transgressor indeed. Let them not be shamed because of me and my faults, nor let me be shamed because of them. Accept my prayer as if I were entirely qualified and well-pleasing to my fellow men. Rebuke the adversarv, that he may not accuse me. May our defaults be pardoned by thy love, since love draws a veil over all wrongdoing. Turn thou all afflictions into joy and gladness, life and peace, for us and for all Israel. Let us love truth and peace, and let my prayer be without stumbling.

O Lord, God of Abraham and Isaac and Jacob, who art the revered most high and eternal God, may it be thy will that all interceding angels convey my prayer before thy glorious throne and present it to thee in the name of all the upright and honest men, and for the sake of thy own glorious and revered name. For thou in mercy dost hear the prayer of Israel thy people. Blessed art thou, O Lord, who hearest prayer.

ו ופן ופרקו נאה ("an elderly man whose youth has been spent decently") is a phrase borrowed from the Talmud (Ta'anith 16a), where a suitable leader in prayer is described to be one who is modest and agreeable to the people, one who knows how to chant and has a sweet voice (ניש לו נעימה וקולו ערב).

מוּסָף לִיוֹם כִפּוּר

Reader:

יִתְגַדֵּל וְיִתְּקַדֵּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּידְ מַלְּכוּתֵה, וְיַצְמַח בָּרְקָנֵה וִיְקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלְּא וּבִוְמַן קָרִיב, וְאָמְרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַךְּ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְּבָּרֵךּ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדֵּר, וְיִתְעַכֶּה וְיִתְהַלֵּלֹ שְׁמֵה דְּקְרְשָׁא, בְּרִידְ הוּא, לְעֵלֶּא לְעֵלֶּא מָבֶּלֹ בִּרְכָּחָא וְשִׁירָתָא, חְשְׁבְּחָתָא וְנֵחֲמָחָא, דַּאֲמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

The Amidah is recited in silent devotion while standing, facing east.

בִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גְֹדֶלֹ לֵאלֹהֵינוּ.

אָדֹנָי, שְׂפָתֵי תִּפְתָח, וּפִי יַנִּיד תְּהִכְּתֶקּ.

בְּרוּדְּ אַתָּה, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְּרְהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהִי יַצְקֹב, הָאֵלֹ הַנְּרוֹלֹ הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עֶלְיוֹן, נּוֹמֵל חֲסָרִים טוֹבִים, וְקוֹנֵה הַכֹּלֹ, וְזוֹבֵר חַסְרֵי אָבוֹת, וּמֵבִיא גוֹאֵל לְבְנֵי בְנֵיהֶם לְּמַעֲן שְׁמוֹ בְאַהֲבָה.

זָכְרְנוּ לְְחַיִּים, מֶלֶּךְ חָפֵץ בַּחַיִּים, וְכַרְבֵנוּ בְּסֵפֶּר הַחַיִּים, לַמַעַּנִּדְ אֱלֹהִים חַיִּים.

אֶפֶּד עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּף אַתָּה, יְיָ, מְגֵן אַבְרָהָם. אַתָּה גִבּוֹר לְעוֹלֶם, אֲדֹנְי; מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַשָּׁל.

מְכַלְּבֵלֹ חַיִּים בְּחֲסֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךּ גוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנְתוֹ לִּישׁגֵי

MUSAF FOR YOM KIPPUR

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!1

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those

¹Deuteronomy 32:3. ²Psalm 51:17.

עָפָר. מִי כָמְוֹדְּ, בַּעַלֹ נְבוּרוֹת, וּמִי דְּוֹמֶה לְּדְּ, מֶלֶדְ מֵמִית וּמָחַיֵּה וּמַצִּמִיחַ יִשׁוּעָה.

מִי כְמְוֹךּ, אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְּחַיִּים בְּרַחֲמִים. וְנֵאֲמֶן אַחָה לְּהַחֲיוֹת מֵתִים. בְּרוּדְ אַתְּה, יְיָ, מְחַיֵּה הַמֵּתִים. אַתָּה לֶּרוֹשׁ וְשִׁמְּדְּ לֶּרוֹשׁ, וּקְרוֹשִׁים בְּכֶלֹ יוֹם יְחַלְּלְּוּדְ פֶּלְה, בִּי אֵלָ מֵלֵדְ נָּרוֹשׁ וְשִׁמְּדְּ לֶּרוֹשׁ אָתָּה.

לְדוֹר נָדוֹר הַמִּלְיִכוּ לְאֵלֹ, כִּי הוּא לְבַדּוֹ מַרוֹם וָקָרוֹשׁ.

וּבְבֵן יִתְקַדֵּשׁ שִׁמְדּ, יְיָ אֱלֹבוִינוּ, עַלֹּ יִשְּׂרְאֵלֹּ עַמֶּדְּ, וְעַלֹּ יְרוּשְׁלִּיִם עִירֶדְּ, וְעַלֹּ צִּיּוֹן מִשְׁבֵּן בְּבוֹדֶדְּ, וְעַלֹּ מַלְּכוּת בֵּית דָוִר מִשִּׁיחֶדְּ, וְעַלֹּ מְכוֹנִדְּ וְהֵיכְלֶדְּ.

וּלְבוּרָרִה בִּיִּטִינֵּךְּ, וִשְׁמִּדְ נוֹרָא עַלַ כָּלְ מַה שַׁבָּרֶאתָ.

שַׁבֵּח, כְּמוֹ שֶׁבָּרְעִנוּ, יִיְ אֶבְּרֵנוּ, שֶׁחַשְׁלְּטְן לְּפְנֵיךּ, עֹז בְּיִרְדְּ

הַבְּרוּאִים, וְיִשְׁשֹׁרָרְנוּ, יִיְ אֶבְּרֵנוּ, שֶׁחַשְׁלְטְן לְּפְנֵיךּ, עֹז בְּיִרְדְּ

הַבְּרוּאִים, וְיִשְׁשׁוּ כָּלָּם אֲצִדְּה אַחַת לַצְשְׁשׁׁוֹ רְצוֹּנְהְ בְּלֵּבְּבּ

הָבְּרָת שָׁבְּרָאתְ, וְיִירְאוּדְּ כָּלְ הַמְשְׁלְטְן לְּפְנֵיךּ, עֹז בְּיִרְדְּ

הִבּוּרָה בִּיִמִינֵּה, שַׁבְּרֵאתָ.

וּבְבֵן תֵּן בָּבוֹר, יָיָ, לְּעַמֶּןדּ, תְּהַלָּה לִּירֵאֵיף וְתִּקְנָה טוֹבָה לְדוֹרְשֶׁידּ, וּצְּמִיחַת מֶּבָן לְדָנִד עַבְדֶּדּ, נִעַרְיבַת גֵּר לְּבָּן־יִשֵּׁי לָעִירֶדּ, וּצְמִיחַת מֶבָן לְדָנִד עַבְדֶּדּ, נִעַרְיבַת גֵּר לְבָּן־יִשֵּׁי מִשִּׁיחָדָ, בִּמְהַרָה בְּנָמֵינוּ.

וּבְבֵן צַּדִּיקִים יִרָאוּ וְיִשְּׁמְחוּ, וִישְׁרִים יַעֲלְזוּ, וַחֲסִידִים בְּרָנָּה יָגְילוּ, וְעוֹלֶּחָה תִּקְפָּץ־פִּיהָ, וְכָלֹ הָרְשְׁעָה בִּלְּהּ בְּעָשְׁן תִּכְלֵּה, בִּי חַעֲבִיר מֶמְשֶׁלֵּת זְדוֹן מִן הָאָרֵץ.

וְתִּמְלֹדְ, אַתָּה הוּא יְיָ אֲלֹבֹוְנוּ, מְהַרָה לְּבַדְּהּ, עַלֹּ כְּלֹ מַעֲשֶׂיִדּ, בְּהַר צִּיּוֹן מִשְׁכֵּן בְּבוֹדֶדּ, וּבִירוּשְׁלַיִם עִיר קְּדְשֶׁדּּ, who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy נַבְּרָנִי בְּדִבְנֵי לָּדְשֶׁךּ: יִמְלֹדְ יְיָ לְעוֹלֶם, אֱלֹדַוְדְ צִיּוֹן לְּדֹר נַדֹר; הַלִּלוּיָה.

ָקרוֹשׁ אַתָּה וְנוֹרָא שְׁמֶּךְּה, וְאִין אֱלְוֹהַ מִבַּלְּעָרֶידּ, בַּבְּתוּב: נִיּגְבַּה יִיָּ צְּכָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַמָּרוֹשׁ נִקְדַשׁ בִּצְּדְקָה. בַּרוּדָ אַתָּה, יִיָּ, הַמֶּּלֶּדְ הַקָּרוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְּתָּ אוֹתָנוּ וְרָצִיתָ בְּנוּ, וְרוֹמַמְתְנוּ מִכָּל הַקְּשׁוֹנוֹת, וְקִדִּשְׁתְנוּ בְּמִצְוֹתֶיךּ, וְקַרַבְתְּנוּ מַלְבֵנוּ לַעֲבוֹדָתֶדּ, וְשִׁמִּדּ הַנִּרוֹל וְהַקָּרוֹשׁ עָלֵינוּ קַרָאתָ.

וַתִּמֶּן לְנֵּוּ, יְיָ אֱלֹתֵינוּ, בְּאַהַבְה אֶת יוֹם (הַשַּׁבְּת הַנֶּּה לְּקְרָשְׁה וְלְּמְנוּחָה, וְאָת יוֹם) הַבּפּוּרִים הַנֶּה לִמְחִילָה וְלְסְלִּיחָה וּלְּכַפְּרָה, וְלִמְחָלֹ־בּוֹ אֶת כָּלֹ עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא וֹלָבָשָׁר לִּיצִיאַת מִצְרֵים.

וּמִפְּנִי חַשָּׁאִינוּ נְּלִינוּ מֵאַרְצֵנוּ וְנִחָרֵחַקְנוּ מֵעַל אַרְמָתֵנוּ, וְאִין אַבְּינוּ מֵאַרְצֵנוּ וְנִחָרַחַקְנוּ מֵעַל אַרְמָתֵנוּ, וְאִין אַבְּינוּ מִאַרְצֵנוּ וְנִחָרַחַקְנוּ מֵעַל אַרְמָתְנוּ, וְאָרִוּ שְׁנִּחְרוֹשׁ שָׁנִּקְרָא שִׁמְּדּ עֲלְיוּ, מִפְּנִי הַיְּר שָׁנִּשְׁתַּנוּ, מֶלֶּבְי הַ וְתִבְּנְהוּ שְׁקְבְּינוּ מִלְּבְּינוּ מִלְּבְינוּ מִקְבְּינוּ מִקְבְּינוּ מִקְבְּינוּ מִקְבְּינוּ מְבָּינוּ לְעֵינִי מְבָּין הַגִּיִם עְלְּכִינוּ מִקְּרָשְׁדּ בְּרַבְּים, וְתִבְּנְהוּ שְּׁעְלֵינוּ מְבָּין הַגִּיִם וְתִּנְּשָׁא עָלֵינוּ לְעֵינִי פְּל חִי, וְקְבְּהוּ עְלַכְינוּ מְבָּיוֹ תְנִינוּ מְבָּין הַגִּיִם, וְנִפְּצֹיוֹ מִקְּרְשְׁדְּ בְּרַחְמִיןּ הְבִּים, וְתִבְּנְהוּ שְּׁלְּיִנוּ מְבָּין הַגִּיִם הְיִנוּ מְבָּיוֹת עוֹלְם, בְּיתֹם, וְלִּבְּנוֹת חוֹבוֹתֵינוּ, תְּמִירִים בְּסְרָם, וְנִבְּבְּתִם בִּית מִקְּרְשּׁדְּ בְּשְׁמְחַת עוֹלְם, לְּבִילוֹ עִירְדְּ בְּרְנָה, וְלִירוּשְׁלֵים בֵּית מִקְּרְשּׁדְּ בְּשִׁמְחַת עוֹלְם, וְמִילְם בִּית מִקְּרְשְׁדְּ בְּשִּמְחַת עוֹלְם, וְנִבְּיוֹ מִבְּיוֹ מְנִייְ מִבְּרָם, (וְאָת מוּסִרְ מִבְּיוֹ הְנִמְרִים הָּבָּבְּת הְבָּבְּיוֹ הְבְּנִוֹ מְבִּיוֹ מְבִּיוֹ הְנִינִי מְבָּרִים הָּעָּה וְנְבְּיִים בְּנִים מְנִים בְּנִים בְּתְּבְּיוֹ מְעִבְּיוֹ מְבִּיוֹם הְּעִּים בְּיִבְּיוֹ מְנִים בְּיִים הְבָּבְיוֹ הְנִינִים בְּתְּבִּיוֹ מְעְרָם בְּיִבְּיִם בְּנִים בְּבְּבְּיוֹ בְּבְּיִבְּיוֹ בְּעִבְּיוֹ בְּעִבְּיוֹ בְּעִבְּיוֹ בְּעִבְּיוֹ בְּבְּיִבְּיוֹ בְּבְּבְּיוֹ בְּעְשִׁם בְּנִבְּיוֹ בְּיִבְּיוֹ בְּבְּבְּיוֹ בְּבְּיבְּבְּיוֹ בְּבְּיוֹים בְּבְּיוֹם בְּעִים בְּבְּיִבְּיוֹ בְּיִים בְּבִּים בְּיִים בְּבְּבְּיוֹ בְּבְּיִבְּיוֹ בְּעִבְּיוֹ בְּבְּיוֹ בְּעִים בְּבְּבּיוֹ בְּיוֹים בְּבְּיוֹם בְּבְּבְיוֹ בְּבְיבְּיוֹ בְּבְּבְּיוֹם בְּבְּבְיוֹ בְּבְּבְּיוֹ בְּבְּבְיוֹבְיוֹ בְּבְּיוֹים בְּבְּיוֹם בְּבְיבְיוֹבְיוֹ בְּבְּיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּיוֹים בְּבְּיוֹים בְּבְּיוֹם בְּבְּיוֹם בְּבְּיוֹים בְּבְּיוֹבְיוֹים בְּיִישְׁיִבְּיִים בְּבְּיוֹם בְּבְּיוֹם בְּיוּבְיוֹבְיוֹים בְּבְּיוֹים בְּבְיוֹים בְּבְּבְּיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּבְיוֹם בְּבְּיוֹם בְּבְּבְּבְיוֹם בְּבְּבְיוֹם בְּבְּיִים בְּיוֹבְ

Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Because of our sins we were exiled from our country and banished far from our land. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The Musaf of (this Sabbath and of) this Atonement Day we will prepare and present in thy honor with love, according to thy

¹Psalm 146:10. 2Isaiah 5:16.

רָצוֹנֶךּ, בְּמוֹ שֶׁבֶּתְבְתָּ עֲלֵינוּ בְּתוֹרָתֶךּ, עַלֹּ יְדֵי מֹשֶׁה עַבְדֶּךְּ, מָפִּי כָבוֹדֶךּ, בָּמוֹ שֶׁבָּתִבְתָּ

On Sabbath:

(וּבְיוֹם הַשַּׁבָּת שְׁנֵי בְבָשִׁהן, וְנִסְבּוֹ. עֹלֵּת שַׁבַּת בְּשַׁבַּתּוֹ, עַלֹּ סְלֶּת מִנְחָה בְּלוּלְה בַשֶּׁמֶן, וְנִסְבּוֹ. עֹלֵּת שַׁבַּת בְּשַׁבַּתּוֹ, עַלֹּ עֹלֵת הַתָּמִיר וִנִסְבָּה.)

וּבֶעְשׂוֹר לַּחְׁדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא לְּדֶשׁ יִהְיֶה לְּכֶם, וְעִנִּיתֶם אֶת־נַבְּשׁתִיכֶם; כָּל מְלְּאכָה לֹא תַעֲשׁוּ. וְהִקְּרַבְּתֶּם עֹלְה לַיִי, רְיחַ נִיחְׁחַ, פַּר בֶּן־בָּקְר אֶחָד, אַיִּל אֶחָד, בְּבָשִׁים בָּנִי שָׁנָה שָׁבָעָה, חִּמִימִם יִהִיוּ לַכֶּם.

וּמִנְחָתֶם וְנִסְבֵּיהֶם בִּמְּרָבֶּר: שְׁלֹשֶׁה עֶשְׁרֹנִים לַּפְּר, וּשְׁנֵי עֶשְׁרֹנִים לָּאָדָל, וְעִשְּׁרוֹן לַבֶּבֶשׁ, וְיָיִן בְּנִסְבּוֹ, וּשְׁנִי שְׁעִירִים לָבַבָּּר, וּשָׁנִי חָמִירִים בָּהַלְּבָחָם.

On Sabbath:

(יִשְׂמְחוּ בְמַקְּכוּתְדּ שׁוֹמְרֵי שָׁבָּת וְקוֹרְאֵי עְׂנֶג, עַם מְקַדְּשֵׁי שָׁבִיעִי, כֻּקָּם יִשְׂבְּעוּ וְיִתְעַנְּנוּ מִטּוּבֶד; וּבַשְׁבִיעִי רָצִיחָ בּּוֹ אַרִּחִי, מָמְדַּת יָמִים אוֹתוֹ קַרֶאת, זֵכֶר לְּמַעְשֵׁה בְרַאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, מְחֵלֹ לַעֲוֹנוֹתִינוּ בְּיוֹם (הַשַּׁבְּת הַזֶּה וּבְיוֹם) הַכָּפָּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַמֹּאתִינוּ מִנְּנֶד עִינֵיךּ, כְּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֵיךּ לְּמַעֲנִי וְחַמֹּאתֵיךּ לֹא אָזְכֹּר. וְנָאֱמֵר: מָחִיתִי כָעָב פְּשָׁעֵיךּ, וְכָּבָּר תַמֹּאתֵיךּ; שׁוּבָה אַלַי כִּי נְאַלְּחִיךּ. וְנָאֱמֵר: כִּי בַיּוֹם הַזֶּה יְכַבָּּר עַלֵיכֶם לְּטַהֵר אֶחְכֶם, מִכּּלֹ חַמֹּאתֵיכֶם לִּפְנֵי יְיָ חִּמְּהְרוּ.

יָתוֹ חֶלְּקנוּ בְּתוֹרָתֶּדּ, שַּׁבְּעֵנוּ מִטּוּבֶּדְ וְשַׂמֵח נַפְּשֵׁנוּ בִּישׁוּעְתֶדְּ. אֱלֹבִינוּ נִאלֹבִי אֲבוֹתִינוּ (רְצֵה נָא בִמְנוּחָתֵנוּ) קִדְשֵׁנוּ בִּישׁוּעְתֶדְּ. command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)

On the tenth day of the seventh month you shall hold a sacred assembly and afflict yourselves by fasting; you shall do no work. You shall present as a burnt-offering to the Lord, as a soothing savor: one young bullock, one ram, and seven yearling male lambs; you shall have them without blemish.

Their meal-offering and their libations were as specified: three tenths of an *ephah* for the bullock, two tenths for the ram, and a tenth of an *ephah* for each lamb; wine according to their requisite libations. Moreover, two goats were offered to make atonement in addition to the regular daily offerings.

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy de-

מִלַבִּשׁ (הַשַּׁבָּת וְ)ִישִּׁרָאֵל וְיוֹם הַפָּבְּרִים. ימִעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנְה וְשָׁנָה, מֶלֶדְ עַל כְּל דְּוֹר וְשִׂרָה, מֶלֶדְ עַל כְּל דְּוֹר וְעִיר יִמְבַּלְעָדֵידְ אֵין לְנוּ מֶלֶדְ מוֹחֵל וְסוֹלֵחַ אֶלֶּא אֶהְה. בְּרוּך אַהְּת יִמְבַּלְעָדֵידְ אֵין לְנוּ מֶלֶדְ מוֹחֵל וְסוֹלֵחַ אֶלֶּא אֶהְה. בְּרוּך אַהְּת יִמְבַּלְעָדֵידְ אֵין לְנוּ מֶלֶדְ מוֹחֵל וְסוֹלֵחַ אֶלֶּא אֶהְה. בְּרוּך אַהְּתֹּל, כִּי יִמְבִּיל הַשַּׁבְּת וֹשִׁלְאֵל מְּקִדְּשׁ שְּׁמֶּך.) וְשַׁבֵּר לְבֵּנוּ לְעַבְּרָדְ בָּאֶבֶה, וְיִנְיחוּ מְקַבְּים הַשַּׁבְּת וְיִים הַבָּפְּרִים.

רְצֵה, יָיָ אֱלֹבִינוּ, בְּעַמְּדּ יִשְׂרָאֵלֹ וְלְּתְפִּלְּתָם שְׁעֵה; וְהָשֵׁב אֶת הָעֲבוֹדָה לְּדְבִיר בִּיתֶדּ, וְאַשֵׁי יִשְׂרָאֵלֹ וּתְפִּלְּתָם מְהַרָה בְּאַהֲבָה תְקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְּרָצוֹן תָּמִיד עֲבוֹדַת יִשְׁרָאֵלֹ עַמֶּדִּ.

וְתֶחֲזֶינָה עֵינִינוּ בְּשׁוּבְדּ לְּצִיּוֹן בְּרַחֲמִים. בְּרוּדְ אַמָּה, יְיָ, הַמַּחֲזִיר שָׁבִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנְחָנוּ לֶּדְּ, שְׁאַחָּה הוּא יְיָ אֱלֹחֵנוּ וֵאלֹהֵי אֲבוֹתִינּוּ לְעוֹלֶם נָשֶר. צוּר חַיִּינּוּ, מָגוּ יִשְׁעֵנוּ אַהָּה הוּא. לְּדוֹר נְדוֹר נוֹדֶה לְּדְּ, וּנְסַפֶּר חְּהִלְּתֶדְּ, עַלֹּ חַיִּינוּ הַמְּסוּרִים בְּיֵדְדְּ, וְעַלֹּ נִשְׁמוֹתֵינוּ הַבְּּקוּרוֹת לְדְּר, וְעַלֹּ נִמֶיְה שֶׁבְּכָלׁ יוֹם עִמְנוּ, וְעַלֹּ כִּי לֹא כָלוּ רַחֲמֶיְדּ, וְהַמְרַחֵם כִּי לֹא חַמוּ חֲסָדֶידְ, כִּי מֵעוֹלְם כִּי לֹא כָלוּ רַחֲמֶיְדּ, וְהַמְרַחֵם כִּי לֹא חַמוּ חֲסָדֶידְ, כִּי מֵעוֹלְם קּוְינוּ לָדְ.

וְעַלֹּ כְּלֶּם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שִׁמְךּ, מַלְּבֵנוּ, חָמִיד לְעוֹלֶם וָעֶד.

וּבְתוֹב לְחַנִּים טוֹבִים כָּלֹ בְּנֵי בִרִיתֶךְּ.

liverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

ישראן ("upright one") is poetically applied to Israel in Deuteronomy 32:15; 33:5, 26; Isaiah 44:2. This poetic name of Israel refers to the purpose for which the people of Israel became a nation. Isaiah's prophecy concerning Yeshurun reads: "Hear, O Jacob my servant, O Israel, whom I have chosen. Thus says the Lord who made you... Fear not, O Jacob my servant, O Yeshurun, whom I have chosen."

וְכֹל הַחַיִּים יוֹדְוּהְ פֶּלְּה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְּה הַנְּדוֹל בָּאֶמֶת לְעוֹלֶם כִּי טוֹב. הָאֵל, יְשׁוּעָתֵנוּ וְעֻזְרָתֵנוּ סֶלְּה, הָאֵל הַשׁוֹב. בָּרוּהְ אַתָּה, יִיָ, הַשׁוֹב שִׁמָּה, וּלִדְּה לָהוֹדוֹת.

שִׁים שֶׁלוֹם, מוֹבָה וּבְרָכָה, חַיִּים חֵן וָחֶפֶר וְרַחֲמִים, עְלֵינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלֹ עַמֶּהְ. בְּרְבֵנוּ, אָבִינוּ, כָּלְנוּ כְּאֶחָר, בְּאוֹר פָּגֵיף. כִּי בְאוֹר פָּגֵיף נָתָהְ לְּנוּ, יְיָ אֱלֹחֵינוּ, תּוֹרֵת חַיִּים וְאַחֲבַת הָשִׁיך לְּבָרְבֵנוּ וּלְּבָרֵךְ אֶת כָּלֹ עַמְּהְ יִשְׂרָאֵלֹ בְּכָלֹ עֵת וּבְכָלֹ בְּעֵינֵיךְ לְּבָרְבֵנוּ וּלְּבָרֵךְ אֶת כָּלֹ עַמְּהְ יִשְׂרָאֵלֹ בְּכָלֹ עֵת וּבְכָלֹ שַׁעַה בִּשְׁלוֹמֵך.

בְּסֵבֶּל חַיִּים, בְּרָכָה וְשֶׁלוֹם וּפַּרְנָסָה טוֹבָה, וּנְזֵרוֹת טוֹבוֹת, יְשׁׁרִשׁת וְנָחָמוֹת, נִזְּבֵר וְנִבְּתָב לְּפָנֵיף, אֲנַחְנוּ וְכָל עַמְּף בֵּית יִשְּׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּף אֲתָה, יְיָ, הַמְּבְרֵף אֶת עַמוֹ יִשְׂרָאֵל, בְּשָׁלוֹם.

יִהְיוּ לְּרָצוֹן אִמְרֵי פִּי וְהֶנְיוֹן לִבִּי לְפָנֵיף, יְיָ, צוּרִי וְגוֹאֲלֵי.

אָל הֵינוּ וַאלהֵי אֲבוֹתֵינוּ, חָבֹא לְפְנֵיף חְפְּלְתֵנוּ, וְאַל חִינוּ הַאָבוֹתִינוּ שָׁבִי אָנִים וְקְשִׁי עְרֶף לוֹמֵר לְפְנֵיף, יְיָ אֱלֹתֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנְחְנוּ וְלֹא חָמָאנוּ; אָבָל אַנְחָנוּ וַאַלֹתֵינוּ חָמָאנוּ.

אָשַׁמְנוּ, בָּגְדְנוּ, נְּזְקְנוּ, דִּבְּרְנוּ דְפִי; הֶעֲנְינוּ, וְהִרְשְׁעְנוּ, זְדְנוּ, חָמַסְנוּ, שָׁפֶּלְנוּ שֶׁבֶּר; יָעַאְנוּ, כִּזְבְרָנוּ, כִּזְאְנוּ, כַּלְרְרָנוּ, נִאָאְנוּ, סָרְרְנוּ, עָנְינוּ, פָּשַׁעְנוּ, צַּרְרְנוּ, מִשְׁינוּ עְׂרֶרְּנּ, לַבְּעְנוּ, שִׁחַתְנוּ, תִּעַבְנוּ, תָּעִינוּ, תִּעְתָּגְנוּ.

סַרְנוּ מִמִּצְוֹתֶיךּ וּמִמִּשְׁפָּמֶיףּ הַטּוֹבִים, וְלֹא שֶׁוֶה לְּנוּ. וְאַחָּה צִּדִּיק עַלֹּ כָּלָ הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשִׂיתָ וַאַנַחְנוּ הִרְשְׁעָנוּ. All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

איל המא and איל המא , the alphabetical enumeration of sins, first mentioned in the literary productions of the geonim of the eighth century, has been traced to pre-talmudic times.

מַה נֹאמֵר לְּפָגֵיף יוֹשֵׁב מָרוֹם, וּמַה נְּסַפֵּר לְּפָגֵיף שׁוֹבֵן שְׁחָקִים, הַלֹּא כָּלֹ הַנִּסְתָּרוֹת וְהַנִּנְלֹוֹת אַתָּה יוֹרְעַ.

אַתָּה יוֹרֶעַ רָזֵי עוֹלֶם, וְתַאֲלוּמוֹת סְתְרֵי כָּלֹ חָי. אַתְּה חוֹפֵשׁ כָּלֹ חַדְרֵי בָשֶׁן, וּבוֹחֵן כְּלֶּיוֹת וָלֵב. אֵין דְּבָר נָעְלְם מִשֶּּךָ, וְאֵין נִסְתָּר מִנְּגֶר עִינֵיך.

וּבְכֵן יְהִי רָצוֹן מִלְּפָגֵיף, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁחְּבַפֶּר־לְנוּ עַלֹ כָּל פְּשָׁעֵינוּ, וְחִסְלַח לְנוּ עַלֹ כָּל עֲוֹנוֹתֵינוּ, וִתִּמְחַלֹּ לְנוּ עַל כָל פְּשָׁעֵינוּ.

על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנִעִּירַת זְנוּת.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנָלִי דְעַת.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בִּנְלִי דְעַת.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בִּנְלוּי וּבַסְּתִים.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנְלוּי וּבַסְּתִּי הַבְּתִּים.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנְלוּי וּבַסְּתִּי וּבְּמִרָּת וּבְּמִרָּת וּבְּמִרָּת וּעַלִים.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנְלוּי וּבַסְּתִּי הַבְּתִּים.
על הַמְּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנִלוּי וּבַסְּתִים.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנִדְּר וֹבְנִירִ הַבָּרִים.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנִלְירִ הַלֵּית וּבְּמִרְּמָה.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנִלְירִ הַבְּנִיר.
על הַמְּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנִלְירִ הַלִּי בְּנִיר.
על הַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּנִילְית וּנִבּיּר הַלֵּבּי.
על הַמְּא שֶׁחָמָאנוּ לְפְנֵיךּ בְּנִילְית וְנִבּי

אחה יודע רוי עולם, quoted in the Talmud (Yoma 87b), is attributed to Rav, founder of the academy at Sura in the third century.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally,

And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately, And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech,

And for the sin we committed against thee knowingly and deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association.

על חטא, designated ודוי הגוול ("the long form of confession") in contrast to the shorter form ששמא, is a twofold alphabetical acrostic. In Maimonides' Mishneh Torah, על חטא appears in a single alphabetical acrostic. The whole range of human failings and backslidings is unrolled in this "catalogue of sins."

The confession is phrased in the plural because it is made collectively by the whole community, regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּזָרוֹן וּבִשְׁנָנָה,

ּוְעַלֹּ חֵטְא שֶׁחָטָאנוּ לְּפָנֵיףּ בְּזִלְזוּלֹ הוֹרִים וּמוֹרִים.

אַל װאָא שֶׁחָשָאנוּ לְּפָנֵיךּ בְּחְזֶּק יָר,

ּוְעַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּחַלּוּל הַשֵּׁם.

עַל חַמְא שֶׁחָמָאנוּ לְפָנֵיךּ בְּטִפְשׁוּת פֶּה,

ּוְעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵידְ בְּטֻמְאַת שְׂפָתְים.

עַל חֵמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּיִצֶּר הָרָע,

וְעַל חַשְא שֶׁחָשָאנוּ לְּפָנֵיף בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.

ּ וְעַלֹ כְּלֶּם, אֱלְוֹהַ סְלִּיחוֹת, סְלֵח לֻנִּוּ, מְחֵל לֻנִוּ, בַּבֶּּר־לָנִוּ.

עַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיף בְּכַפַּת שְׁחַר,

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָגֵיךּ בְּכַחֵשׁ וּבְכָזָב.

עַל חַטָּא שֶׁחָטָאנוּ לְפְנֵיִדְּ בִּלְשׁוֹן הָרָע,

וְעֵלֹ חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּלָצוֹן. עַל חַמָא שֶׁחָמָאנוּ לְפָנֵיךּ בְּלַצוֹן.

ּוְעַלֹּ חֵמָא שֶׁחָטָאנוּ לְּפְנֵיךּ בְּמַאָּכָל וּבְמִשְּׁחֶה.

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּנָשֶׁר וּבְמַרְבִּית, יִעַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בִּנִטִית נָרוֹן.

עַל חַטְא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּשִׂקוּר עָיִן,

ּוְעַלֹּ חֵשָא שֶׁחְשָאנוּ לְּפָנֵיךּ בְּשִׂיחַ שִּׁפְתוֹתֵינוּ.

עַל חַמְא שֶׁחְמָאנוּ לְּפְנֵיךּ בְּעֵינִיִם רְמוֹת,

ּוָעַל חַמְא שֶׁחָמָאנוּ לְּפָנֶיף בְּעַזּוּת מִצַח.

וְעַדֹ כָּלָּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לֻנוּ, מְחַד לֻנוּ, בַּבֶּר־לֻנוּ.

For the sin we committed in thy sight willfully or by mistake, And for the sin we committed against thee by contempt for parents or teachers.

For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery,

And for the sin we committed against thee by fraud and
falsehood.

For the sin we committed in thy sight by slander,

And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men,

And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

עַל חַמָּא שֶׁחָמֶאנוּ לְּפָנֵיךּ בִּפְּלִילּוּת. יַעַל חַמָא שֶׁחָמֶאנוּ לְפָנֵיךּ בִּפְּלִילּוּת.

על חַטָא שֶׁחָטָאנוּ לְפָנֵיף בְּצְרוּת עָיִן. יַעַל חַטָא שֶׁחָטָאנוּ לְפָנֵיף בְּצְרוּת עָיִן.

יַעַל חַטָּא שֶׁחְטָאנוּ לְּפָנֵיף בְּקַלּוּת רֹאשׁ, יַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בְּקַלּוּת רֹאשׁ,

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּרִיצַת רַנְּלָּיִם לְהָרַע, יַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בִּרְכִילוּת.

> יַעַל חַטָא שֶׁחָטָאנוּ לְפָנֵיךּ בְּשָׂנְאַת חַנָּם. עַל חַטָא שֶׁחָטָאנוּ לְפָנֵיךּ בְּשְׁנְאַת חַנָּם.

יִבל חַמָּא שֶׁחְמָאנוּ לְּפְנֵיף בְּתִּשְׁוֹלֶת יָר, עַל חַמָּא שֶׁחְמָאנוּ לְפְנֵיף בְּתִּשׁוֹן לַבְב.

וְעֵל כָּנְּם, אֱלְוֹהַ סְלִיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּפֶּּר־לְנוּ.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם עוֹלְה.

ּוְעַלֿ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם חַפְּאת.

וְעַלֹּ חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אָשֶׁם וַדֵּאי וְאָשֶׁם תָּלֹוּי. וְעַלֹּ חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אָשֶׁם וַדֵּאי וְאָשֶׁם תָּלֹוּי.

ּוְעַלֹּ חֲפָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם מַכַּת מַרְדוּת.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְּקוּת אַרְבָּעִים.

וְעַלֹּ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיחָה בִּידִי שְׁמָוִם.

ּוְעַלֿ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם כְּרֵת וַעֲרִירִי

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust, And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

adrived from פלילום is derived from פלילה judges and פלילה judgment (Deuteronomy 32:31; Isaiah 16:3; 28:7); compare Avoth 1:6 ("and judge all men favorably").

צריה רע signifies malicious intent (Numbers 35:20, 22).

וְעַל חֲשָׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין,
סְּקִילְה, שְׁרָפָה, הֶרָג, וְחָנֶק. עַל מִצְנַת עֲשֵׁה וְעַל מִצְנַת לֵּא
סָקִילְה, שְׁרָפָה, הֶרָג, וְחָנֶק. עַל מִצְנַת עֲשֵׁה וְעַל מִצְנַת לֵּא
חַאֲשָׁה, בִּין שָׁיִשׁ בָּה קִּים עֲשָׁה, וּבִין שֶׁאָין בְּה קִּים עֲנֵוּ בְּּבְר
הַגְּלֹייִם לְנוּ וְשָׁת שֶׁאִינָם וְּלוּיִם לְנוּ. אֶת הַנְּלוּיִם לְנוּ בְּבָר
אֲמַרְנוּ לְפָנֵיף הָם וְידוּעִים, בַּדְּבָר שֶׁנָּאֲמֵר: הַנִּסְתְּרֹת לַיִּי
לְּפְנֵיף הֵם נְּדֹוֹר לְּהְלִינִי עַד עוֹלְם, לַנִּיּ שְׁבְּר שְׁנָּאֲמֵר: הַנִּסְתְּרֹת לַיִּי
לְּפְנֵיף הַם וְּוֹר הָוֹיִר, וּמִבּלְּעְדֵיף אֵין לְנוּ מְלָבְי וְמְוֹת וְמִבּי וְשְׁרוּן
בְּכְל דּוֹר נְדוֹר, וּמִבּלְּעְדֵיף אֵין לְנוּ מְלָבְי מִוֹחֵל וְסוֹלְחֵ אֶלְּא
בְּכְל דּוֹר נְדוֹר, וּמִבּלְּעְדֵיף אֵין לְנוּ מְלֶבֶּה מוֹחֵל וְסוֹלְחֵ אֶלְּא

אֱלֹהַי, עַד שֶׁלֹא נוֹצַרְתִּי אֵינִי כְדַאִי, וְעַכְשָׁו שֶׁנוֹצַרְתִּי בְּאָלֹּוּ לֹא נוֹצַרְתִּי; עָפָר אֲנִי בְּחַיִּי, קַלֹּ וָחְמֶר בְּמִיתְתִי; חֲהֵי אֲנִי לְפָנֵיְךּ בִּכְלִי מָלֵא בוּשָׁה וּכְלָּמָה. יְהִי רָצוֹן מִלְּפְנֵיְדּ, יִיְ אֱלֹהֵי נֵאלֹהֵי אֲבוֹתַי, שֶׁלֹא אָחֲטָא עוֹד; וּמַה שֶׁחְמָאתִי לְּפְנֵיִדּ מְרַק נֵאלֹהָי הָרַבִּים, אֲבָלֹ לֹא עַלֹּ יְבִי יִפּוּרִים וְחֲלָּיִם רָעִים.

After the Shemoneh Esreh add the following meditation:

אָלְדֹהַי, נְצֹר לְּשׁוֹנִי מֵרָע, וּשְׂפֶתֵי מִדַּבֵּר מִרְמָה; וְלְּמְקּלְּבֹּי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכֹּל תִּהְיָה. פְּתַח לָבִּי בְּתוֹרֶתֶךּ, וּבְמִצְוֹתֶיךּ תִּרְדּוֹף נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵּר עֲצָתָם וְקַלְּמֵל מַחֲשַׁבְתָּם. עֲשֹׁה לְּמַעֵן שְׁמֶךּ, עֲשֹׂה לְּמַעֵן יְמִינֶּד, עֲשֹׂה לְּמַעֵן הִוֹּרְשֶׁתֶךּ, עֲשֹׂה לִּמַעוֹ שִׁיֹרֶת, בְּשֹׁה לְמַעוֹ

אלהי, עד שלא נוצרתי is attributed to Rav Hamnuna, one of the foremost Babylonian scholars of the fourth century. He strongly advocated Torah study and declared that the destruction of Jerusalem had been decreed because of educational neglect (Kiddushin 40b). It was he who directed to teach the

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah." Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy cleanse the sins I have committed against thee, but not through severe sufferings.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

verse אורה צוה לנו משה (Deuteronomy 33:4) to children as soon as they learn to talk (Sukkah 42a).

אלהי נצור is taken substantially from the Talmud (Berakhoth 17a), where the text reads: מר בריה דרבינא, כי הוה מסיים צלותיה, אמר הכי: אלהי נצור לשוני מרצ. פרה מסיים צלותיה, אמר הכי: אלהי נצור לשוני מרבה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ושבותיך תרדוף נפשי, ותצילני מפגע רע, מיצר הרע, ומאשה רעה ומכל רעות המתרגשות

¹Deuteronomy 29:28.

יָרִידֶידֶּ, הוֹשִּיעָה יְמִינְהּ וַעַנְנִי. יִהְיוּ לְּרֶצוֹן אִמְרֵי פִּי וְהֶגְיוֹן לְּבִּי לְפָנֵידְּ, יִיָּ, צוּרִי וְגוֹאֲלִי. עֹשֶׁה שְׁכוֹם בִּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַלֹ כָּל יִשְׂרָאֵלֿ, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךּ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֵׁיבָּנֶה בֵּית הַמָּקְדָּשׁ בִּמְהַרָה בְיָמֵינוּ, וְתֵן הֻלְּקֵנוּ בְּתוֹרָתֶף. וְשָׁם נַעֲבְרְדְּ בְּיִרְאָה, בִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמוֹנִיוֹת. וְעַרְבָה לֵּיִי מִנְחַת יָהוֹרָה וִירוּשָׁלָיָם, בִּימֵי עוֹלֶם וּכִשְׁנִים קַדְמוֹנִיוֹת.

חַזָרַת הַתִּפִּלְּה לִשְׁלִּיחַ צִבּוּר

The ark is opened.

בְּרוּהְ אַהָּה, יְיָ אֱלֹבִינוּ וֵאלֹבֵי אֲבוֹתֵינוּ, אֱלֹבֵי אַבְרָהָם, אֱלֹבִי יִצְחָק, וֵאלֹבִי יַעֲלִב, הָאֵלֹ הַנְּרוֹלֹ הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עֶלְיוֹן, גּוֹמֵלֹ חֲסָדִים טוֹבִים, וְקוֹנֵה הַבֹּלֹ, וְזוֹבֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאָלֹ לָבִנִי בִנִיהֵם לִּמַעַן שָׁמוֹ בָּאֲהַבָּה.

מָסּוֹד חֲבָמִים וּנְבוֹנִים, וּמִצֶּוֹמֶד דְּעַת מְבִינִים, אֶפְּחְּחָה פִּי בִּחְפִּצְּה וּבְתַּחֲנוּנִים, לְחַלּוֹת וּלְחַנֵּן פְּנֵי מֶלֶּדְ מְלֵא רַחֲמִים מוֹחֵל וִסוֹלֵח לֻעֵּוֹנִים.

The ark is closed.

לבוא בעולם. וכל החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבותם. יהיו לרצון אמרי are later עשה שלום and עשה למען שמך The verses. עישה שלום and עושה שלום are later insertions.

Speaking of this noble meditation, Rabbi David Abudarham writes in his commentary on the Prayerbook: "Though the choice of good and evil is in the power of man, yet he entreats God to help him in choosing the good."

אלהי is phrased in singular, because it was originally designed as an individual meditation. The first sentence is derived from Psalm 34:14, where

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Invoking the doctrines taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the merciful King who pardons and forgives iniquities.

The ark is closed.

the text reads: מצור לשונך מרע, ושסחיף מרע, ושסחין ("keep your tongue from evil, and your lips from speaking falsehood").

Other biblical verses that went into the composition of this prayer are: Psalms 62:6; 44:26; 119:25; 41:8; 60:7; 19:15. The expression במצוותיך תרווף brings to our mind אַדק צרק תרווף, "Justice, only justice you shall follow" (Deuteronomy 16:20).

The phrase עושה שלום במרומי is from the book of Job (25:2). In the Mishnah (Avoth 5:23) the text reads: יהי עיר, ה' אלהיט, שתבנה עיר, ביהי מון מלפניך, ה' אלהיט, שתבנה עיראה. The expression מעבדך ביראה alludes to Psalm 2:11 (עבדו את ה' ביראה).

Congregation:

שושׁן עַמֶּק אֲיָמָה, שַׁבּּת שַׁבְּתוֹן לְּקִיְמָה; שְׁרֶשׁ וְעָנֶף סִיְּמָה, שַׁבִּת שַׁבְּתוֹן לְקִיְמָה; שְׁרֶשׁ וְעָנֶף סִיְמָה, שְׁנִים יְחַד לְצִיְמָה. בְּעֵת מָטוּ יְסוֹדוֹתֵיהָ, בְּטְחָה בְּחִוּ מוֹסְדוֹתֵיהָ, בְּלְעַד יְתִדוֹתֶיהָ, בְּלֶבֶּל לְהַשְׁעִין יְדוֹתֵיהָ, מְּלְכָה בְּתִּים, תְּלְּעָה יְתִדוֹתְיה, בְּלֶבֶּל לְהַשְׁעִין יְדוֹתֵיהָ, בְּלֶבְּל לְבָּעַל צוּרִים, תֻּמָּת הַמְּה הַיֹּיצְרִים; בְּעִרּה שֵּׁרְכֵּע, שְׁצִה צִּדְקִם לְּתְבַּע, שְׁצִה צִּדְקִם לְּתְבַּע, שְׁבָּת בְּמָתְהַבֵּץ לְצָּרִים. שְׁמִים, בְּמָיְהַה בְּמִיּחָה לְחָתוֹן שְׁרִיבִי עַמְּדְּיִם; בְּצִּדְקוֹ מָהַר לְּבָּתְי הַבְּלְוֹה הַמְּלְוֹה הַמְּלְּהְי, וְתָחוֹן שְׁרִיבִי עַמְּדְּ; וְעָלֵינִי בָּר, לִּבְּלוֹ הָבְּל הְבָּעְה הַמְּלְוֹה עִמְּה הַמְּלְיִה, וְנְחָחוֹן שְׁרִיבִי עַמְּדְּי, וְעָלְיוֹן הִיְתִּים בְּלְבִּיר וְנְקְיִה, וְנְחָחוֹן שְׁרִיבִי עַמְּדְּי, וְעָלִיוֹן הִיְתְּלְּתְ הִבְּיִלְיה, וְנְחָוֹם הְּבִּיתְיה, וְבְּלוֹן הַבְּיִבְּיה הַמְּלְיה, וְנְחָה, וְנִבְיְה, וְנְחָה, וְבְּלוֹן הְנִבְּיִיה בִּיְבְּהְר חְמַה תִּנְינִים בְּעְבְּה הְבִּיִנְיה הִיִּבְּיקוֹה, וְנִקְיה, וְנִקְיה, וְנִיתְיה, וְבְּלְוֹך הְנִבְּייִה בְּבְּלְיה, וְנִיתְיה, וְבְּלִוּיה הִיּבְיקה, וְנִיתְיה, בִּיִיתְה, וְבְּלְיה, וְנִבְּיִיה בִּיתְיה, וְבְּלִיה הִיבְּיה הִילְיה, וְנִיתְיה, וּבְּלְיתְה, וְנִבְיה, וְנִבְּיה הִיבְּיה הִבְּיִים בְּבְּיתְיה, וְנִיתְיה, בִּבְּיל הִיבְּיה הִיבְּיה הִיבְּיה הִיבְּיִים בְּיתִינִינוּ הַצְּיִית בְּעִבְּיה בְּיִבְּיה הִבְּיִיה בְּבְּיִיתְּה, וְנִבְייִה בְּבִּיתְיה בְּיִבְּיִיתְיה, בִּבְּיל שְׁבִּיבְיה בְּבִּיתְיה בִּיבְּית בְּיבּית בְּבְּירִים בְּבְּבִיתְיה בְּבְיבּית בְּיבְּית בְּיבְיתְיה בְּיבְּית בְּיבְיתְיה בְּיִבְיתְיה בְּיבְּיתְיה בְּיבְיתְיה בְּיבְּבְיתְיה בְּבִּיתְיה בִּיבְית בְּיבְיתְיה בְּיִיבְיה בְּיבְית בְּיבְית בְיּבְיתְיה בִּיבְית בְּיבּית בְּיבְית בְּיבְית בְּיבְית בְּיבְית בְּיִים בְּיבְיתְיה בְּיבְּית בְּיבּית בְּיִים בְּבְּיתְיה בְּיבְית בְּיבְית בְּיבְית בְּיבְית בְּיבְּית בְּבְּית בְּיבְית בְּיבְית בְּיבְּית בְּיבְּית בְּיבְיתְיה בְּיבְית בְיבְּית בְּיבְּית בְּיבְית בְּבְית בְּיבְית בְּיבְית בְּיבְית בְּי

Congregation:

שְּׁפָּתֵינוּ מְדוֹבְבוֹת יְשֵׁנִים, יְנַצְּחְוּךְּ כְּעַלֹּ שׁוֹשַׁנִּים.

Reader:

חַדְשִׁים וְגַם יְשָׁנִים, בְּמָגְנַּת אָב נִשְׁעָנִים.

זָבְרֶנוּ לְּחַיִּים, מֶלֶּךְ חָפֵּץ בַּחַיִּים, וְכַתְבֵנוּ בְּסֵפֶּר הַחַיִּים, לְּמַעַּוָּךְ אֱלֹהִים חַיִּים.

ָּכֶּלֶדְ עוֹזֵר וּמוֹשִׁיעַ וּמָגָן. בָּרוּדְ אַתָּה, יִיָּ, מָגֵן אַבְרָהָם.

אין נאסן properties, by Rabbi Elazar ha-Kallir, has four lines to the stanza, each line consisting of three words, with the acrostic שבת שבתן repeated four times. The following piyyut, ימם כמורים has the same meter with the acrostic ישם במת הבת תמודה, has likewise the same meter with the acrostic העשה בות העשר prepeated four times. These acrostics, forming a complete sentence, convey the thought that Yom Kippur, the fast

Congregation:

This God-revering people, likened to a rose in the valley, observes Yom Kippur as a day of complete rest; parents and children alike are fasting today. Ever since the foundations of the Temple were shaken and destroyed, this people has relied on the prayers established by the patriarchs who rest in the cave of Machpelah.

Israel leans on the merits of the partiarchs and the perfection of the creative ancestors; O grant a healing to the captives, and let darkness shroud the oppressors' world. The descendants of the four matriarchs, who marched through the wilderness in four divisions, conduct four services today; favor thou their plea and clear them.

Look at Abraham who lived uprightly and bore the impress of thy instruction in his flesh; for his sake, cleanse us from all stains of sin at this time, in the absence of the high priest's *Urim we-Tummim*. Instead of a bullock-offering, heed thou the meditations of those who sound the shofar this month; let their sins now be pardoned.

O suppress thy blazing anger and be gracious to the survivors of thy people; let thy pleasantness rest upon us, that we may live from thy fountain of life. O thou who art glorious, forgiveness rests with thee; then hasten to pardon us; prosper thou the speech of our lips, hear our cry and forgive us.

Our lips proclaim the merits of the patriarchs who are asleep; may Israel ever praise thee as of old, accompanied by shoshannim.

Both young and old rely on the Shield of Abraham our father.

Reader:

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

of the tenth day, is a sabbath of solemn rest. מושן עמק and איומה refer to Israel on the basis of a midrashic interpretation of Song of Songs 2:1; 6:4.

אַהָּה גִּבּוֹר לְּעוֹלֶם, אֲדֹנֶי; מְחַיֵּה מֵתִים אַתְּה, רַב לְּהוֹשִּׁיעַ. מוֹרִיד הַשָּׁל.

מְכַלְּבֵל חַיִּים בְּחֶפֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִּים, וְרוֹבָּא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְלַלֵיֵם אֲמוּנְתוֹ לִּישׁנֵּ עָפָר. מִי כָמְוֹדְּ, בְּעַל נְבוּרוֹת, וּמִי דְּוֹמֶה לַּדְּ, מֶלֶּדְ מֵמִית וּמְחַיֵּה וּמָצִמִיחַ יִשׁוּעָה.

Congregation:

יוֹם מִנְמִים הוּחָס, יוֹם בָּפּוּר הַמְּיָחָס, יוֹּדְעָיו חֲמוֹל וְחָס, יוֹם בָּפּוּר הַמְיָחָס, יוֹדְעָיו חֲמוֹל וְחָס, יוֹם בָּפּוּר הַמְּיָחָס, יוֹדְעָצוּ, וְהִּי בְּחַחְ יִּאְצוּ, וְהִיי בְּחַחְ יִּאְצוּ, וְהִיי בְּחַחְ יִּאְצוּ, וְהִיי בְּחַחְ יִאְצוּ, וְהִיי בְּחַחְ יִאְצוּ, וְהִיי בְּחָבוּ הַפְּמִיס לְּפִּקוּר, מוֹבֵשׁ וְעָכְיר. מְבָּבְּיִם פָּקוּר, מוֹבֵת הַבְּכִּיוֹס לְּפִּקוּר, מוֹבֵשׁ לְּיִרְה בְּעָצִים חַיִל, כּוֹרְעֶיְה בְּעָצֶם וְלְּיִבֹּ מִשְׁתִּיוֹ חְחִנּיִם. פַּלְּשִׁ מִוֹלְים הָּמִר הְבָּעִים מִבְּיִרְה, בִייִם בְּאָי עְרֶיף, בְחִהם וְכִוֹר לַעֲבְרָה, בִּיְבְיִם נִּמְיִם, וְמָבְּרָה בְּעָצֶם וְלְּיִבְּי מְשִׁים, וְזְבְּרָה מִּיְבִּי מְשִׁים, וְזְבְּרָה בְּעָבֶם וְלְּיִבְּי מְשִׁים, וְזְבְרָה בְּעָבֶם הְבָּר בְּעָשִׁים, וְזְבְרָה לִבְּרִרְה, בִּעִים וְמִאֹל יְחָה וְנִנּוּ, יִמְּה בִּמְצוּלוֹת הְנֵנּוּ, יַבֶּר בְּשֵּׁעֲשׁוּעִיו חַּעְנֵנוּ, יִבְּיִרְה, רְאָה עוֹבְרִיךְ, בְּלִים וּמְאִנְיִים וּמְאוֹיִם וְמִבְּרָה הָבְּיִרְה, בִישְׁיִבְיוֹך הְבְּעְבְּיִרְה, וְמָה בִּמְצוּלוֹת הְבָּנְיוֹן, מְבֵּרְה בְּבְּעִים וְמְאוֹיִים וְמְאוֹיִים בְּבְּתְּתְם בְּבְּתְּה בְּמְצִיל יְוֹתְנְּנִוּ, מְבָּרְה הָבְיִּתְם הְבִּיוֹך, מְמָבְיוֹם וּמְאִייִם הְוֹיִל הְיִים בְּבִיל הְבִּיּבְים הְּמִּים, וְמְבְּיוֹך, מְמָבְים הְבִּיוֹם וּמְאִייִים וְּמְבְּיוֹך, וְמָה בְּבְּבְּיוֹך, מְבְּבִיים מְּמִיל עְוֹן וְאָבִינִּי, וְמָּה בִּמְבִיל הְבִּיי בְּבְּבְּיוֹך, מְבֵּבְיים מְּמְיִים וְּבְּיִים בְּבִּית בְּבִיים בְּבְּיִים בְּבְּיִים בְּבִּיים בְּבִּיים בְּבִּיים בְּבִיים בְּבִּיים בְּבִיים בְּבִּיים בְּבִיים בְּבִיים בְּיִים בְּבִּיים בְּיִבְּיִים בְּבְּיִים בְּבִּיִים בְּיִים בְּבִּים בְּבְּיִים בְּבְּיִים בְּבִּיִים בְּבִּיִים בְּבִּייִם בְּבִּיים בְּבִּיים בְּבִּיִים בְּבִּייִם בְּבִּיִים בְּבִּיִים בְּבִּייִם בְּבִּייִים בְּבִיים בְּבִּיִים בְּבִּיִים בְּבִּיִים בְּבִייִים בְּבִּיים בְּבִּייִים בְּבִּיים בְּבִייִים בְּבִּייִבְיי בְּבִּים בְּבִּיים בְּבִיים בְּבִייִים בְּבִּיים בְּבִּייִים בְּבִּיים בְּבִיים בְּבִּיים בְּבִּיים בְּבִּים בְּבְיִים בְּבִּייִם בְּבִּיוֹבוּ בְּבִים בְּבְיִים בְּבִיים בְּבִייִים בְּבִּיים בְּבִיים

Congregation:

בְּפֶר פִּדְיוֹן נֶפֶשׁ, פְּדֵה מִשְּבִיעַת רֱפֶשׁ.

Reader:

זְיַחֲלֶּיךְ בְּעִנוּי וָלְפָשׁ, הַחֲיֵם בְּטַלְּבֵי וְפָשׁ.

and are here almost identical in meaning though they differ from each other in terms of conjugation, הוחס being in Hoph'al and מיוס in Pu'al.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Congregation:

On this Day of Atonement, the most distinguished day in the year, be thou merciful and gracious to those who know how to observe it; silence their mortal enemies. On this day thy people take counsel and hasten to confess and implore; they awake those who sleep in the dust and plead the merits of the foremost patriarch.

The acts of Abraham and Isaac, making ready for the supreme sacrifice, are ever preserved in their memory as a concealed wondrous power of mastering the ensnaring tempter, of baffling and chastising him. According to thy promise made when Isaac's ram was caught in the thicket, grant atonement and strength to those who worship thee day and night.

May the dread of thee terrify Israel's foes, so that their mouths be sealed forever; the offspring of Abraham, marked by their confidence, save thou from foul slander. In the absence of good deeds, at a time when there is none to offer a sacrifice, remember thou the despised and the abused and remove all wrath from their children.

Most High God, whose actions are truth, regard well thy worshipers who come to thee as friends; Merciful One, remember thy servants. Let there be no iniquity found when sought; cast it into the depths of the sea; answer thou the people of Israel, whom thou didst liken to a delightful child, and graciously defend them.

From the sharp and glittering sword deliver those who prolong their prayer; fulfill thou their urgent petitions, O King, who art merciful and gracious. Those who seek to redeem themselves save thou from sinking in the mire of despair; those who hope in thee amidst affliction and suffering revive thou with refreshing dew.

The word מוערת פור refers to the place of punishment for the wicked, described in Isaiah 5:14 as the netherworld gaping greedily, "opening its jaws ever so wide." אשרבי עמר signifies Abraham.

Reader and Congregation:

עוֹד בּוֹ נִשְּׁמֶתוֹ, יְקוּ הְשׁוּבַת יְצִיר אַּדְמָתוֹ, לְּהַחֵּיוֹתוֹ, לְּהֵישִיב אַחַרִיתוֹ.

Congregation:

Reader:

עוֹד בּוֹ נִשְּׁמָתוֹ, יְקוּ הְשׁוּבַת יְצִיר אַדְמָתוֹ, לְּהַחֵיוֹתוֹ, לְּהֵיטִיב אַחַרִיתוֹ.

מִי כָמְוֹדָּ, אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְּחַיִּים בְּרַחֲמִים. וְנָאֱמָן אַחָּה לְּהַחֲיוֹת מֵתִים. בְּרוּדְ אַחָּה, יְיָ, מְחַיֵּה הַמֵּתִים.

אניש איך יצדק, by an anonymous author, is an alphabetical acrostic with five words to a line. The stanzas between the letters (כ) and (p) are missing; the last lines appear to run in a reversed alphabetical acrostic. The payyetan

While the breath of life is yet in man, God looks for his creature to repent, To grant man life and to prosper him.

How can man be proved innocent before his Creator? All his hidden secrets are open to God. Man's iniquity is pardoned, his disease cured, if he repents before his light is quenched.

Darkness is not dark to God. Even though one should hide himself, God will see him. Man's evil deeds testify against him; he gains advantage if he confesses them while he is yet alive.

Even the heavens are not clear in the sight of God! So much the less a man tainted with multiplied guilt. Why does not the evildoer take thought? Does not his day of disaster wait for him?

Man's gold and rich treasures will bring him no help, will not ransom him on the day of wrath. But the kindness and justice he follows in his lifetime will march before him, and his glorious Creator will receive him.

It is good for man to bear the yoke of the Torah, to fulfill its laws with love, reverence and purity. The Torah will guide him on a straight road all his life, and keep him in full strength; it will help him, revive him, and talk to him.

Almighty God, we are in thy hand as potter's clay. Thy will it is to sustain life, not to terminate it. Make thou our heart upright and inspire us to revere thee; keep us in life, that we may sing hymns of praise to thee forever.

Reader:

While the breath of life is yet in man, God looks for his creature to repent, To grant man life and to prosper him.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

pleads: "Almighty God, we are in thy hand as clay in the hands of the potter; sustain us that we may forever sing thy praise."

Congregation:

צְּפֶה בְּכַת תְּמוּתָה, צוֹם הֶעֲשׁוֹר עֲמוּתָה, צֹאן בְּהַשְּׁנְשְׁה מִיתָה, צַּדְּקָה מִפֶּּקֶר צְמִיתָה. וּבְבוֹא סוֹמֵן לְּנְקוֹב, וְלַחֲשׁוֹף סֵרְעַף הָעָקוֹב, וּבַל זֵרְשֶׁה לְּקוֹב, וְכַח תּוֹלְּדוֹת יַעֲלָב. מְכוֹן לְּשְׁבְתְּךְ בְּשִׁיֹּמְךָ, מֵלְּיִם וְשָׁבְּיִּ הַבְּיִים לְּהַרְשׁוֹת מַחַל. הַבְּּלוֹּי, וַבְּפְּוֹלְיִי הַבְּּלוֹי, וַבְּקֹרוֹת יַעֲלָב. מְכוֹן בְּשְׁנְהְ, מַלְּשֵׁר, מְלְיְבָי שֶׁנִע בְּיְשׁיר, עְנִם בָּאֲמֶת וְאִשׁׁר, מְבֶּר פְּדִית לְּיָשֶׁע, סְלִּיחָה תַּכְּרִיעַ רְשַׁע, מֵהְדֹל, הַבְּּלְים וְאָשׁר, מְבֶּר פְּדוֹת לְּיָשֶׁע, סְלִיחָה תַּכְּרִיעַ רְשַׁע, מֵהֶר הְּפָּשָׁת, וְאָשׁוֹר. וְאָבָם וּצְמָאָם וְחַזָּה, הַפְּלִים הָנָה, רוֹנְנִים סְלֵּח הַנִּים הַנָּה וֹן תְּנָה לְעוֹרְדָם. רְעָבְם וּצְמָאָם וְחַזָּה, רְעָבְם הַצָּה, רוֹנְנִים סְלֵּה הַאָּרם, וִתְּרוֹן תְּנָה לְעוֹרְדָם. רְעָבְם וּצְמָאָם וְחַזָּה, בָּאָרם בְּיִי תְהָוֹן הַעָּם הַנָּה הַא לַעוֹן הַעָּם הַנָּה.

וֹאַפֿט לֿרוָש' יוִשׁר שַׁרַנַּוֹע יֹשְּׁרָאַנַ, אַלַ נָּא יִּמְׁלַוֹּשׁ יָּדְ לַּתְּלַם, אָׁצַרְּנִוֹּשׁ אַיּוֹן לַבְר וָבִר, בַּלְבַנִּיּנִיּי

Reader and Congregation:

גַּחָשֵׁב בְּצָג בְּאִיתוֹן, דְּחוֹת בְּכִּלּוּלִי עֲקַלְּתוֹן, וָנַקוִישַׁךְ בִּשְׁבַּת שַׁבַּתוֹן, קַרוֹשׁ.

ישיבה אחל is reminiscent of what Jacob said to Laban: "You held me responsible for anything stolen by night or by day; it was my lot to have the heat wear me out during the day, and the cold during the night, and to lose my sleep" (Genesis 31:39-40). The word אחילו is related to אחילו (Berakhoth 32a) in the sense of fever, trembling לישות.

הנאבק is the correct reading, rather than המאבק in some current editions. שאונו corresponds to המונ , that is, his numerous descendants.

איתון ("entrance") is derived from the verb to come. The word האיתון occurs but once in the Bible (Ezekiel 40:15).

עקלתון s an abridged form of עקלתון (Isaiah 27:1). The "crocked serpent" is identified with Satan.

Congregation:

O look at the people who suffer death, clinging to the fast of the tenth; if any of thy flock be doomed to die, clear them that they be not surrendered to eternal bondage.

When Satan comes to recount all sins and to lay bare the heart that is on evil bent, let him not be permitted to revile and disparage those who spring from Jacob.

When establishing thy abode, thou didst in days of yore engrave the image of Jacob on thy throne; for the sake of thy name, save thou his children who are linked to thy name.

O remember him, sweltering in heat and wrestling with a fiery angel, and deliver his people from hideous hate; they are now standing and asking thy healing pardon.

Look at their inner distress, and regard not their iniquity; they set forth their plea uprightly, answer them with thy saving truth and grant them a happy life.

Forgive those who turn from transgression, and let thy forgiveness overbalance their wickedness; favor thou the ordained prayers, and fulfill the hope for saving redemption.

Even though, like human beings, they have slipped and failed, overlook their guilt and strengthen them with thy pardon; for it is thou who dost form and preserve man.

Look at their hunger and thirst, and behold not their evildoing; despise not their earnest and fervent prayer when they chant: "Pardon thou the iniquity of this people."

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!

Thou, holy God, art enthroned amidst the praises of Israel.1

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

¹Psalms 146:10; 22:4.

ָהַיּוֹם בְּפָּתְחָדְּ סְפָּרִים, חֹן שִׁמְדְּ מִפְּאֲרִים, וְנַקְדִּישָׁדְ בִּיוֹם הַבְּפּוּרִים, קָדוֹשׁ.

מַסְמִין בְּכֶבֶל אֱסוֹר, וְתִקְנַת אֲסִירֵי בְּשׁוֹר, וְנַקְדִישָּׁךְ בָּצוֹם הֵעֲשׁוֹר, קָדוֹש.

Responsively

אָשָׂא דעי לְּמֵרָחוֹק, שְׁעוֹן בְּאָת מֵרְחוֹק, בָּפָעֻלֹּוֹ צָרִי דְחוֹק.

אָסַפְּרָה אָל חֹק, מִסָּבּוֹ בְּלִי לִּרְחוֹק, חַיִּים לִּי לַחוֹק.

קשור בְּחֶהֶף יִמְחוֹק, לוֹחֲמִי לְּבַל יִשְׁחוֹק. וִימַלֵא בִּי שַׁחוֹק.

Reader and Congregation:

גַּחָשֵׁב בְּצָג בָּאִיתוֹן, דְּחוֹת בְּבְּלֹּוּלִי עֲקַלְּחוֹן, וַנַקִּדִּישָׁדְ בִּשַּבַּת שַׁבָּתוֹן, קַרוֹש.

Responsively

עוֹרְבֵי שֶׁנַע לָּרֹב['], חִין עֶּרְכָּם יַעַרוֹב. פּנֵי אֱלֹהִים מִקּרוֹב.

אָלִי לָבֶל הָּאֶרוֹב, אֲבַרָתִי לְבַל הָּאֱרוֹב, אָלַי לָבַל הָרוֹב.

> זוֹמֵם אָם יִזְרוֹב, עֲדֵת אֵל לַּחֲרוֹב, אָשָּׁעֵן בְּמַצִּדִּיק וָקָרוֹב.

תם הכפורים צום העשור and יום הכפורים צום העשור, the three designations for the Day of Atonement, are here explicitly mentioned after having been indicated four times by means of acrostics in the preceding three piyyutim.

On this day, when thou dost open the books, be thou gracious to those who glorify thy name; on this Day of Atonement let us sanctify thee, O Holy One.

O cast the accuser into chains, proclaim the fulfillment of the captives' hope; on this fast of the tenth, let us sanctify thee, O Holy One.

Responsively

I transfer my thought to the distant past, and rely on Abraham who came from far away; for his work's sake, let my foe be dislodged.

I announce the Lord's decree: He will never forsake his own habitation and be far; O may he inscribe me to life.

May he blot out the pernicious impulse, that Satan my foe shall not mock me; then shall my mouth be filled with laughter.

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

Responsively

Increasingly they set forth their pleas; may their supplication be pleasing to thee, O God, and let thy presence ever be near.

Let my entreaty approach thee, so that my transgression shall never lie in wait for me nor come near me.

Should ill-devising Satan ardently desire to destroy God's people, I will place my trust in God who is near to clear us.

הַיּוֹם בְּפָּתְחָדְּ סְפָּרִים, חֹן שִׁמְדּ מְפָּאֲרִים, וְנַקִּדִּישָׁדְ בִּיוֹם הַבְּפּוּרִים, קָדוֹשׁ.

Responsively

רְשַׁע אָם הָבְרִיעִי, זְכוֹר לִּי רוֹעִי, בְּצִרְקוֹ עַחָּה לְּרוֹעֲעִי. בְּצִרְקוֹ עַחָּה לְרוֹעֲעִי.

רְעֵה צֹאן מַרְעִי, בְּמִרְעֶה מוֹב לְּהַרְעִי, וּבָאוֹר חַיִּים לְזָרְעִי.

נָא אַל וּבְקוּ נְטְיֵּת מְרֵעִי, נָא אַלֿ יָאָרִעִי. נָא אַלֿ יָאָרִעִי.

Reader and Congregation:

מַסְטִין בְּבֶבֶל אֱסוֹר, וְתִקְנַת אֲסִירֵי בְּשוֹר, וְנַקְדִּישָׁדְ בָּצוֹם הֵעָשוֹר, קַרוֹש.

Responsively

יַסְבְּיתוּ שְׁוּבוּ לְּבִצְּרוֹן, נְּשִׁים פְּנֵי אָרוֹן, לְהַעֲצִים אֲרֲשֶׁת רֹן.

יָחַלּוּ רִאשׁוֹן וְאַחֲרוֹן, מַשְׁבִּית אַף וְחָרוֹן, בָּזֹאת יָבֹא אַהַרֹן.

רוֹנְשִׁים קרוֹא בְנָרוֹן, פִּלּוּשׂ אֲטוּמֵי חֶבְרוֹן, מִצוֹא מִחִילַת וְתַּרוֹן.

Reader and Congregation:

נָחָשֵׁב כְּצָג בָּאִיתוֹן, דְחוֹת בְּפִּפֿוּלִי עֲקַכְּּתוֹן, וְנַקִּדִּישָׁךְ בִּשַׁבַּת שַׁבָּתוֹן, קַרוֹשׁ.

On this day, when thou dost open the books, be thou gracious to those who glorify thy name; on this Day of Atonement let us sanctify thee, O Holy One.

Responsively

Should my sins overbalance my merits, then remember thou Moses, my shepherd, in my favor; for his sake, grant that I may exult.

Shepherd thou Israel, whom thou didst call my own flock, and nurture thy people in good pasture; let the light of life shine upon all.

Even though I have followed the sinful path, and declined from the sublime line of thy precepts, O let not evil befall me.

Reader and Congregation:

O cast the accuser into chains, proclaim the fulfillment of the captives' hope; on this fast of the tenth let us sanctify thee, O Holy One.

Responsively

"Come back to your safe home!" Let this be proclaimed to those who approach the ark to intensify the utterance of prayer.

They entreat the favor of God who is first and last, that he may abolish wrath and anger for the sake of Aaron the high priest.

With mingled voices they cry out, unfolding the merits of those who are interred in Hebron, that they may attain gracious pardon.

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

if the power of evil has overwhelmed me.

ארח רבעי alludes to ארחי ורבעי ורית (Psalm 139:3), which means: thou dost scrutinize me in my walking or lying down. קונטה is equivalent to קונטה (the line of justice which my Friend has stretched forth."

י שובו לבצרון is from Zechariah 9:12 ("Come back to your stronghold, you prisoners of hope").

¹Zechariah 9:12.

Responsively

ֶּלְשָׁבְתּוֹ בְּכֵס רִיב, יְרִיבֵי לְּעֵינֵי יָרִיב, יָה נָצֶב לָּרִיב.

בּוֹזְזֵי חָרוֹב יַחֲרִיב, בְּמוֹ קַדְמוֹנִים הֶחֲרִיב, וִנֵאַקִי לֻּפָּנֵיו יַקִּרִיב.

> יָצֵג אָתִּי בְּרִיב, מְלִּיצֵי שֵׁי לְּהַקְרִיב, וִשִּׁיחִי לֻּגוֹחִי יַעַרִיב.

> > Reader and Congregation:

ְנַנְקְדִּישֶׁךְ כְּפָרִים, חֹן שִׁמְּדְ מְפְאֲרִים, וְנַקְדִּישֶׁךְ בְּיוֹם הַכִּפּוּרִים, קְדוֹשׁ.

Responsively

קוֹל אָרִים בַּשׁוֹפֶּר, בְּמַתַּן אִמְרֵי שְׁפָּר, לְפְנֵי חֲזָקִים שִׁפָּר.

ָקצֶב שְׂעִירִים וּפָּר, בְּנִיב שְׂפָתַיִם יְסָפָּר, וּבָבֵן סוֹטֵן יָחַפָּר.

רָפְלוּסִים בְּכוֹכְבֵי מִסְבֶּר, וְשְׁחִים עַד עָבָּר, בִּצָעָם וִעִוּיָם יִכָבָּר.

Reader and Congregation:

מָסְמִין בְּכֶבֶלֿ אֱסוֹר, וְתִקְנַת אֲסִירֵי בְּשוֹר, וְנַקְדִּישָׁדְ בָּצוֹם הַעָשוֹר, קָרוֹש.

Responsively

יָשְׁלְגוּ אָרְמֵי שָׁנִים, שָׁלֹ כְּלֹ יְמוֹת הַשְּׁנִים, חֲרָשִׁים וְגַם יְשָׁנִים.

יָלְבְנוּ בִּתְמֵי שׁוֹשַנִּים, וְיוּשְׁבוּ לְּתַעֲרָם שְׁנוּנִים, בִּפְלּוּלֹ אֲשֵׁר מִשַׁנִנִים.

Responsively

Sitting on the throne of judgment, may be champion my cause against those who strive against me; the Lord stands up to arraign.

May he destroy those who despoil me, as he did in ancient times, and let my supplication approach his presence.

Standing to plead my cause, let my advocates be presented; may my meditation be pleasing to God who brought me to light.

Reader and Congregation:

On this day, when thou dost open the books, be thou gracious to those who glorify thy name; on this Day of Atonement let us sanctify thee, O Holy One.

Responsively

I will raise my voice loud as a trumpet, uttering words of fair praise to him who created the clear, mighty heavens.

The numbers of goats and bullocks offered on Yom Kippur are now described in spoken prayer; O let Satan be put to shame.

The people of Israel, likened to the stars in number, are bowed down to the dust; may their avarice and wrongdoing be forgiven.

Reader and Congregation:

O cast the accuser into chains, proclaim the fulfillment of the captives' hope; on this fast of the tenth let us sanctify thee, O Holy One.

Responsively

May the scarlet-red sins, committed throughout the year, become white as snow, whether committed recently or not.

May the stained rose of Israel become white again, and let the sharp sword be returned to its sheath, because of the prayers we repeatedly recite.

תוקים שפרה alludes to Job 16:13 (ברוחו שבים שפרה, "by his breath he cleared the heavens"). Ibn Ezra regards שפרה as a verb (שְּפָּר, in conformity with the payyetan's use of the word.

שחים עד עםר is based on Psalm 44:26 שחה לעםר נמשנו), "our soul is bowed to the dust."

רַחֲצוּ וְהָזַּבּוּ מֵעִשׁוּנִים, לְאַנֶּלֶת מִהְיוֹת שׁוֹנִים, וִעַלֹּ מִבְטָחֵמוֹ שִׁעוּנִים.

Reader and Congregation:

ַנְחָשֵׁב כְּצָג בְּאִיתוֹן, דְּחוֹת בְּפְלּוּלִי עֲקַלְּתוֹן, וַנְקִדִּישָׁדְ בְּשַׁבַּת שַׁבְּתוֹן, קְדוֹשׁ.

Reader and Congregation:

אָת לַּחֲשִׁי עֲנֵה נָא, זְעַקִי רְצֵה נָא, הָאֵל קְרוֹשׁ. אָרוֹן לְּקוֹל עַמֶּוְדּ, זְכוֹר רַחֲמֶידּ, נוֹרָא וְקָרוֹשׁ.

Congregation:

אָין עֲרוֹד אֵלֶּידּ, בִּין עְצֶם מִפְּעֶלֶידּ, גְּשֶׁת הֲמוֹן מְיַחֲלֵּידּ, דְּרוֹשׁ לְנַבֵּר חָנָלֶידּ, הוֹנִי הַמְלֵּת לְּבָשׁ, וּמְהַלְּלִים בְּהַרְּרַת לְּבָשׁ, וִמְהַלְּלִים בְּהַרְּרַת לְּבָשׁ, זְרַע מְּבוּאַת לְּבָשׁ, נוֹעֵץ אֲחֲרִית מֵרֹאשׁ, סְלִּיחָה פְּנִים, מְרִנִּשׁ לְכֹל לְּרָאשׁ, נוֹעֵץ אַחֲרִית מֵרֹאשׁ, סְלִּיחָה לְּשׁוֹא לְכֹל לְּרֹאשׁ, נוֹעֵץ אַחֲרִית מֵרֹאשׁ, סְלִּיחָה לְשׁוֹנִים. מִחְנִּשִּׁא לְכֹל לְּרִאשׁ, נוֹעֵץ אַחֲרִית מֵרֹאשׁ, סְלִּיחָה צִּדְקוֹתֶיִּד חַי מְרַנִּים, קוֹל שַׁאֵג מְחַנְּנִים, רְצֵה בְּחִין וּבְתַחֲנוּנִים. צִּדְקוֹתֶיִּ חַי מְרַנְיִם, שוֹאָנִים וְלַבְּקְרִים נְחֻלְּכִים. Peader הְצִלְּרִים נְחֵלְּכִים. שׁוֹאֲנִים וְלַבְּקְרִים נְחֱלְּכִים. מִּלְבִים חוֹלְבִּים, שוֹלְנִים מְלַבְּקְרִים נְחֱלְּכִים.

Congregation and Reader:

אָדוֹן לְּקוֹל עַמֶּוֶד, זְכוֹר רַחֲמֶידְ, נוֹרָא וְקָדוֹשׁ.

אדון לקול עמך and אדון לקול have אלעור as an acrostic.

אין ערוך, an alphabetical acrostic by Rabbi Elazar ha-Kallir, ends with the letters and n repeated. שרורי כנף is borrowed from Ezekiel 1:11 ("their wings were spread out").

Wash yourselves clean from dark sin, and repeat not folly again, so that you may repose confidence in God, who is the hope of Israel.

Reader and Congregation:

Like the high priest standing at the entrance of the sanctuary, may we by prayer, ward off the serpent; on this perfect sabbath let us sanctify thee, O Holy One.

Reader and Congregation:

Answer thou my prayer,
Do thou accept my cry,
Thou who art Holy God.
Lord, when thy people calls
Remember thy mercy,
Revered and Holy One.

Congregation:

None can compare with thee, nor understand thy mighty works. Heed thou the petition of countless men who hope in thee; let the strength of thy hosts be increased. Mayest thou account as godly the descendants of saintly ancestors who meditate on sacred speech and utter praise in the beauty of holiness. The four-faced angels, singing thy praise along with the Ofannim, thou dost welcome on all sides, thereby avoiding all partiality. Thou who art supreme over all, who didst design the end at the beginning, do seek out forgiveness for the repentant sinners and pardon them as of old. The heavenly winged singers chant thy uprightness, O living God. Be thou pleased with the cry of those who plead and pray for mercy. Myriads of serene angels call to thee as they come into being every morning. May they attain strength who teach and inspire us to sing thy praise.

Congregation and Reader:

Lord, when thy people calls Remember thy mercy, Revered and Holy One.

וּבְבֵן וְאַתָּה בְּרַחוּם סְלַּח לְּנוּ.

Congregation:

בְּבִוֹדֶך, וְתוֹלֵיעַ בְּנִוּ חִוֹבֶד, וְנִסְבּוֹל על מוֹרָאַד וְיִחוֹבֶד.
 בְּבִוֹדֶך, וְתוֹלִיעַ בְּנִוּ חִנְּבְי, וְנִסְבּוֹל על מוֹרָאַד וְתִּלְנוּ חִוֹבְּי, וְתִּשְׁבִּם בְּאָז דְּתֵבְּי, וְמִלְּבוֹה מִבְּי, וְמִלְּבוֹה מְבְּי, וְמִלְּבוֹה מְבְּי, וְמִלְּבוֹה מִבְּי, וְמִלְּבֵּה מְמְּעוֹן לֵּדְשֵׁדְ, וְמִוֹבְּינוּ תוֹבְּעָבְ וְנִלְּמֵּה מִנְּיִים מִפְּז. וְחַשְׁלִיפָה מִנְּמִעוֹן לֵּדְשֵׁדְ, וְמִוֹבְלְנוֹ עֹז, וְנִלְּמֵּה מִנְּעִים מָפְּז. וְחַשְׁלִפְה מִנְּמִעוֹן לֵדְשֵׁדְ, וְמִוֹדְלָנוֹ עֹז, וְנִלְּחַה מִנְּיִם מְפָּז. וְחַשְׁלִפָּה מִמְּעוֹן לֵדְשֵׁדְ, וְמִוֹלְנִים אֶת מִקְּדְשֵׁדְ, וְנִילְבְּים בְּמִינִים מִפְּז. וְחַשְׁלָב מְנִילְם מְנִינִים מִפְּז. וְחַלְּבִיּך וְמִילְנִים מְּבְּי, וְמִלְּבְים מְבְּילְם מְלְּבְיִים מְבְּיִבְ וְמִבְּיִבְּה מִבְּיִבְּה וְנִבְּיִבְּים מְבְּיוֹם מִבְּיוֹ וְתִּלְנִים מְנְיִים מְּבְּיוֹ מִנְיְבְּים מְּבְּים מִבְּיוֹ מִבְּיִבְּים מִבְּיִב בְּעוֹלְם מִנְיִים מְבְּיִבְים מִבְּיוֹ מִנְיְבְּים מְנִיבְּים מְנְבִּים בְּבְּיִבְים מְבְּיב בְּעוֹלְם מְנִים מְנִים מְנִים מְּבְּים מְּבְּים מִבְּים מְנִים מְבְּבִּים מְּבְּיוֹ מִבְּיִבְּים מְבְּיִבְּים מִבְּים בְּבִּים מְבְּבִים מְנִים מְבְּים מְבִּים מְּבִּים מְבְּיִים מְבְּבְּים מְבְּיִבְּים מְבְּבִים מְבִּים מְבִּים מְבִּים בְּיִבְּים מְבְּים מְבִּים בְּבִּים מְבִּים בְּיוֹים מִבְּים בְּיוֹם מְבְּים בְּבּים בְּבִּים מְבִּים בְּבִים בְּבִּים מְבְּיִבְּים מְבְּים מְבֹּים מִבְּים בְּבִּים מְבִים בְּינִים מְבְּיוֹבְּים מְיֹבְּבְים מְבְּיוֹם מְבְּים מְבְּבְּים מְבְּיִבְּים מְבִּים בְּבִּים מְבְּבְים מְבִים בְּבִים מְּבְּים מְבִּים בְּבִּים מְבְּיוֹבְים מְבְּבְים מְּבְּבְּים מְבְּבְּים מְבְּבְים מְבְּבְים מְבְּבְים מְבְּבְּים מְבְּבְים מְבְּבְּים מְבְּבְּים מְבְּבְּבְים מְבְּבְּבְּים מְבְּבְּים מְבְּבְּים מְבְּבְּים מְבְּבְים מְבְּבְּבְּים מְבְּבְּבְּים מְבְּבְּבְּים מְבְּבְּבְּים מְבְּבְּבְּים מְבְּבְּבְּבְּבְּים מְבְּבְּבְּבְים מְבְּבְּבְּבְּבְּבְּבְיוֹבְים מְבְּבְּבְים מְב

יְרֵאֶיךּ יִשְׁמְחוּ בָךּ, וּבְכָל יוֹם יִשְׁמַחַוּ לַךּ, וְנוֹי וּמַמְלְּכָה יַעַבְרוּ לֻּהָּ בְּרַחֲמֶיף עֲשָׁה עִפְּנוּ, כִּי בְּכָל יוֹם לְּךָּ בְּרָתִּוּ, יִי צְּבָאוֹת עִפְּנוּ. לְּבַדְּךּ תִמְלוֹדְ בְּמֵרֵאשִׁית, וְתְשִׁית עִינְידּ נוֹרְאוֹמֶיךְ נְחָעֶה לְבַדְּךּ תִמְלוֹדְ בְּרַחָמֶיךְ הִּנְּלֵתְה. נְחֲנוּ בַּצְּמִמֶּה, וְשִׁפְחֵנוּ בִּישׁוּעֲמֶדּ, כִּי צִּנְּחְנוּ עַמְּדּ וְנִחֲלְתָדְּ. שְׁימֵנוּ בְּלְכָה וְשַׁמְחֵנוּ בִּישׁוּעֲמֶדְ, כִּי צִּנְּחְנוּ עַמְּדּ וְנִחֲלְמֶדְ. שְׁימֵנוּ בְּלְכָה בְּבְרִץ אֲמְהָנוּ בָּאֲמוּנְמֶדְּ, וְנִבְּלְּבָּה בְּבְרֵיך אֲמִתְּתֶדְּ, וְהוֹשִׁיעֵנוּ בָּאֲמוּנְמֶדְּ, כִּי אֲנִחְנוּ צֹאוֹ מִיְרִיתֶּדְּ, בְּרַבְר אָמִהְן, וְהוֹשִׁיעֵנוּ בָּאֲמוּנְמֶדְּ, כִּי אֲנִחְנוּ צֹאוֹ מִיְרְעִיתֶּךְ.

אל חוכר לנו, an alphabetical acrostic by an anonymous author, pleads for the restoration of Israel.

Thou who art merciful, forgive us.

Congregation:

Remember not our sins against us; deliver us from our foes and all who have plotted against us. We call to thee, answer us; break our yoke, and reign thou over us. Make known thy great mercy; let thy majesty shine forth and save us as of yore.

Thy word stands fast forever; O remember our ancient ancestors and confirm thy covenant forever. Accept us graciously as in days of old; grant us strength to learn thy precepts that are more desirable than gold.

Look down from heaven, thy holy dwelling-place, and restore thy sanctuary that we may daily revere thy holiness. Remember the uprightness of our predecessors, and pardon those who succeed them; bring them back like doves to their nests.

Spare thy flock, bless thy own children, and teach them thy Torah as of yore. Pure One, reveal thy glory, thy splendor, among us. May we bow to the authority of thy Torah and thy Oneness; may thy faithful rejoice in thee and worship thee every day; may each nation and realm serve thee.

In thy mercy act on our behalf, for daily do we call to thee; Lord of hosts, be with us. Thou alone shalt reign as at the beginning, and set thy eyes upon Israel called "the firstfruit," in the place thou didst establish since long ago.

Manifest thy majesty to us; let us behold thy awe-inspiring deeds and be uplifted; in thy mercy reveal thyself in Zion. Lead us in thy truth and gladden us with thy salvation, for we are thy people, thy own.

Make us an example of blessing in the world; let the wicked be shaken out from the land, so that we may live in the land securely. Answer us with thy word of truth, save us through thy faithfulness, for we are thy own flock.

O cause thy presence to shine in Zion and reign upon us in splendor; mayest thou clear out the uncleanness in Zion. Thou art צַדִּיק אַתָּה בַּכּּל, וְרַחֲמֶיךּ נְּדוֹלִים עַל כֹּל, מִיְּדְדְּ הוּא וּלְדְּ הַכֵּל. קָרוֹב אַתָּה לְּכָל לֹרְאֶיךּ, רַחֵם עַל מִּמְלִיבֶּיךּ, כִּי הֵם מַשְׁשֵּׁה יְדֵידְּ. רַחוּם סְלַח נָא לְּעָוֹן, כִּי כָל אָדָם מְלֵא עָוֹן, וְאַתָּה תְּכַבֶּר עָוֹן. שִׁמְּדְ בְּנִי נִקְרָא וְאַל תַּנִיחֵנוּ, נִקְרָאָדְ וּבְחוֹנְה, וּלְמַעַנִוּ, וּלְמַעַנִּוּ, וּבְמִרְעָה מוֹב וְשְׁמֵן תַּרְאֵנוּ, וְאַתָּה בְּרַחוּם וּבְחוֹנְתוֹךְ תְחַבְּמֵנוּ, וּבְמִרְעָה מוֹב וְשְׁמֵן תַּרְעֵנוּ, וְאַתָּה בְּרַחוּם וּבְחוּם קְנִוּ.

וּבְבֵן אַדְּ חַנּוּן אַתָּה וְרַחוּם לְּבֶלֹ פְּעַלֹּ.

Congregation:

אַד אוֹמְרִים בְּחִין לְּפְנֵידּ, כִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ. אַד בָּאִים וּמִשְׁחַחַיִם לְּפָנֵידּ, כִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ. אַד נְשִׁים בִּחְפִּלְּה לְּפְנֵידּ, כִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ. אַד הוֹנִים בְּחָפִלְּה לְפָנֵידּ, כִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ. אַד וֹעְמִים בִּחָפִלְּה לְּפָנֵידּ, כִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ. אַד וֹעְמִים בִּחָפִלְּה לְּפָנֵידּ, כִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ. אַד חֹיִקְרִים סוֹר בְּרִיתֶדְּ, כִּי אִין בִּלְּמֶדְּ,

חַנוּן וְרַחוּם לְּכָלׁ פְּעַלֹּ.

אַך טוֹעַנִים שָׁמַע יִשְּׂרָאֵלֿ, כִּי אֵין כַּאָלֿ,

בִּי אַתָּה רַחוּם לְּכָלֹ פְּעַלֿ.

אן אומרים, an alphabetical acrostic, is here the eighth part of Rabbi Elazar ha-Kallir's Kerovah אושן עובן.

כי אתה החום לכל מעל. literally, for thou art merciful to every creature, which brings to mind the biblical expression: "His mercy is over all his works"

righteous in all, thy mercy is great over all, all is thine and comes from thee.

Thou who art near to all who call upon thee, have mercy on those who acknowledge thee King, for they are thy own creation. Merciful One, forgive our iniquity; though every man is full of sin, thou dost forgive sin.

We bear thy name, abandon us not; answer us when we call to thee, and for thy own sake do thou enlighten our eyes. Show us thy presence and instruct us in thy Torah; sustain us in thy rich and excellent pasture.

Thou who art merciful, forgive us.

Congregation:

They plead before thee, for thou art merciful to all.

They come and worship thee, for thou art merciful to all.

They prayerfully approach thee, for thou art merciful to all.

They seek thy law day and night, O gracious and merciful One.

They chant thy praise, for thou art merciful to all.

They say: Forgive our sins, for thou art merciful to all.

They beseech thee, for thou art merciful to all.

They search the secret of thy covenant, O gracious and merciful One.

They proclaim in the *Shema* there is none like God, for thou art merciful to all.

(Psalm 145:9). No words can more adequately convey the thought of God as the universal Father.

This is the keynote of the Jewish faith, which was particularly emphasized by Rabbi Israel Baal Shem Tov (1700-1760), who taught that man should believe that all things are pervaded by the divine life and that there is nothing which is void of God. In every human thought God is present. If the thought is gross or evil, we should seek to raise and ennoble it by carrying it back to its origin.

Furthermore, according to Rabbi Israel Baal Shem Tov, founder of Hasidism, God the Merciful not only created everything but is embodied in everything. Since God is present in all things, there is good, actual or potential,

אַד יוֹדְעִים שֵׁם הַמְפֹרָשׁ, וּבְפִּיהֶם יִתְפָּרַשׁ,

בִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ.

אַד בָּנָּם הַיּוֹם בְּמַלְּאָבִים, קְרָשָּׁה לְּפַנֵּיך עוֹרְבִים,

בִּי אַתָּה רַחוּם לְּכָלׁ פִּעַלֿ.

אָך לָבוּשִׁיהָם נִקיִּים וִכַּלָּם צָמִים וּמִתעַנִּים,

חַנוּן וִרַחוּם לְּכָלׁ פְּעַלֿ.

אַד מַעֲשִׁיהֶם מַנִּיִדִים וַחֲטָאֵיהֶם מְתַנִּים, סְלַח נָא עוֹנִים,

בִּי אַתָּה רַחוּם לְּכַלֹּ פְּעַלֹּ.

אָד נִקרָאִים הַיּוֹם, וְסָלַחְתִּי לָּבֶם הַיּוֹם,

בִּי אַתַּה רַחוּם לְּכַלֹּ פִּעַלֿ,

אַד סְפוּרִים כְּחוֹל תַיָּם, וַעֲוֹנוֹתֵיהֵם תַּשִּׁלִּידְ בִּמְצוּלּוֹת יָם,

בִּי אַתַּה רַחוּם לְּכַלֹּ פִּעַלֿ.

אַד עוֹנִים אַרבַע קדשׁוֹת, לְּפִנֵי חוֹקֵר כִּלְּיוֹת, וִיוֹדַע בָל נִסְתַּרוֹת,

חַנוּן וְרַחוּם לְּכָלׁ פִּעַלֿ.

אַר פָּקדִם לַּחַיִּים, וְטַהַרֵם בִּמַיִם חַיִּים, כִּי עִמְּדּ

בִּי אַתָּה רַחוּם לְּכָלׁ פְּעַלֿ. מְקוֹר חֵיִים,

אַד צוֹעַקִים אָנָא אַלֿ נָא, סְלַח נָא חֵטָא לְּמִי מַנָה,

בִּי אַתָּה רַחוּם לְּכַלֹּ פִּעַלֿ.

אַד קוֹלֶם בְּרָעַשׁ מַרְעִישִׁים, קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ קוֹרְאִים

אָבות וּבְנִים, בִּי אַתָּה רַחוּם לְּכָל פְּעַלֿ.

אַד ראשון ואַחַרון אַתָּה, לְּמַעַנְדּ עֲשָׂה נַם אַתָּה,

בִּי אַתָּה רַחוּם לְּכָלׁ פִּעַלֿ.

- They know thy ineffable name, for thou art merciful to all.
- They are like angels today setting forth the Kedushah to thee, for thou art merciful to all.
- They wear clean garments and afflict themselves, O gracious and merciful One.
- They confess their sins, crying: O forgive, for thou art merciful to all.
- They are gathered today to hear thee say: "I pardon you this day," for thou art merciful to all.
- They are countless as the sands of the sea, O cast their sins into the depths of the sea, for thou art merciful to all.
- They recite the Kedushah four times before thee, who dost search the innermost parts and knowest all secret things, O gracious and merciful One.
- Remember them for a happy life, purify them in living waters, for thine is the source of life, for thou art merciful to all.
- They cry: O God, pray forgive the sins of a people innumerable, for thou art merciful to all.
- They raise their voice, fathers and sons, calling: Holy, holy, for thou art merciful to all.
- Thou art the First and the Last, act for thy own sake, for thou art merciful to all.

in all things. In thinking of a fellow man, we should above all things realize in him the presence of the spirit of good. Each of us, while thinking humbly of himself, should always be ready to think well of another.

The most hardened of sinners are not to be despaired of, but prayed for. None knows the heart of man, and none should judge his neighbor. Let no one think himself better than his neighbor, for all serve God, each according to the measure of understanding which God has given him. He who loves the father will also love his children. The true lover of God is also a lover of man. It is the ignorance of one's errors that make one ready to see the errors of others. Every penitent thought is a voice of God.

אַך שְׁמַע תְּפִּלְּתֵנוּ, בְּקְרָאֵנוּ אֵלֶּיִדּ עֲנֵנוּ,

בִּי אַתָּה רַחוּם לְּכָלׁ פְּעַלֿ.

Reader:

אָד תּוֹלִּים לְדָּ עֵינֵיהֶם, עֲנֵם וּשְׁמֵע בְּקוֹל תְּפְּלּוֹתֵיהֶם, סְלַח נָא לַעֲוֹנוֹתֵיהֶם, חַנּוּן וְרַחוּם לְּכָל פְּעַל.

The ark is opened.

Responsively

וּבָבֵן אָמְרוּ לֵאלֹהִים מַה נּוֹרָא מַעֲשֶׂידָ. אָמְרוּ לֵאלֹהִים:

אָל מֶלֶךְ בְּעוֹלְמוֹ, מֵחִישׁ פִּרוּת עַמוֹ,

לְּקַיֵּם דְבַר נָאֲמוֹ, כִּי סְלִּיחָה עִמּוֹ,

אָמַרוּ לֵאלֹהִים:

הודוּ לַּיִי קרְאוּ בִשְׁמוֹ.

בָּרוּהְ וּמְהֻלָּלֹ בְּרֹב נָּדְלוֹ, מֵחִישׁ סְלִּיחָה לִּאְהָלוֹ,

לְהַרְאוֹת לַכּלֹ נְּדְלוֹ, מָדֵר מַיִם בְּשָּׁעְלוֹ,

אָמָרוּ לֵאלֹהִים:

שִׁירוּ לוֹ זַמְרוּ לוֹ.

He who serves the Creator continually has no time for vainglory. If a man becomes aware of a lovely thing, he should ask himself: Where is this beauty coming from if not from the divine power which permeates the world? Hence, the origin of this beauty is divine. If a man tastes something good and sweet, let him realize that the sweet quality is derived from the heavenly sweetness. A perception of this kind is indeed equivalent to seeing the Eternal One, blessed be he.

According to the teachings of Rabbi Israel Baal Shem Tov (Besht), man should concentrate his thoughts on God at all times, forever yearning for the light of the divine presence. A man is occasionally misled by his evil nature into believing that he has committed a grievous sin, even though he may have done nothing wrong. The purpose of the Yetser ha-Ra is to drive

Hear our prayer and answer us when we call to thee, for thou art merciful to all.

Reader:

They lift their eyes to thee, answer them and hear their prayers, forgive their iniquities, O gracious and merciful One.

The ark is opened.

Responsively

Say this of God: "How awe-inspiring thy work is!"

Say of God: The divine King of the universe hastens the deliverance of his people in keeping with his promise; pardon rests with him. Give thanks to the Lord; call upon his name.

Say of God: Blessed and praised for his abundant greatness, he speeds pardon for his people; to show his greatness, he measured the seas in the hollow of his hand. Sing to him; sing praises to him.

him into despair and so render him incapable of serving God. Let man beware of this trick! Let him say: If indeed I have sinned, my Creator will be even more gratified to see that I refuse to let my offense to interrupt my joyous service. This is the great principle of serving God: keep away from sadness as much as possible.

Rabbi Israel Besht taught: Weeping is exceedingly bad, for man should serve God joyfully. However, tears of joy are very good. But let man not yield to paralyzing grief. Let him repent each misdeed and turn again in joy to the Creator, blessed be he.

אמרו לאלהים, an alpahbetical acrostic ascribed to Rabbi Meshullam ben Kalonymus of Italy, has four lines to the stanza, ending with a quotation from I Chronicles 16. The alphabetical acrostic extends only to the letter , where it ends with the last letter (n). The complete poem is found in the Italian Mahzor.

אני ה', בעחה אחישנה) alludes to Isaiah 60:22 אני ה', בעחה אחישנה), "I the Lord, who have promised this, will hasten it in its due time."

מי סליחה עמו is from Psalm 130:4. The text in Isaiah 40:12 reads מי מדד is from Psalm 130:4. The text in Isaiah 40:12 reads מי מדד is from Psalm 130:4. The text in Isaiah 40:12 reads מי מדד is from Psalm 130:4.

ַ גּוֹאֵלֹ עַם קְרוֹשׁוֹ, בִּסְלִּיחָה לְּהַקְּדִּישׁוֹ,

וּמְכוֹגֵן בֵּית מִקְדָשׁוֹ, לְּזֶרַע אַבְרָהָם קְּרוֹשׁוֹ,

הַתְהַלְּלוּ בְּשֵׁם קָּדְשׁוֹ. אָמְרוּ לֵאלֹהִים:

דָּנוּל מְשָׁבָּח בִּרְקִיעַ עָזּוֹ, סוֹלֵחַ לְעַם זוּ בְּזוֹ,

בּּדְבַר אָזּוֹ וּמָאָזּוֹ, לְּבֵן עַדַת מְּאָזּוֹ,

דְּרָשׁוּ יְיָ וְעֻזּוֹ. אִמְרוּ לֵאלֹֹהִים:

הַבֹּל בְּמַאֲמָר עָשָׂה, וְהוּא פָעַל וְעָשָׂה,

סוֹלֵחַ לְאֹם עֲמוּסָה, לָּבֵן עַם בּוֹ חָסָה,

זַבְרוּ נִפְּלְאֹתָיו אֲשֶׁר עָשָׂה. אִמְרוּ לֵאלֹֹהִים:

וּמֵקִים דְּבַר עַבְדּוֹ, עַלֹּ אֶרֶץ וְשְׁמַיִם הוֹדוֹ,

סוֹבֵּוְתַ לְּעַם מְיַחֲדוֹ, אֲשֶׁר נִקְרָאוּ בִּדְבַר סוֹדוֹ,

זָרַע יִשְׂרָאָלֿ עַבְרּוֹ. אָמְרוּ לֵאלֹ'הִים:

ֶּיָה רוֹקַע הָאָרֶץ, הַיּוֹשֵׁב עַלֿ חוּג הָאָרֶץ,

סוֹקַחַ לְּגוֹי אֶחָד בָּאָרֶץ, לָּכֵן אִמְרוּ לְּיוֹמֵד אָרֶץ,

הוא יָיָ אֱלֹהֵינוּ בְּכָלֹ הָאָרֵץ. אִמְרוּ לֵאלֹהִים:

חַי בִּמְעוֹנְתוֹ, חַנּוּן וְחוֹנֵן עֲדָתוֹ,

יָשׁוּב בְּרַחֲמִים לְבֵיתוֹ, לְבֵן לְּבָאֵי בִּבְרִיתוֹ,

זִבְרוּ לְעוֹלֶם בְּרִיתוֹ. אָמְרוּ לֵאלֹהִים:

טַפֵּי נַחֲלָתוֹ, מְלָאֵי יָרָשְׁתוֹ,

יָקַיִם עָלֵיִמוֹ אָמְרָתוֹ, בְּחָקוּק בְּתוֹרָתוֹ,

אָמֶרוּ בַּערוּ אָת אַבְרָהָם וּשְׁבוּעָתוֹ. אַמְרוּ בַאלֹהִים:

Say of God: He redeems and sanctifies his people by his forgiveness; he established his sanctuary for the seed of his saintly Abraham. Take pride in his holy name.

Say of God: Lavishly extolled in his glorious heaven, he pardons Israel in keeping with his mighty word; therefore, all of you who trust in him, seek the Lord and his might.

Say of God: He who created all by a mere utterance, he who performed and accomplished all, grants pardon to the people under his care; therefore, all of you who take shelter with him, remember the worders he has done.

Say of God: Glorious in heaven and earth, he confirms the words of his prophet and forgives the people who proclaim his Oneness, who are prophetically called descendants of Israel the servant of God.

Say of God: He who has spread forth the earth, who sits over the round earth, forgives a unique people on earth; therefore, acclaim the Founder of the earth: He is the Lord our God throughout the earth.

Say of God: He who is eternal, gracious to his people, will in mercy return to his shrine; therefore, all of you who have entered his covenant, remember his covenant forever.

Say of God: The children of his own, the young of his flock, for them he will fulfill his word written in his Torah, the solemn covenant he made with Abraham.

ע יש is poetically applied to Israel on the basis of Exodus 15:16 (עברוו קנית), "the people which thou hast acquired." בואת התורה-בוו, for the sake of this Torah.

אום עמוסה alludes to Isaiah 46:3 (העמוסים מני בטף), where the survivors of Israel are described as having been sustained by God since ever they were born.

תה אלי ואנוהיז 15:2 האלי ואנוהיז ("this is my God and I will glorify him." אוה אלי ואנוהיז staken from Isaiah 40:22, where the reference is to the heavens which surround the earth like a circle. According to Maimonides (Guide 1:11), the prophet describes God as presiding constantly over the things on earth which are in perpetual revolution and change.

יוֹעֵץ מֵישָׁרִים לְּחֹק, יְרַאָּיו לְּחַיִּים לְּחֹק, סוֹלֵח לַחַשָּא לִמְחֹק, כְּנִשְּׁמֵע לְּרוֹעֶה מֵרְחוֹק, וַיִּעֲמִידֶהְ לְּיַעֲלִב לְּחֹק. אַמְרוּ לֵאלֹהִים:

חַקִּיף אֱלֹחֵי עוֹלָם, דְבָרוֹ נִצְב לְעוֹלָם, יבוא מבל נטלם, ואוחנו מבללים שמו בשובי

וָהוּא מִכּּל נֶעְלֶּם, וַאֲנְחְנוּ מְהַלְּלִים שְׁמוֹ לְעוֹלֶּם, בָּרוּדְ יָיָ אֱלֹהֵי יִשְּׂרָאֵל מִן הָעוֹלֶם וִעַר הַעוֹלֵם.

וּבְבֵן נְּדוֹלִים מַעֲשֵׂי אֱלֹבִינוּ. מַעֲשֵׂה אֱלֹבִינוּ:

אַדִּיר בְּוִעוּדוֹ, בְּרוּם וּבְתַחַת הוֹדוֹ,

וַּלְּהָ אוֹר לְעַבְדּוֹ, דְּבָרְ מֵקִים לְעַבְדּוֹ,

לָבֶן יִתְנָּאָה אֵין עוֹד מִלְּבַדּוֹ. מַעֲשֵׂה אֱלֹחֵינוּ:

ָהַמַּבִּיר עוֹקְּמֵי עַד, וְסוֹפֵּר וּמוֹנֶה עֲדֵי עַד, זִיו מוֹשָׁבוֹ נוֹעַד, חֲלֵד צוֹפֵה בִּמְסְעַר,

לָבן יִתְנָאָה הַמַּבִּים לָּאָרֶץ וַתִּרְעָד. מַעֲשֵׂה אֱלֹהֵינוּ:

מוֹעֵן עוֹלְמוֹ, יוֹרַעַ הַרוֹמוֹ,

בְּקְּלֵּוֹ בְּנָאֲמוֹ, לָעַד לַּהָקִימוֹ, לַבֵּן יִתְנָאָה יִי צָבָאוֹת שִׁמוֹ. מַעֲשֶׁה אֱלֹהֵינוּ:

מוֹשֵׁל בְּמִפְעָלוֹ, נוֹרָא עַל זְבוּלוֹ,

סְקּוֹרוֹ בְּנֶדְלוֹ, עָזוֹ בְּרֹב חֵילוֹ,

לָבֶן יִחְנָּאֶה שְּׁרְפִּים עוֹמְדִים מִמְעַלַ לוֹ. מַעֲשֵׂה אֱלֹבְינוּ:

פָּאֵרוֹ בִּשְׁמֵי מְעוֹנֵי, צוֹפֶה וּמַבִּיט לְּעִינֵי,

קלוּס שְׁמוֹ בַּהֲמוֹנֵי, רוֹדֶה בְּקֶרֶב מוֹנֵי, לַכֵן יָהַנֵּאָה נִּרוֹלִים מַעֲשֵׁי יַיָּ.

The ark is closed.

מעשה אלהיש. likewise ascribed to Rabbi Meshullam ben Kalonymus of the tenth century, appears in the Italian Mahzor in double stanzas, each

Say of God: He who devised the law of uprightness will inscribe his worshipers for life, pardoning and blotting out their sins; this was heard by Moses, the faithful shepherd of long ago. He confirmed it to the people of Jacob.

Say of God: The eternal God is almighty; his word stands fast forever; he is unknowable at all; we praise his name evermore. Blessed be the Lord God of Israel forever and ever.

Great are the works of our God!

Supreme amid his divine assembly, God's majesty is in heaven above and on the earth below; he unveiled the light to Israel his servant; he confirms the words of his prophet. Glorified be he and none else.

His knowledge is infinite; he keeps strict account eternally; his glorious throne established, he looks down upon the world and sustains it. Glorified be he who looks at the earth and it trembles.

He upholds his world, knowing the needs of the earth his footstool; he created all by his mere utterance, establishing all forever. Glorified be he whose name is Lord of hosts.

He masters his creation; he is awe-inspiring in his habitation; he is worshiped for his greatness, revered for his abundant power. Glorified be he who is attended by seraphim.

His splendor is in the high heavens, yet he keenly looks at us; his name is lauded by multitudes, and he exercises dominion over foes. Glorified be the Lord whose works are great.

The ark is closed.

מעשה אלהינו stanza being followed by one that begins with מעשה. All the stanzas are concluded with biblical phrases.

אדיר בועודו corresponds to נערץ בסוד קרושים (Psalm 89:8), poetically describing God as the undisputed Ruler over the angels who constitute a council in heaven.

מקים דבר עבדו in Isaiah 44:26 means that God carries out the words of the prophets his servants. הדומו (literally, his footstool) alludes to the terrestrial globe on the basis of Isaiah 66:1 ("the earth is my footstool").

is derived from Job 6:10, where the word מלודו has been rendered in the sense of exulting. Rashi states that this word occurs but once in the Bible and declares that in the Mishnah it denotes fear (אנג אינ מוצא לו דמין). The payyetan, elsewhere, employs סלדיך מסלדיך מסלדיך The payyetan, elsewhere, employs המלדיף in the sense of thy worshipers.

מַצְשֵּׁה אָָנושׁ: תַּחְבּוּלּוֹתָיו מְזְמָּה, שָׁבְתּוֹ בְּתוֹדְ מִרְמָה, רְפִּידָתוֹ רִמָּה, קָבוּר בִּסְעִיף אֲדָמָה, וְאֵידְּ יִתְּנָּאֶה אָדְם לַהַבָּל דַּמָה.

The ark is reopened.

אַבָל מַעֲשֵׁה אֱלֹהֵינוּ:

שַׁדֵּי רוֹקַע הָאָרֶץ עַל בְּלִּימָה, שׁוֹכְנֵיהָ בְּלִּי הֱיוֹת לְשַׁמְה, הִבּן עַל מָיִם אָדָמָה, תַּקִּיף שְׁמוֹ לְּרוֹמֵמָה, בּיִן יָתַנָּאָה עֹמָה אוֹר בַּשֵּׂלִמָה.

The ark is closed.

וּבְבֵן לְּנוֹרָא עֲלֵיהֶם בְּאֵימֶה יַעֲרִיצוּ.

Responsively

אַשֶּׁר אִימָתֶדּ, בְּאֶרְאֶלֵּי אְמֶן, בְּאַבִּירֵי אְמֶץ, בְּכְלְּוֹלֵי קַרַח, בִּבְרְוּדֵי קָרַח,

וְאָבִיתָה תְהַלָּה, מִנְּלְּוּמֵי גוּשׁ, מִנְּרֵי נֵיא, מִּדְּלְּוּלֵי פְּעַלֿ, מִדּלֵּי מַעַשׁ,

אָלֶפִים, בְּוֶכַח רְבָבוֹת, בְּהַלּוּהְ מַקְּאָבִים, בְּהַלּוּהְ מַחֲנוֹת, בְּוֶעַר אָלֶפִים, בְּוֶכַח רְבָבוֹת,

וְאָבִיתָה תְהִכְּּה, מִזִּיו שׁוֹנֶה, מִזְּהַר בָּבֶה, מֵחַסְרֵי שֵׂבֶלּ, מַחְוֹּרְשֵׁי רְשַׁע,

אַשֶּׁר אַימְמֶתֶּדְּ, בְּמִפְּוּח אֲרָבוֹת, בְּמִפּוּס שְׁחָמִים, בְּיִשְׁרַת אַשֶּׁר אַימִמֶתֶּדְ, בְּמִפְּוּח אֲרָבוֹת, בְּמִפּוּס שְׁחָמִים, בְּיִשְׁרַת

נְאָבִיתָה תְּהַלָּה, מִבְּחְוּמֵי שֶׁמֶץ, מִבְּמְוּסֵי בֶתֶם, מִלְּרְוּבֵי פַח, מִלְּעְוּנֵי מַר,

אשר אימהן, a double alphabetical acrostic, conveys the thought that though the Almighty God stands supreme over the universe and is worshiped by all that it contains, yet he desires the praise coming from wretched man who strives and fails, fading away like grass that withers.

But the works of man are plans of mischief; his habitation is in the midst of deceit; his bed is filled with worms when he is buried in the cleft of the earth. How then can man be glorified when he is like a fleeting breath?

The ark is reopened.

The Almighty spread the earth over empty space, yet its inhabitants are not destroyed; he set up the earth upon water, that his mighty name be extolled. Glorified be he who is robed in light.

The ark is closed.

In awe they reverence the Revered One.

Responsively

Though thou art revered by the faithful and mighty angels, Formed of ice and of flashing light, for thy awe is on them, Yet thou desirest praise from dust-made men dwelling on earth, Who fall short and are poor in good deeds—and that is thy fame!

Though thou art revered by roaring camps of angelic hosts, In the assemblies of myriads, for thy awe is on them, Yet thou desirest praise from men whose glory fades away, Who lack sense and contemplate evil—and that is thy fame!

Though thou art revered by the widely extended heavens, The serene celestial spaces, for thy awe is on them, Yet thou desirest praise from men who are tainted with sin, Caught in a snare, steeped in bitterness—and that is thy fame!

This hymn, like other mystical hymns in our prayerbook, expresses the magnificent vision of a devout poet. The monotony of its rhythm and the sublime pathos induce a state of eestasy and fill the worshiper's imagination with splendid concepts. "The glorification of God is not that of the psalm, which either describes the marvels of creation as proof of the grandeur and the glory of the Creator, or stresses the element of divine grace and guidance in the history of Israel... it is simply praise of God, and this praise is ... multiplied as if there were a danger that some honorific might be forgotten" (Sholem, Major Trends in Jewish Mysticism, page 59).

אֲשֶׁר אֵימָתֶךּ, בְּמַסְלּוּלֵּי זְבוּלֹּ, בִּמְרְוֹמֵי שֶׁפֶּר, בִּנְטִיַּת דֹּק, בְּנְחִיַּת עָבִים,

וְאָבִיתָה תְהַלְּה, מִפְּרִוּחֵי מַעַשׁ, מִשְּׁבֵעֵי רְגֶּז, מֵעֲדוּרֵי אֱמֶת, מֵעֲמִוּסִי בָשֶׁן,

אָשֶׁר אֵיטָתֶדּ, בְּפּוֹחָחֵי קָרוֹשׁ, בְּפּוֹצְחֵי בָרוּדְ, בִּצְרוּדֵי אַרְבַּע, בִּצְנִוּפִי שֵׁשׁ שֵׁשׁ, וּמוֹרָאָדְּ עֲלֵיהֶם.

וְהִיא הְהַלְּחָה, מָקְרִיאֵי אָוֹן, מִקּוֹרְאֵי בְחְׂנֶף, מֵרְחוֹבֵי וְאָבִיתָה חָהַלָּה, מִקּרִיאֵי אַוֹן, מִקּוֹרְאֵי בְחְׂנֶף, מֵרְחוֹבֵי

אָשֶׁר אִימֶתֶּדּ, בִּשְׁבִיבֵי אֵשׁ, בִּשְׁבִילֵי מַיִם, בִּתְּלְּוּלֵי רוּם, בְּתַלְּתַּלֵי וְבָהּ,

וְתִּפְאַרְתָּהְ תְּהִּלְּה, מִבְּשָּׁר וְדָם, מֵהֶבֶּל וְתְהוּ, מֵחְצִיר יְבֵשׁ, מִצֵּל עוֹבֵר, וּמִצִּיץ נוֹבֵל, מִמֵּשְׁלְימֵי נְשָׁה, וּמוֹצִיצִי יְחִידְה, וְנִשְׁפְעִים נִּמְשְׁפְּט, וְחַיִּים בְּרַחֲמִים, וְנוֹתְנִים לְּדְּ פְּאֵר וּמִצִיץ וּמִבְּר, וּמִצִּיץ וְחַיִּים בְּּרַחֲמִים, וְנוֹתְנִים לְּדְּ פְּאֵר בְּרַחְמִים בְּמִשְׁפְּט, וְחַיִּים בְּרַחֲמִים, וְנוֹתְנִים לְּדְּ פְּאֵר בְּיִם, וּמִיבְּל וְתִּים בְּמִשְׁפְּט, וְחַיִּים בְּרַחֲמִים, וֹמִיבְּל וְתְּהוּל עִבְּים, מִבְּשָׁר וְבִים, מִהְבָּל וְתְּהוּ, מִחְצִיר יְבֵשׁ, מִבְּשְׁר וְבִים, מִהְבָּל וְתְּהוּ, מִחְצִיר יְבֵשׁ, מִבְּים, מִבְּים, מִבְּיִם בְּמִים, וֹחַלְים, מִבְּבְּים בְּמִים, וֹתְבִּים בְּמִּים בְּמִים, וֹחַיִּים בְּנִים בְּיִם בְּמִים בְּמִּים בְּמִים בְּמִּים בְּמִים בְּמִּים בְּמִּים בְּמִים בְּמִים בְּמִים בְּמִים בְּמִים בְּמִבְּים בְּיִּם בְּמִים בְּיִם בְּיִבְּים בְּיִים בְּיִּבְּם בְיִים בְּיִים בְּיִּם בְּיִּם בְּיִם בְּיִם בְּיִים בְּיִּבְּים בְּים בְּיִים בְּיִים בְּבִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִבְּיִים בְּיִים בְּיִים בְּיִים בְּיבְים בְּיבְים בְּיִים בְּיבְים בְּיבְים בְּיבְים בְּים בְּיבּים בְּיבְים בְּיִים בְּיבְּים בְּיִים בְּיבְּים בְּיבְים בְּיבְים בְּיִים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְים בְּיבְים בְּיִים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיִים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיִים בְּיִים בְּיבְּים בְּיִים בְּיִים בְּיבְּים בְּיבְים בְּיִים בְּיבְים בְּבְים בְּים בְּיבְים בְּיבְּים בְּיִים בְּיבְים בְּיבְּים בְּיבְּבְּים ב

Reader and Congregation:

קָיוֹשֵׁב הְּהַלּוֹת, קַרוֹבֵב עֲרָבוֹת, קָרוֹשׁ וּבָרוּך.

אַמִּיצִי שְׁחָקִים מִמַּעֲלֹ וְכָלֹ צְבָא מַעֲלֹ אוֹמְרִים קְּרוֹשׁ. אָמוּנֵי אַהֲבָה וְצִיְּחִי רְבָבָה אוֹמְרִים בְּרוּשׁ. בְּבִתִּי מַלְּאָבִים שְׁמוֹ מַמְלִּיכִים אוֹמְרִים קְרוֹשׁ. בְּנֵי בְחוּנֵי בְּרִית לְּזוֹבֵר הַבְּרִית אוֹמְרִים קְרוֹשׁ וּבְרוּדְּ. לְיוֹשֵׁב הְהַלּוֹת, לְרוֹבֵב עֲנְבוֹת, קְרוֹשׁ וּבְרוּדְּ.

אמיצי שחקים, a double alphabetical acrostic by Rabbi Elazar ha-Kallir. describes the angels of heaven and the people of Israel chanting praise to God.

Though thou art revered by the lofty and resplendent skies,
The firmament and the floating clouds, for thy awe is on them,
Yet thou desirest praise from men impure and full of grief,
Faithless though tended by thee from birth—and that is thy fame!
Though thou art revered by those exclaiming Holy, Blessed,
Six-winged angels with four faces, for thy awe is on them,
Yet thou desirest praise from men worthless and deceptive,
Far from truth and void of righteousness—and that is thy fame!
Though thou art revered by sparkling angels and water-paths,
Exalted hills and high mountains, for thy awe is on them,
Yet thou desirest praise from men who are mere fleeting breath,
Grass that withers, a passing shadow, a fading flower.
Their breath of life departs and they are summoned to justice.

Their breath of life departs and they are summoned to justice They die by thy decree, and are revived by thy mercy. They acclaim thee, Eternal One! Thy glory is on them.

Reader and Congregation:

Praises to God on high: Holy, blessed.

Mighty angels in heaven and all the host above say: Holy. The faithful of Israel and their countless offspring say: Blessed. Choirs of angels ascribing kingship to his name say: Holy. Men of the pact to God who heeds the pact say: Holy, blessed.

Praises to God on high: Holy, blessed.

The term ורכב ערבות is borrowed from Psalm 68:5, where God is described as the eternal and supreme ruler of the universe. A similar expression is used in Psalm 68:34 ערבו עובר שמי מבי שמי מבי שמי הוואר המוואר Maimodides explains the figurative use of the phrase "riding upon the heavens" in the sense that the Creator controls the universe eternally: "The rider moves the animal and leads it as he likes . . . he is separate from it, apart from it, not connected with it. In like manner, the uppermost sphere, by the rotation of which everything moveable is set in motion, is moved by God, who is separate from the sphere. . " (Guide 1:70).

In his Letter to Yemen, Maimonides wrote in part: "My fellow Jews, it is essential for all of you to consider what I am about to point out. You should impress it upon the minds of your women and children, so that their

נְבּוֹרֵי כְּחַ לְּאַמִּיץ וְשַׂנִּיא כְּחַ נְּרוֹלֵי צְּדְקָה לְּנָקְרַשׁ בִּצְּדְקָה דְּנְצֹי צְדְקָה לְּנָקְרַשׁ בִּצְדְקָה דִּנְנִים אוֹמְרִים קָרוֹשׁ וּבְרוֹשִּ דִּנְצִי נְצוּרָה לְּעָמֶּם בַּצֶּרָה בייים בחור בייים ברובים ברובים בייים ברובים בייים ברובים בייים ברובים ברובי

קְיוֹשֵׁב תְּהָלּוֹת, קְרוֹכֵב עֲרָבוֹת, קְרוֹשׁ וּבְרוּדְּ.

הַמּוֹן צְבָא מַעְלָּה לְּשׁוֹכֵן מַעְלָּה אוֹמְרִים קּרוֹשׁ.

הוֹלְּכֵי דֶרֶךְ הָּמִים לְּהַצּוּר הָמִים אוֹמְרִים בְּרוּדְ.

וְלְצִי וְשָׁבִים שַעַם צוּר מַלְשִׁיבִים אוֹמְרִים קְרוֹשׁ וּבְרוּדְ.

וְלְצִי וְשָׁבִים וְשְׁבַם צוּר מַלְשִׁיבִים אוֹמְרִים קְרוֹשׁ וּבְרוּדְ.

אוֹמְרִים קְרוֹשׁ וּבְרוּדְ.

קְיוֹשֵׁב הְּהָקּוֹת, קְרוֹבֵב עֲרָבוֹת, קְרוֹשׁ וּבְרוּך.

זְמָרוֹת רַבּוֹת זַבֵּי שְׁמֵי עֲרָבוֹת אוֹמְרִים קָּרוֹשׁ. זְרַע מַפַּע אֲמֶת בֻּאלֹהִים אֱמֶת הַשְּׁמַלִּים עַזִּים לְּעוֹשֶׁה חֲזִיזִים אוֹמְרִים קָרוֹשׁ. חוֹנִים וְנוֹסְעִים לְּמַעְלֶּה נְשִׁיאִים אוֹמְרִים קָרוֹשׁ וּבְרוּדְּ.

קָיוֹשֵׁב הְּהַלּוֹת, לְרוֹבֵב עֲרָבוֹת, קְרוֹשׁ וּבְרוּך.

שַּפְּסְבִי מְרוֹמִים לְּרָם עַל רָמִים אוֹמְרִים קְרוֹשׁ. מְּבֹּי אֹהְלָּיו יוֹנְקָיו וְעוֹלֶלָּיו אוֹמְרִים בּוֹרְעִים וּבוֹרְכִים אוֹמְרִים קְרוֹשׁ. יִדּוֹשְבֵי אְהֶלֹּ וּמִשְׁבָּן לְּבְתוֹכָם שֶׁכָן אוֹמְרִים קְרוֹשׁ וּבְרוּדְ. יְוֹשְׁבֵי אְהֶלֹּ וּמִשְׁבָּן לְבְתוֹכָם שֶׁכָן אוֹמְרִים קְרוֹשׁ וּבְרוּדְ. The powerful to the eternal God of might say: Holy.

The nobly just to him who is hallowed by justice say: Blessed.

The four-faced angels turning in all directions say: Holy.

The sustained to him who shares their stress say: Holy, blessed.

Praises to God on high: Holy, blessed.

The heavenly host to him who dwells high above say: Holy.

Those who live uprightly to the perfect Creator say: Blessed.

Beings that move to and fro as they heed God's command say: Holy.

Those who long for salvation and forgiveness say: Holy, blessed.

Praises to God on high: Holy, blessed.

Serene angels in heaven chanting many sweet hymns say: Holy.

The seed of the plant of truth to the God of truth say: Blessed.

The mighty Hashmallim to him who makes the lightnings say: Holy.

Wandering Israel to him who makes clouds rise say: Holy, blessed.

Praises to God on high: Holy, blessed.

The princes of heaven to him who is the Most High say: Holy.

The godly families and his tiny children say: Blessed.

The celestial messengers who bow and worship say: Holy.

Torah students to him who is in their midst say: Holy, blessed.

Praises to God on high: Holy, blessed.

faith may be strengthened. Remember that our religion is true and authentic. By it, God has distinguished us from the rest of mankind. God has made us a unique people through his laws and precepts. Because of this, all the nations, instigated by envy and impiety, rose up against us. They wanted to thwart God—but God cannot be thwarted.

[&]quot;Ever since the revelation at Mount Sinai, every despot has made it his first aim and his final purpose to destroy our Torah by violence and brute force. Despots are the first of two classes which attempt to foil the divine will. The second class consists of the most intelligent and educated among the nations. These also attempt to demolish our Torah through argument and controversy. They seek to wipe out every trace of it by means of their polemical writings, just as despots plan to do with the sword. But neither of

פָּתֵּי הֲמוֹנִים עָם חֵיּוֹת וְאוֹפַנִּים אוֹמְרִים קְּרוֹשׁ. כֶּתֶר נוֹתְנִים בְּנֵי אֵיתָנִים אוֹמְרִים בְּרוּדָּ. לַּהַקָּת שְׁבִיבִים וְאָשׁ לְּהָבִים אוֹמְרִים קְרוֹשׁ וּבְרוּדָּ. לְמַעֲנוֹ גּוֹי אֶחֶר לְשֵׁם אֵלֹ הַמְיֻחֶר אוֹמְרִים קְרוֹשׁ וּבְרוּדָּ. לְיוֹשֵׁב חְּהַלּוֹת, לְרוֹבֵב עַרָבוֹת, קְרוֹשׁ וּבְרוּדְּ.

מְסוֹכְכִים מְרוֹפְפִּים בְּכַנְפֵיהֶם מְעוֹפְפִים אוֹמְרִים קְדוֹשׁ. מְנַצְּחִים לְּהַתְמִיד בְּכָלֹ יוֹם תָּמִיד אוֹמְרִים בְּרוּדְּ. נוֹרָאִים בְּנִפְּלָאוֹת לְּצֶדֶק נוֹרָאוֹת אוֹמְרִים קְדוֹשׁ וּבְרוּדְּ. נְרִיבִי עַמְּדְ מְסַלְּסְלִּים לְשִׁמְדְּ אוֹמְרִים קְדוֹשׁ וּבְרוּדְּ. לְיוֹשֵׁב תְּהַלּוֹת, לְרוֹבֵב עֲרָבוֹת, קְדוֹשׁ וּבְרוּדְּ.

שְּׂרָפִים עוֹמְדִים מִשְּׁתַּחֲנִים וּמוֹדִים אוֹמְרִים בָּרוּשְ. סוֹלְדֵי בְחִילֶּה לְּנוֹרָא עֲלִילָּה אוֹמְרִים בָּרוּשְ.

עוֹנִים מְלֵאִים בַּתַּרְשִׁישׁ מְמֻקְּאָים אוֹמְרִים קּרוֹשׁ. עוֹנִים בְּמַקְהַלּוֹת בְּלַחֲשׁ וְקוֹלוֹת אוֹמְרִים קָרוֹשׁ וּבְרוּדְּ.

קָּיוֹשֵׁב תְּהָלּוֹת, לְרוֹבֵב עֲרָבוֹת, קָדוֹשׁ וּבְרוּךְ.

פָּגִיהֶם בִּבְּרָקִים מְאַירִים וּפָּז בָּגֶד פְּאוּרִים אוֹמְרִים קּרוֹשׁ פְּרוּנֵי בִּזְרְוֹעַ חְזָק קְּגוֹאֲלָּם חָזֶק אוֹמְרִים קָרוֹשׁ צִבְאוֹת שָׁמַיִם לְּרוֹבֵב שְׁמַיִם צֹאן קָדְשִׁים מַפַּע קְרוֹשִׁים אוֹמְרִים קָרוֹשׁ וּבָרוּדְּ.

קְּיוֹשֵׁב תְּהַלּוֹת, קְרוֹבֵב עֲרָבוֹת, קְדוֹשׁ וּבָרוּךָ.

Multitudes of angels, Ḥayyoth and Ofannim say: Holy.

The patriarchs' children acclaiming God's kingship say: Blessed.

The angelic bands that are made of sparks and flames say: Holy.

Those of a unique nation to the One God say: Holy, blessed.

Praises to God on high: Holy, blessed.

Angels covering themselves with fluttering wings say: Holy.

The people who forever chant hymns of praise daily say: Blessed.

Creatures terrified by the awe-inspiring wonders say: Holy.

The noble of thy people who praise thy name say: Holy, blessed.

Praises to God on high: Holy, blessed.

The Seraphim who worship prostrating themselves say: Holy.

Those who reverence the God of tremendous deeds say: Blessed.

Those that are full of eyes as the sparkling sea say: Holy.

Those who sing in chorus softly and loudly say: Holy, blessed.

Praises to God on high: Holy, blessed.

Those whose faces flash like lightnings and gold say: Holy.

Those who were set free by their mighty Redeemer say: Blessed.

The hosts in heaven to him who is throned in heaven say: Holy.

The holy flock of the people of Israel say: Holy, blessed.

Praises to God on high: Holy, blessed.

them shall succeed. The God of truth mocks and derides them, because they endeavor to achieve a goal that is beyond the power of mortal man.

[&]quot;Divine assurance was given to Jacob that his descendants would survive those who degraded them, for it is written: Your descendants shall be like the dust of the earth. That is to say, although Jacob's descendants will be abased like dust trodden under foot, they will ultimately emerge triumphant and victorious. We possess the divine assurance that Israel is indestructible and imperishable, and that it will always continue to be a preëminent community. Do not be dismayed at the persecutions of our people, for these trials are designed only to test and purify us. You should take it upon yourselves to hearten one another. Let your elders guide the youth and let your leaders direct the masses..."

קַּקְּים קְצוּרֶם קוֹרְאִים קְּיוֹצְרֶם אוֹמְרִים קְּרוֹשׁ. קָּהְלּוֹת יַעֲלָב בְּלִּי לֵב עָקוֹב אוֹמְרִים בְּרוּשָׁ. רַצוּיִם כְּעַגֶּל וְאוֹפַן מִהְנַּלְּנֵּל אוֹמְרִים קְרוֹשׁ. רְצוּיִם לְּבוֹרְאָם לְּרָם אֲשֶׁר בְּרָאָם אוֹמְרִים קְרוֹשׁ וּבְרוּשְּׁ. לִיוֹשֶׁב הָּהְלּוֹת, לְּרוֹבֶב עַרָבוֹת, קָרוֹשׁ וּבְרוּשְּׁ.

שּוֹכְנֵי בְּצֵל שַׁדֵּי שְׁנוֹתֶם אֵין דִּי אוֹמְרִים קְּרוֹשׁ. שׁוֹמְנִי חֲקוּקִים בְּמִצְוֹת וְחָקִים אוֹמְרִים בְּרוּדְּ. הְּמֶך תַּרְשִׁישִׁים בַּמְּרוֹם חָשִׁים אוֹמְרִים קְרוֹשׁ בְּרוּדְ. הְמִימִים בְּדַרְבֵיהֶם וּבְמַעֲשֵׂה יְדֵיהֶם אוֹמְרִים קְרוֹשׁ וּבְרוּדְּ. לְיוֹשֵׁב הְּהַלּוֹת, לְּרוֹבֵב עַרָבוֹת, קְרוֹשׁ וּבְרוּדְּ.

וּבְבֵן שָּׁרָפִים עוֹמִדִים מִמַּעֵל כֿוֹ.

Reader and Congregation:

אַלּוּ לְאַלּוּ שׁוֹאֲלִּים, אַלּוּ לְאֵלּוּ מְמַלְּלִים, אָנָה שׁוֹבֵן מְעָלִּים, לְהַעַרִיצוֹ לְהַקְדִישׁוֹ בִּפְאָר מְסַלְּסָלִים.

Reader:

אָצֵׁי מָרוֹם אוֹמְרִים הָלּוּלוֹ, אוֹפַן וְנַלְּנַלֹ מַבִּיעִים סְלְּסוּלוֹ, בְּאֵימָה וּבְיִרְאָה מַכְתִּירִים שֵׁם נְּדְלֹּוֹ.

Congregation:

שָּׁרְפִּים עוֹמְדִים מִמְעַל לוֹ. אֵלּוּ...

נָבּוֹרֵי לְחַ בְּלְעַד וּבְפַּחַר, נֵאֶה וְנָלְהַ לְּיַחֵד לְּאֶחָר, דְּמְמָה דַקָּה דָּאִים בִּלִּי בַּחַד.

שַׁשׁ בְּנָפַיִם שֵׁשׁ בְּנָפַיִם לְּאֶחָד. אֵלּוּ...

The swift messengers who acclaim their Creator say: Holy. Congregations of Jacob without deception say: Blessed. Creatures with feet of calves and the turning Ofan say: Holy. Those accepted by their lofty Creator say: Holy, blessed.

Praises to God on high: Holy, blessed.

Those who dwell in the shadow of the Almighty say: Holy.

Those who observe the engraven laws and precepts say: Blessed.

The mighty heavenly Tarshishim who hasten say: Holy.

Those who are blameless in their ways and deeds say: Holy, blessed.

Praises to God on high: Holy, blessed.

The seraphim hover round him.

Reader and Congregation:

They keep asking one another: Where is the Most High? That they may reverence, sanctify, and extol him.

The mighty angels in heaven recite his praise;
The Ofan and the Sphere pay him adoration;
With awe and reverence they acclaim his great name.

Seraphim hover round him.

Strong celestial beings, in terror and trembling, Acknowledge the Oneness of the only Most High; They fly about most gently without cessation.

Each one of them has six wings.

אלי מדום, an alphabetically arranged Kedushah hymn by Rabbi Elazar ha-Kallir, is a variation of Isaiah 6:2-3. The acrostic here is now double, now single: the k is repeated, but the is not; the is repeated, but the is not; and so on.

Concerning the Kedushah hymns, Sholem writes: "The monotony of their rhythm—almost all consist of verses of four words—and the progressively sonorous incantations induce in those who are praying a state of mind bordering on cestasy. An important part of this technique is the recurrence of the keyword of the Kedushah, in which the cestasy of the mystic culminates: holy, holy, holy is the Lord of hosts. One can hardly conceive of a more grandiose proof of the irresistible influence which the conception of God's kingdom exercised on the consciousness of these mystics...

הַיּוֹשֵׁב יְחִידִי עַלֹּ אוֹפַנְּיו, הַדּוֹבֵר דְּבָר דְבוּר עַלֹּ אָפְנְיו, וָרָצוֹא וָשׁוֹב כַּבָּזָק לְפָנָיו.

בִּשְׁתַיִם יְכַסֶּה פָנָיו. אֵלּוּ...

זְּהֵר הָרָקִיעַ בְּעֵין חַשְּׁמַלְּיוּ, זוֹעֵף בַּיָּם וַיֶּהֲמוּ נַלְּיוּ, חִילֿ שַּׂרָף אִימָה עָלָיוּ.

וּבִשְּׁתַּיִם יְבַסֶּה רַגְּלָּיוֹ. אֱלֹּוּ...

מַפְּסְרֵי קָלֶּדֹ בְּעֵין נְחְשֶׁת יְצַפְּצֵף, מְהוֹר עֵינְיִם עֲלֵיהֶם יְחוֹפֵף, יִדּוֹד יְכַפֶּה פָּנִיו בָּלִי מִתְרוֹפֵף.

וּבִשְׁתַּיִם יְעוֹפֵף. אֱלֹּוּ...

בַּבִּיר בְּחַ הוּא אֵלִּי זֶה, בִּי לֹּא בְזָה עֲנוּת עַם עָנִי וְנִבְזֶה, לְּהַקְּרִישׁוֹ וּלְּהַעֲרִיצוֹ יָחַד נִרִשִּׁים זֵה מִזֵּה.

וָקָרָא זֶה אֶל זֶה. אֱלּוּ...

ֶּמֶלֶדְ מְהֻלְּלֹ בְּפִיהֶם נְּמֵר, מוֹרָאוֹ עֲלֵיהֶם הָּמִיר לְּהַשְּׁמֵר, נָשָׂא וָנִעְלֵם הַלּוּלוֹ לּוֹמֵר.

וְקָרָא זֶה אֶלֹ זֶה וְאָמַר. אֱלֹּוּ...

שֶּׁרֶף מְּכָנֶה אֶחָד קָרוֹשׁ, סְלּוּד אוֹמֵר לְּבָרוּדְּ וְקָרוֹשׁ, עוֹנִים בִּקָרָשָׁה לָאֵלֹ הַקָּרוֹשׁ.

קַרוֹשׁ קַרוֹשׁ קַרוֹשׁ. אֵלּוּ...

פָּאָר נָשֶׁכַח לַאָּדוֹן הַצְּבָאוֹת, פּוֹצְחִים בְּרִנָּה מַלְּאָבֵי צְבָאוֹת, צְבָא מָרוֹם נְּדְלְּתָם מַצְבִּיאוֹת.

יִי צְבָאוֹת. אֵלּוּ...

[&]quot;It is characteristic of these hymns that the traditional vocabulary of the Hebrew language, although by no means restricted in this field, no longer

He who alone is enthroned on his Ofannim, Who forever speaks aptly, is surrounded by Lightning-like beings that fly hither and thither.

Two wings covering the face.

The heavenly splendor is like the Ḥashmallim; He stirs up the sea to storm and its billows roar; The seraphim are seized with terror and trembling.

Two wings covering the feet.

The heavenly princes that resemble burnished bronze Praise him whose eyes are pure, ever sheltering them; Yidod covers his face that he may not weaken.

Two wings hovering in flight.

This my God is Almighty and Omnipotent; He has not despised the plight of a poor people; They ask each other's permission to hallow him.

They call to one another.

The King, praised by their speech, acts on their behalf; The reverence for him ever abides with them; They sing praise to the lofty and invisible One.

They keep calling to one another.

One of the seraphim who is surnamed *kadosh* Chants worship to him who is blessed and holy; They all recite *Kedushah* to the holy God.

Holy, Holy, Holy.

Glory and adoration to the Lord of hosts; The angelic hosts break into ringing song; The heavenly hosts assemble all their greatness.

The Lord of hosts.

sufficed for the spiritual needs of the eestatic's eager to express his vision of God's majesty in words. This is evident from the large number of the original and frequently bizarre phrases and word combinations, sometimes entirely novel creations. ..." (Major Trends in Jewish Mysticism, pages 59-62).

קָרוֹשׁ וְנוֹרָא שׁוֹבֵן עֲלֵּיהֶם בְּעֶרֶץ, קַלְּים לָרוּץ עַר קְצֵה הָאָרֵץ, רָם וְנִשָּׂא יוֹשֵׁב עַלֹּ חוּג הָאָרֵץ.

מְלֹא כָלֹ הָאָרֶץ. אֵלּוּ...

שָׁמֵיִם וּשָׁמֵי שָׁמָיִם כִּסְּה הוֹדוֹ, שְׁחָקִים מִמַּעַל פְּעַל יְדוֹ, פּוֹלֵה הַבֵּל בִּוְרִוֹעַ יָדוֹ.

מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ. אֱלֹּוּ...

וּבְבֵן וּלְדָּ תַעֲצֶבֶּה קְדָשָׁה, כִּי אַתָּה אֱלֹבֵינוּ מֶלֶבְּ מוֹחֵלֹ וְסוֹבֵחַ.

Congregation:

וּנְתַנֶּה הְּלֶּקֶף קְּרֶשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאֶיוֹם; וּבוֹ תִּנְּשֵׂא מַלְכוּתֶךּ, וְיִכּוֹן בְּחֶסֶר כִּסְאֶךּ, וְתַשֵּׁב עְלֵיו בֶּאֶמֶת. אֲמֶת כִּי אַתָּה הוּא דַיָּן וּמוֹכִיחַ, וְיוֹדְעַ נְעֵר, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵּר וּמוֹנֶה, וְתִּוְכּוֹר כָּלֹ הַנִּשְׁכָּחוֹת; וְתִפְתַח אֶת סֵכֶּר הַזְּכְרוֹנוֹת, וּמֵאֵלֵיו יָקֶרָא, וְחוֹתַם יַד כָּלֹ אָדֶם בּוֹ.

וּבְשׁוֹפָר נְּרוֹלֹ יִתְּקַע, וְקוֹלֹ דְּמָמָה דַקָּה יִשְּׁמַע; וּמַלְּאָבִים יֵהָפִזּוּן, וְחִילֹ וּרְעָדָה יֹאחֵזוּן, וְיֹאמְרוּ הִנֵּה יוֹם הַדִּין, לְּפְּקוֹר עַלֹ צִבָא מָרוֹם בַּדִין, כִּי לֹא יִזְכּוּ בִּצִינֵיךְ בַּדִּין. וְכָלֹ בָּאֵי

Rabbi Amnon, a wealthy scholar of noble descent, was repeatedly but fruitlessly pressed by the rulers of Mayence to change his faith. On one occasion he evasively asked to be given three days in which to consider the matter.

תונה חקף, תונה dearribing in exalted language the heavenly procedure on the day of judgment, is said to have been published by Rabbi Kalonymus ben Meshullam of Mayence, one of the most eminent payyetanim of the eleventh century. This stirring poem has been the subject of a popular story, the oldest mention of which is found in the thirteenth century work Or Zaru'a by Rabbi Isaac of Vienna. The story runs as follows:

Holy and revered, he dwells over them royally; They are swift in running to the ends of the earth; High and exalted he sits over the round earth.

The whole earth is full.

His majesty covers the heavens of heavens;
The heavens above are the work of his hands;
The whole world is suspended on his mighty arm.

The whole earth is full of his glory.

Let now our Kedushah ascend to thee, For thou art our God and forgiving King.

Congregation:

Let us tell how utterly holy this day is and how awe-inspiring. It is the day when thy dominion shall be exalted, thy throne shall be established on mercy, and thou shalt occupy it in truth. True it is that thou art judge and arbiter, discerner and witness, inscribing and recording all forgotten things. Thou openest the book of records and it reads itself; every man's signature is contained in it.

The great shofar is sounded; a gentle whisper is heard; the angels, quaking with fear, declare: "The day of judgment is here to bring the hosts of heaven to justice!" Indeed, even they are not guiltless

Upon reaching home he would neither eat nor drink: he was sad at heart and wept bitterly because he had given the impression that he might renounce his belief in one God. When at the end of the three days he failed to appear before the tyrants, he was arrested and compelled to plead guilty. As a punishment, his hands and feet were cut off. On New Year's Day, Rabbi Amnon was brought to the synagogue at his own request. When the hazzan was about to recite the Kedushah, Rabbi Amnon asked him to pause. Dying from his wounds, Rabbi Amnon then recited the prayer-poem pan mun which had come to him by inspiration. No sooner had he finished the prayer than he expired. Three days later he appeared to Rabbi Kalonymus ben Meshullam in a dream and taught him this prayer to be introduced to all congregations.

עוֹלֶם יַעַבְרוּן לְּפָנֵיף בִּבְנֵי מְרוֹן. בְּבַקְּרֵת רוֹעֶה עֶדְרוֹ, מַעֲבִיר צֹאנוֹ חַחַת שִׁבְטוֹ, בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִקְנָה, וְתִפְּקוֹר וְבָשׁ בָּלֹ חֵי, וְתַחְתּוֹךְ קִצְבְה לְּכָלֹ בְּרִיָּה, וְתִבְחוֹב את גזר דינם.

Reader:

בְּרֹאשׁ הַשְּׁנָה יִבְּתֵבוּן, וּבְיוֹם צוֹם בָּפּוּר יֵחְתֵמוּן, בַּמְּה יַעַבְרוּן, וְכַמְּה יִבְּתֵאוּן; מִי יִחְיֶה, וּמִי יְמוּת; מִי בְּקצוֹ, וּמִי לֹא בְקצוֹ; מִי בָאָשׁ, וּמִי בַּמְּיָם; מִי בַּחֶּרֶב, וּמִי בַּחַיָּה; מִי בְּרָעָב, וּמִי בַצְּמָא; מִי בְרְעַשׁ, וּמִי בַּמַּנִּפְה; מִי בַּחְיָה; מִי וּמִי בִסְּקִילָּה; מִי יִנְוּחַ, וּמִי יְנְוּעַ; מִי יִשְׁבֵּל, וּמִי יִמְיבוּן; מִי יִשְּׁבֵּוֹ, וּמִי יִתְנַפֶּר; מִי יֵעְנִי, וּמִי יֵעְשֵׁר; מִי יִשְׁבֵּל, וּמִי יְרוּם.

וּתְשׁוּבָה וּתְפִּקְּה וּצְדָקָה מַצַבִירִין אֵת רֹעַ הַנְּזֵרָה.

תשבה, repentance, is not remorse, but a serious attempt to profit from past mistakes. According to Rabbi Israel Salanter, sincerity is especially important in self-criticism, since our judgment of good and evil is greatly influenced by emotion and sentiment. Without deep sincerity we would find little to criticize in ourselves; self-love would blind our judgment. We often meet people who are extremely conceited and vain, though we fail to see the slightest reason for their good opinion of themselves.

In self-criticism we should try to eliminate, or at least to reduce to a minimum, this element of self-love, and scrutinize ourselves in the same way that we would others. In fact, we should criticize ourselves only, not our fellow men.

Man must not become discouraged if he fails to see any improvement in his moral qualities even after much self-discipline. Water continually dropping on a rock will finally wear it away, though the first drops seem to leave no impression. So too, self-discipline cannot fail to affect our conduct if we practise it continually. We must train ourselves so that we no longer obey the ethical teachings reluctantly, but that we may follow them quite naturally.

Rabbi Israel Salanter felt himself in the presence of the divine whenever he saw suffering and pain that produce a meek and contrite spirit. Once or in thy sight. All mankind passes before thee like a flock of sheep. As a shepherd seeks out his flock, making his sheep pass under his rod, so dost thou make all the living souls pass before thee; thou dost count and number thy creatures, fixing their lifetime and inscribing their destiny.

Reader:

On Rosh Hashanah their destiny is inscribed, and on Yom Kippur it is sealed, how many shall pass away and how many shall be brought into existence; who shall live and who shall die; who shall come to a timely end, and who to an untimely end; who shall perish by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by earthquake and who by plague; who by strangling and who by stoning; who shall be at ease and who shall wander about; who shall be at peace and who shall be molested; who shall have comfort and who shall be tormented; who shall become poor and who shall become rich; who shall be lowered and who shall be raised.

But repentance, prayer and charity cancel the stern decree.

the eve of Yom Kippur, when the synagogue was filled with devout worshipers awaiting in solemn awe and silence the *Kol Nidre* service, rumors and whispers suddenly arose on all sides, for Rabbi Israel had not yet arrived. Messengers were sent to search for him, and all returned unsuccessful.

At the end of the service, Rabbi Israel appeared in the synagogue. The joy of the people was great, and equally great was their amazement when they learned the reason for his absence. On his way to the synagogue, Rabbi Israel told them, he had heard a little child crying bitterly. When he had drawn near to investigate, he found that the baby's mother, in order to be at the synagogue in good time, had put the baby to bed earlier than usual. The child had soon awakened and began to cry for its mother. Rabbi Israel had stayed beside the baby's cradle until its mother returned, and that was what had made him late (Louis Ginzberg, Students, Scholars and Saints).

ו ווי המרה is equivalent to חיות in the statement that "three things can annul evil decrees: prayer, charity, and repentance" (Midrash Rabba on Genesis, 44:15). A similar statement in the Mishnah reads: "Repentance and good deeds are as a shield against punishment" (Avoth 4:13).

Congregation:

בִּי בְּשִׁמְךּ בֵּן תְּהַלְּתֶךּ, קְשֶׁה לְּכְעוֹס וְנְוֹחַ לְּרְצוֹת; בִּי לֹא תַחְפּוֹץ בְּמוֹת הַמֵּת, בִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחָיָה. וְעַד יוֹם מוֹתוֹ תְּחַבֶּה לֹוֹ, אָם יָשׁוּב מִיַּד תְּקַבְּלוֹ. אֱמֶת בִּי אַתְּה הוּא יוֹצְרָם, וְאַתָּה יוֹדֶעַ יִצְרָם, בִּי הֵם בְּשִׂר וְדָם.

Reader:

אָדָם יְסוֹדוֹ מֵּעֶפָּר וְסוֹפוֹ צֶּעֶפָּר; בְּנַבְּשׁוֹ יָבִיא לַחְמוֹ; מְשׁוּלֹ בְּחֶרֶס הַנִּשְׁבֶּר, בְּחָצִיר יָבִשׁ, וּכְצִיץ נוֹבֵל, בְּצֵל עוֹבֵר, וּכְעָנָן בְּלָה, וּכְרְוּחַ נוֹשְׁבֶּח, וּכְאֲבָק פּוֹרְחַ, וְכַחֲלוֹם יָעוּף.

וְאַתָּה הוּא מֶלֶּדְ אֵלֹ חֵי וְקַיָּם.

The ark is closed.

Congregation:

וֹאַפָּה נָאָה לִשְׁמָןדּ, וּשְׁמֵנוּ קָרָשׁ בִּשְּׁמֶדּ. מַרְבָּבוֹת בְּבוֹדֶדּ, וִאָּין לְּפָרִשׁ עַפִּים שְׁמֶדּ; שִׁמְדּ נָאָה לְדּ אַין קּאָבר, וָשִׁין לְּפָרִשׁ עַפִּים שְׁמֶדָּ, שִׁמְדּ; וְאֵין לְּשְׁמֵּר

אָמֵשׁה לְּמַעַן שָּמֶךּ, וָקֵבִשׁ אֶת שִׁמְדּ עַל מַקְּדִּישֵׁי שְׁמֶךּ, בַּעַבוּר כְּבוֹד שָׁמְדּ הַנַּעֲרָץ וְהַנִּקְדָשׁ, כְּסוֹד שִׂיחַ שַׂרְפֵּי לְּנֶשׁ, הַמַּקְדִּישִׁים שִׁמְדּ בַּלְּדֵשׁ, דְבִי מַעְלָּה עִם דְּבִי מַטְּה–

בֶּתֶר יִחְנוּ לְּדּ, יְיָ אֱלֹתֵינוּ, מַלְאָכִים הַמְוֹנֵי מַעְלְּה עם עַמְּדּ יִשְׂרָאֵלֹ לְּבָוּצֵי מַשְּׁה; יְחַר בָּלְּם לְךָשָׁה לְּדּ יְשַׁלֵּשׁוּ, כַּדָּבָר הָאָמוּר עַלֹ יַד נִבִיאֵדָּ: וָקַרָא זָה אָלֹ זֵה וָאָמַר:

קרוש, קרוש, קרוש יָי צְבָאוֹת; מְלֹא כָל הָאָרֵץ בְּבוֹרוֹ. בְּבוֹרוֹ מְלֵא עוֹלֶם; מְשְׁרְתִיו שׁוֹאֲלִים זֶה לְּזֶה אַיֵּה מְקוֹם בְּבוֹרוֹ לְהַעַרִיצוֹ; לְּעָמְּתָם מְשַׁבְּחִים וְאוֹמְרִים: בָּרוֹךְ כָּבוֹרוֹ יִיָ מִמְּקוֹמוֹ.

Congregation:

Thy fame, like thy name, is hallowed. Thou art slow to anger and easy to pacify. Thou hast no desire for anyone to die, but that he turn from his evil way and live. Thou dost wait for him until his dying day; if he repents, thou dost readily accept him. Thou art men's Creator and knowest their impulse; they are but flesh and blood.

Reader:

Man comes from dust and ends in dust; he wins his bread at the risk of his life. He is like the potsherd that breaks, the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the breeze that blows, the dust that floats, the dream that flies away.

But thou art the King, the everlasting God.

The ark is closed.

Congregation:

Thy years have no limit; thy life has no end; inconceivable is thy celestial glory; none can explain thy mysterious essence. Thy name is worthy of thee, thou art worthy of thy name, and our name hast thou linked to thine.

Act for the sake of thy name, all-adored and holy; reveal thy holiness to those who sanctify thy name in heaven above and on earth below, using the words of the holy seraphim in the sanctuary.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaimed thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts; The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."2

¹Isaiah 6:3. ²Ezekiel 3:12.

מָמְקוֹמוֹ הוּא יֶבֶּן בְּרַחֲמָיו לְּעֵמוֹ, וְיָחֹן עַם הַמְיַחַדִּים שְׁמוֹ; עֶרֶב וָבְבֶּקר, בְּבָלֹ יוֹם תָּמִיר, בַּעְמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים: שְׁמַע יִשְׂרָאֵלֹּ, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָר.

הוא אֱלֹהֵינוּ, הוּא אָבְינוּ, הוּא מַלְבֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יוֹשִׁיעֵנוּ וְיִגְאָלֵנוּ שִׁנִית; וְיַשְׁמִיעֵנוּ בְּרַחֲמִיו שֵׁנִית לְּעִינִי כָּלֹ חֵי, לַאמֹר: הֵן נָּאַלְּתִּי אֶתְכֶם אַחֲרִית בְּרֵאשִׁית, לְּהְיוֹת לָּכֶם לָאלֹהִים–

אַני וְיָ אֱלֹהֵיכֶם.

Reader:

אַדִּיר אַדִּירְנוּ, יָן אֲדֹנְינוּ, טָה אַדִּיר שִׁמְּדּ בְּכָל הָאָנֵץ. וְהָנָה יָן לְּמֶלֶדְ עַל בָּל הָאָנֵץ, בִּיוֹם הַהוּא וִהְנָה יְן אֶחָר וּשְׁמוֹ יבררי ביייר בריב בענה.

וּבְרַבְרֵי קְדְשְׁךְ בְּתוּב לֵאמֹר:

יִמְלֹדְ יִיָ לְעוֹלָם, אֱלֹתַיִהְ צִיּוֹן לְדֹר נָדֹר; הַלְּלוּיָה.

Reader:

לְרוֹר וָרוֹר וַנִּיר וְּנְרֶלֶּה, וּלְּנְצֵח וְצָחִים קְּרָשְּׁתְּדּ וַלְּקְרִישׁ, וְשִׁבְחַדּ אֱלֹחֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלֶם וָעֶר, כִּי אֵלֹ מֶלֶּדְ נְּרוֹלֹ וָקָרוֹשׁ אֲחָה.

קָרוֹר נְדוֹר הַמְלִּיְכוּ לָאֵלֹ, כִּי הוּא לְבַדּוֹ מָרוֹם וְקָדוֹשׁ.

בְּלַרְשֶׁתְּדּ תַּלְשְׁיֶדּ, נְאָשְׁרֵּה לְּלָרִישׁ בְּאֵר מִנְעֲשֶׁידּ. בִּי מַּלְּדִישֶׁידּ בְּצַדֵּלְדִּ עֲמוּסֶידּ, חֻּלְבִּשׁ אָרוֹן עַלֹּ כָּלֹ מַעֲשֶׂידּ. בִּי מַקְדִּישֶׁידּ בְּצַדְּלְדָּ עֲמוּסֶידּ, חָלְבִּשׁ אָרוֹן עַלֹּ כָּלֹ מַעֲשֶׂידּ. בִּי מַקְדִּישֶׁידּ

וּבְבֵן יִתְקַדֵּשׁ שִׁמְדּ, יְיָ אֱלֹדֵונוּ, עַלּ יִשְׂרָאֵלּ עַמֶּדְּ, וְעַלֿ יְרוּשָׁלִּיִם עִירֶדְּ, וְעַלֹּ צִּיּוֹן מִשְׁבַּן בְּבוֹדֶדְּ, וְעַלֹּ מַלְּכוּת בֵּית דָוִר מִשִּׁיחֶדְּ, וְעַלֹּ מִכוֹנְדְּ וְהֵיכָלֶדְּ. From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."2

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!3

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

¹Numbers 15:41. ²Psalm 8:10; Zechariah 14:9. ³Psalm 146:10.

עוֹד יִזְכְּר־לְּנוּ, אַהֲבַת אֵיתָן, אֲדוֹנְנוּ, וּבַבֵּן הַנְּעֲקַד וַשְּׁבִּית מְדַיְנָנוּ, וּבִזְכוּת הַתָּם יוֹצִיא אָיוֹם לְצֵבֶרְק דִּינְנוּ, כִּי קְדוֹשׁ הַיּוֹם לַאֲדוֹנֵינוּ.

יִּמְשֶׁפֶּט, וְצַדְּקָנוּ בַּמִּשְׁפָּט, הַמָּנִיד פֶּשַׁע, הַנִּיד לְּיַצְלְב דְּבַר חֹק רָמִשְׁפָּט, וְצַדְּקָנוּ בַּמִּשְׁפָּט, הַמָּלֶּךְ הַמִּשְׁפָט.

The ark is opened.

Responsively

הָאוֹחֵז בִּיַד מִדַּת מִשְׁפָּט.

וָכֹל מַאֲמִינִים שֶׁהוֹא אֵל אֱמוּנָה,

הַבּוֹחֵן וּבוֹדֵק גָּוֹנֵי נָסְתָּרוֹת.

וָכֹל מַאֲמִינִים שָׁהוּא בּוֹחֵן בְּלָּיוֹת,

הַנּוֹאֵלֹ מִמְוֵת וּפּוֹדֵה מִשְּׁחַת.

וְבֹל מַאֲמִינִים שֶׁהוּא וּוֹאֵל חָזָק,

הַדָּן יִחִידִי לְּבָאֵי עוֹלֶם.

וָכֹל מַאֲמִינִים שַׁהוּא דַיַּן אֵמֶת,

הָבָגוּי בְּאֶהְיֶה אֲשֶׁר אֶהְיֶה.

וָבֹל מַאֲמִינִים שָׁהוּא הָיָה וְהֹוָה וְיִהְיֵה,

הַוַרַאי שָׁמוֹ כֵּן תִּהִקָּתוֹ.

וָבֹל מַאַמִינִים שַהוּא וָאֵין בִּלְתוֹ,

הַזּוֹבֵר לְּמַזְבִּירִיו טוֹבוֹת זְבְרוֹנוֹת.

וְבֹל מַאֲמִינִים שֶׁהוּא זוֹבֵר הַבְּרִית,

הַחוֹתֵּךְ חַיִּים לְּכָלֹ חָי.

ביד a twofold alphabetical acrostic without rhyme, has been attributed to a payyetan by the name of Rabbi Yohanan ha-Kohen of the ninth century. The expression הוראי שמו alludes to God's name אהיה (Exodus

O Lord, remember still the love of faithful Abraham; remove thou our foe for the sake of the son Isaac who was ready to offer his life for thee. Revered One, vindicate our rights for the sake of Jacob the upright. This day is indeed hely to thee, our Lord.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of justice.

The ark is opened.

Responsively

God holds the scale of justice in his hand.

All believe that he is the faithful God; He inquires into most hidden secrets.

All believe that he searches man's conscience; He saves from death and redeems from the grave.

All believe that he is Mighty Redeemer; He is the only Judge of all mankind.

All believe that he is the faithful Judge; He is called Lord of all eternity.

All believe that he was, is, and shall be; He is unchangeable and so is his fame.

All believe that there is none besides him; He remembers his worshipers kindly.

All believe that he heeds the covenant; He portions out life for all the living.

^{3:14),} whose numerical value (21) equals the numerical value of ידאי. The word equals 26, and so does the divine name יהוה. In rabbinic literature, the four-letter name of God designates his attribute of goodness and mercy for which he is constantly praised. Hence, הוראי שמו כן חהלתו.

וְבֹל מַאֲמִינִים שֶׁהוּא חֵי וְקַיָּם,

הַמוֹב וּמֵמִיב לֻּרָעִים וְלַּמּוֹבִים.

וְבֹל מַאֲמִינִים שֶׁהוּא טוֹב לַבֹּל,

הַיּוֹדֶעַ יָצֶר כָּלֹ יְצוּרִים.

וְכֹלֹ מַאֲמִינִים שֶׁהוּא יוֹצְרֶם בַּבְּשֶׁן,

הַבֹּל יְבוֹל וְבוֹלְלְם יְחַר.

וְבֹל מַאֲמִינִים שֶׁהוּא בֹל יָבוֹל,

הַלָּן בְּמֵתֶר בְּצֵלֹּ, שַׁדְּי.

וָבֹל מַאַמִינִים שַׁהוּא לְבַדּוֹ הוּא,

הַמַּמְלִידְ מְלְּכִים וְלוֹ הַמְּלוּכָה.

וָבֹל מַאֲמִינִים שֶׁהוּא מֶלֶדְ עוֹלְם,

הַנּוֹהֵג בְּחַסְדּוֹ כַּלֹ דּוֹר.

וָכֹל מַאֲמִינִים שָׁהוּא נוֹצֵר חָסֵד,

הַסוֹבֵל וּמַעְלִים עַיִן מִסוֹרְרִים.

וְבֹל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֶלָה,

ָּהֶעֶקְיוֹן וְעֵינוֹ אֶלֹ יְרֵאָיו.

ּוְבֹלֹ מַאֲמִינִים שֵׁהוּא עְוֹנֵה לְּחֲשׁ, יִבֹל מַאֲמִינִים שֵׁהוּא עְוֹנֵה לְּחֲשׁ,

הַפּוֹתֵחַ שֵׁעַר לְּדוֹפָקֵי בִּתִשׁוּבָה.

וָכֹל מַאֲמִינִים שַׁהוּא פַּתוּחָה יָדוֹ,

הַצּוֹפֶה לְּרָשָׁע וְחָפֵץ בְּהִצְּרְקוֹ.

וְכֹל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשֶׁר,

הַקּצַר בְּזַעַם וּמַאֲרִיך אַף.

וְבֹל מַאֲמִינִים שֶׁהוּא קשֶׁה לְּבְעוֹס,

הָרַחוּם וּמַקִּדִים רַחַמִים לְּרְנֶז.

is a better reading than כל יוכל, since only the present participle is employed throughout this poem.

All believe that he lives eternally; He is good to the wicked and the just.

All believe that he is gracious to all; He knows the impulse of all his creatures.

All believe that he formed them in the womb; He is powerful and all-embracing.

All believe that he is omnipotent; He is the Unknowable, the Almighty.

All believe that he is the Only One; He crowns the kings and dominion is his.

All believe that he is eternal King; He guides each generation with kindness.

All believe that he ever keeps kindness; He is patient and condones offenses.

All believe that he forever forgives; He is Most High and cares for the godly.

All believe that he answers soft prayer; He opens the door for the penitent.

All believe that he has an open hand; He desires the wicked to be upright.

All believe that he is righteous and just; He is slow to anger and forbearing.

All believe that he hardly gets angry; He is merciful and extends mercy.

הקצר בועם is equivalent to המקצר. The variant הַקְּצֶּר is mentioned in Mahzor Heidenheim as grammatically more correct.

וְכֹל מַאֲמִינִים שֶׁהוּא רַךְּ לְּרְצוֹת,

הַשָּׁנֶה וּמַשְׁנֶה קָטֹן וְנְדוֹלֹ.

ּוְבֹלֹ מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צֶדֶק,

הַתָּם וּמָתַּמָם עם הְמִימִים.

וְכֹלֹ מַאֲמִינִים שֶׁהוּא חָמִים פָּעֲלוֹ.

תָשְׁנֵב לְבַדֶּה, וְתִמְלֹהְ עַלֹּ כַּלֹּ בְּיִחוּר, כַּכְּתוּב עַלֹּ יַר וְבִיאָה: וְדָיָה יְיָ לְּמֶלֶּהְ עַלֹּ כָּלֹ הָאָרֵץ, בִּיוֹם הַהוּא יִהְיֶה יִי אֶחָר וֹשְׁמוֹ אֶחָר.

The ark is closed.

וּכְבֵן תֵּן פַּחְדְּךָּ, יָיָ אֶלְהַרֵינוּ, עֵלֹ כְּלֹ מַעְשֶׂיךּ, וְשִׁמְּדְ וּנְבִּירָה בָּל מַה שֶׁבָּרֶאתָ, וְיִירָאוּדְּ כָּלֹ הַמַּעֲשִׁים וְיִשְׁחַחוּ לְּכְּנֵידְ בָּלוֹ שֶׁיִדְעָנוּ, יָיָ אֶלְהַרֵינוּ, שֶׁהַשְּׁלְשֶׁן לְּפְנֵידְּ, עוֹ בְּיָרְדְּ וּנְבוּרָה בָּלוֹ שֶׁיִדְעָנוּ, יִיָ אֶלְהַרֵינוּ, שֶׁהַשְּׁלְשֶׁן לְפְנֵידְּ, עוֹ בְּיָרְדְּ וּנְבוּרָה בִּלוֹ שֶׁיִדְעָנוּ, יִיָ אֶלְהַרֵינוּ, שֶׁהַשְּׁלְשֶׁן לְפְנֵידְּ, עוֹ בְּיִרְדְּ וּנְבוּרָה בּלוֹ שֶׁבְּרֵאתָ.

וּבְבֵן תֵּן בָּבוֹר, יָיָ, לְּעַמֶּך, תְּהַלֶּה לִּירֵאֶיף וְתִּקְנָה טוֹבָה לְדוֹרְשֶׁידּ, וּצְּמִיחַת קֶּבָן לְדָנִר עַבְדֶּךּ, נִעַרְיבַת גֵּר לְּבָּן־יִשֵּׁי לָעִירֶךּ, וּצְמִיחַת קֶבָן לְדָנִר עַבְדֶּךּ, נִעַרְיבַת גֵּר לְבָּן־יִשֵּׁי מִשִּׁיחֵךָ, בִּמָהֵרָה בִּיָמֵינוּ.

וּבְבֵן צַּדִּיִקִּים יִּרְאוּ וְיִשְּׁמֶחוּ, וִישָּׁרִים יַצְקְּוּ, וַחֲסִידִים בָּרְנָּה יָגִילוּ, וְעוֹלֶחֶה תִּקְפָּץ־פִּיהָ, וְכָלֹ הָרְשְׁעָה כָּלְּהּ בְּעָשֶׁן תִּבְלֵּה, כִּי תַעַבִיר מִמִשֵּׁלֵת זָרוֹן מִן הָאָרֵץ.

וְיָאֶתְיוּ כֹּלֹ לְעָבְדֶּדּ, וִיבְּרְכוּ שֵׁם כְּבוֹדֶדּ, וְיַגֵּיִדוּ בָאִיִּים צִרְגָוּרּ, וְיִרְרְשִׁוּדְ עַמִּים לֹא יְדְעִּוּד, וִיהַלְּלִוּדְ כָּלֹ אַפְסִי אָרֶץ,

ויאחיש, an alphabetical acrostic with occasional rhyme, gives expression to the hope that ultimately there will be a united humanity when God shall be

All believe that he is lightly appeased; He is just and heeds small and great alike. All believe that he is the righteous Judge; He is perfect and kind to the blameless. All believe that his work is all perfect.

Thou alone shalt be exalted; thou alone shalt reign over all, as it is written by thy prophet: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."

The ark is closed.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

All shall come to serve thee and bless thy glorious name, Throughout the continents thy truth they shall acclaim. Peoples that knew thee not will be in quest of thee, And in all parts of the world they will sing thy praise,

acknowledged and worshiped by all peoples. This poem is said to have been composed during the seventh century. The author has not been identified. The alphabetical acrostic appears in the third letter of the first verb in each

¹Zechariah 14:9.

וְיֹאמְרוּ תָמִיד יִגְדֵּל יְיָ, וְיִזְבְּחוּ לְּדְּ אֶת זְבְחֵיהֶם, וְיִזְנְחוּ אֶת יְבִיהָם, וְיִזְנְחוּ אֶת וְיִירָאוּדְ עִם שֶׁמֶשׁ מְבַּקְשֵׁי פְּגֵידְּ, וְיַבִּירוּ לְּחַ מַלְּכוּתֶדְּ, וִיבַּאְוּדְ מִחְנַשֵּׁא לְכל תוֹעִים בִּינָה. וִימַלְלוּ אֶת נְּבוּרָתֶדְּ, וִינַשְּׁאִוּדְ מִחְנַשֵּׁא לְכל קראש, וִיסַלְּדוּ בְחִילְה פָּגֵידְ, וִיעַשְּׁרוּ בְּיֶר תִפְּאָרָה. וִיפַּאְוּדְ מִחְנַשֵּׁא לְכל הָרִים רְנָה, וְיִצְהֲלוּ אִיִּים בְּמֶלְּכֶדְ, וִילַבְּלוּ על מַלְּכוּתְדְּ הָרִים רְנָה, וִיִּצְהֲלוּ אִיִּים בְּמֶלְּכֶדְ, וִיִּמְבְּלוּ על מַלְּכוּתְדְּ לְּדְּ בָּתֵר מְלֹּוּכָה.

וְתִמְלֹדְר, אַתָּה הוּא יִי אֱלֹהֵינוּ, מְהַרָה לְּבַדֵּדּ, עַלֹּ כְּלֹ מַעֲשֶׂידּ, בְּהַר צִּיּוֹן מִשְׁבֵּן בְּבוֹדֶדּ, וּבִירוּשְׁלַוִם עִיר מְּרְשֶׁדּּ, וַדֹּר, הַלְּלֹוּיָה.

ָּלֶרוֹשׁ אַמָּה וְנוֹרָא שְׁמֶּךְּ, וְאֵין אֱלְוֹהַ מִפַּלְּעָרֶיךּ, בַּכְּתוּב: נִינְבַּה יָיָ צְּבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַמָּרוֹשׁ נִקְרַשׁ בִּצְּרָקָה. בְּרוּךְ אַתָּה, יִיִּ, הַמָּלֵדְ הַמָּרוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְּתָּ אוֹתְנוּ וְרָצִיְתְ בָּנוּ, וְרוֹמֵמְתְנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקַדַּשְׁחָנוּ בְּמִצְוֹתֵיף, וְקַרַבְּתְּנוּ מַלְבֵנוּ לַעֲבוֹדָתֶף, וִשְׁמִּךְ הַנֵּרוֹל וִהַקָּרוֹשׁ עַלֵינוּ קָרָאתָ.

וַתִּמֶּן לֶנֵּוּ, יְיָ אֱלֹבֵינוּ, בְּאַבְּבָה אֶת יוֹם (הַשַּׁבְּת בַּיָּה לְּקְדְשָׁה וְלְּמָנוּחָה, וְאֶת יוֹם) הַבְּפּוּרִים הַיָּה לְמְחִילָה וְלְּסְלִּיחָה וּלְּכַפְּרָה, וְלִמְחָלֹ־בּוֹ אֶת בְּלֹ עֲוֹנוֹתֵינוּ, (בְּאַהְבָה) מִקְרָא לְּרִשׁ, זֵבֵר לִּיצִיאַת מִצְרֵיִם.

clause; for example: ויאָתי, ויברכו, וינידו Hence, in the sixth clause, where the letter ז is needed, the poet must have written וימרו in place of יויאמרו; compare Psalm 139:20 for a similiar spelling. In some texts the extra zayin clause נייבווו) is omitted.

Declaring that thou, O Lord, art great forever.
Their offerings they shall present to thee alone,
And shall renounce their disgraceful man-made idols.
They will unite to worship thee with one consent,
And at sunrise thy presence they will seek with awe.
They shall acknowledge the might of thy dominion,
And shall impart insight to those who go astray.
They will tell thy might and extol thee above all,
And in joyous reverence they will crown thee King.
Hills and isles shall burst into song when thou art King,
Taking upon themselves the yoke of thy Kingship
And extolling thee in assemblies of people.
Nations in far-off lands will hear of this and come
To crown thee, to pledge their loyalty to thee.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

¹Psalm 146:10 ²Isaiah 5:16.

On Sabbath:

(וּבְּיוֹם הַשַּׁבְּּת שְׁנֵּי בְבָשִּׁים בְּנֵי שָׁנָה הְמִימִם, וּשְׁנֵּי עֲשְׁרֹנִים סְצֶׁת מִנְּחָה בְּלֹּוּלָה בַשֶּׁמֶן, וְנְסְבּוֹ. עֹלֵת שַׁבַּת בְּשַׁבַּתּוֹ, עַלֹּ עֹלֵת הַתָּמִיר וִנִסְבָּה.)

וּבֶעֶשוֹר לַּחְהֶשׁ הַשְּׁבִיעִי הַזֶּה מָקְרָא לְּהֶשׁ יִהְיֶה לְּכֶם, וְעִנִּיתֶם אֶת־נַפְשׁׁתִּיכֶם; כָּלֹ מְלָאכָה לֹא תַעֲשׂוּ, וְהָקְרַבְּשֶּׁם עֹלֶה לַיִי, רִיחַ נִיחְׁחַ, פַּר בָּזְ־בָּקְר אֶחָד, אַיְלֹ אֶחָד, בְּבָשִׁים בְּנֵי שָׁנָה שִׁבְעָה, חְּמִימִם יִהִיוּ לֻבֶם.

וּמִנְחָתֶם וְנָסְבֵּיהֶם בִּמְּדֶבְּר: שְׁלֹשֶׁה עֶשְּׁרֹנִים לַּפְּר, וּשְׁנֵי שְׁעִירִים עֶשְׂרֹנִים לָּאָיָל, וְעִשְּׁרוֹן לַבֶּבֶשׁ, וְיָיִן בְּנִסְבּוֹ, וּשְׁנֵי שְׁעִירִים בַּבָּר, וּשְׁנֵי תִמִידִים בָּהַלְּבַתַם. Because of our sins we were exiled from our country and banished far from our land. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The *Musaf* of (this Sabbath and of) this Atonement Day we will prepare and present in thy honor with love, according to thy command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)¹

On the tenth day of the seventh month you shall hold a sacred assembly and afflict yourselves by fasting; you shall do no work. You shall present as a burnt-offering to the Lord, as a soothing savor: one young bullock, one ram, and seven yearling male lambs; you shall have them without blemish.²

Their meal-offering and their libations were as specified: three tenths of an *ephah* for the bullock, two tenths for the ram, and a tenth of an *ephah* for each lamb; wine according to their requisite libations. Moreover, two goats were offered to make atonement in addition to the regular daily offerings.

¹Numbers 28:9-10. ²Numbers 29:7-8.

On Sabbath:

(יִשִּׂמָחוּ בִמַלְּבוּתְךּ שׁוֹמָרֵי שַׁבָּת וָקוֹרָאָי עְׂנֵג, עַם מִקַּרְשִׁי שָׁבִיעִי, כֻּכָּם יִשְׂבָּעוּ וִיִתְעַנִּגוּ מִטּוּבֵך; וִקְדַשָּׁתוֹ, חֵמָדַת יָמִים אוֹתוֹ קָרֱאָתָ, זֵבֵר לְּמַעַשֵּׁה בָרֵאשִׁית.)

The ark is opened.

עַלַינוּ לִשַבַּחַ לַאַרוֹן הַכּלֹ, לַתָּת גָּרַלַּה לִּיוֹצֵר בַּרָאשִׁית, שלא עשנו כגוני הארצות, ולא שמנו כמשפחות הארמה; שַׁלֹּא שָׂם חַלְּקֵנוּ כָּהַם, וִגֹרָלֵנוּ כִּכָלֹ הַמוֹנַם. וַאַנַחָנוּ כּוֹרִעִים וּמְשָׁתַחַוִים וּמוֹדִים לָּפָנֵי מֶלֶדְ מַלְּבֵי הַמִּלְּבִים, הַקּדוֹשׁ בַּרוּף הוא, שהוא נוֹמָה שָׁמַיָם וִיוֹמֵר אָרֵץ, וּמוֹשַׁב יָקָרוֹ בַּשָּׁמַיִם מָמַעַלֿ, וּשָׁכִינַת עָזּוֹ בָּגַבְהֵי מָרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹר; אָמֶת מַלְּבֵנוּ, אָפֶס זוּלַתוֹּ, כַּכַּתוּב בָּתוֹרַתוֹּ: וַיַדִעְתַּ וַהֲשֵׁבתְ אֶלֹ לְּבָבֶךְ, פִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַוִם מִפַּוַעַלֹּ וִעַלֹּ

דאָרֶץ מִתְּחַת, אֵין עוֹר.
The ark is closed.

אַתָּה הָרִאֵתָ לָּדֵעַת כִּי יִיָ הוּא הָאֵלֹהִים, אֵין עוֹד מִלְּבַדּוֹ. וָיָדַעָתָּ הַיּוֹם וַהַשָּׁבֹתָ אֵלֹ לְּבָבֵךְ, כִּי יִיַ הוּא הָאֵלֹהִים בַּשָּׁמַיִם מִמַעַל וִעַל הָאָרֵץ מִהָּחַת, אֵין עוֹר. שָׁמַע יִשְׂרָאֵל, יִי אֱלֹהֵינוּ, יָנָ אַחָר. הַן לַּיִנָ אֱלֹהֵיף הַשָּׁמַיִם וּשִׁמֵי הַשַּׁמַיִם, הַאָּרִץ וִכָּלֹ אַשֶׁר בָּה. כִּי יָיָ אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וַאֲרֹנֵי הָאֲרֹנִים,

עליע proclaims God as King over a united humanity. According to an old tradition, Joshua composed this prayer at the time he entered the Land of Promise. Since the fourteenth century, incessant attacks were concentrated upon Alenu on account of the passage שהם משתחוים להבל וריק ומתפללים אל אל לא יושיע ("they worship vanity and emptiness and pray to a god that cannot save"). Hence, this passage was deleted from the Ashkenazic prayerbooks. In Italian prayerbooks, however, it was changed to read מהץ instead of and and

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

The ark is opened.

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."

The ark is closed:

You have learned to know that the Lord is God; there is none else besides him. You shall learn this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else. Hear, O Israel, the Lord is our God, the Lord is One. Behold, the heavens, the highest heavens belong to the Lord your God, the earth with all it contains. The Lord your God is the supreme God, the supreme

לאלימה instead of להבל וריק so that it clearly refers to the ancient pagans. The traditional tune of Alenu, most solemn in character, is said to have come down from the twelfth century. Since the thirteenth century, Alenu has been used as the closing prayer of the three daily services. In the Middle Ages it was the death-song of Jewish marturs.

Deuteronomy 4:39.

הָאֵל הַנְּדוֹל הַנָּבּוֹר וְהַנּוֹרָא, אֲשֶׁר לֹא יִשְּׁא פָנִים וְלֹא יִקּח שְׁחַר. כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ וְּדֶל לֵאלֹהֵינוּ. יְהִי שֵׁם יְיָ מְבֹרְךְּ מֵעַתָּה וְעַד עוֹלְם.

אַלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ, הֵיָה עָם פִּיפִיוֹת שָׁלֹוּחֵי עַמְּךְּ בֵּית יִשָּׂרָאֵלֹּ, הָעוֹמָדִים לְּבַקֵּשׁ תִּפִּלֶּה וְתַחֲנוּנִים מִלְּפְנֵיךְ עַלֿ עַמְּדְ בֵּית יִשְׂרָאֵלֹ. הוֹרֵם מַה שׁיֹאמֵרוּ, הַבִּינִם מַה שִׁיִּדַבְּרוּ, הַשִּׁיבִם מַה שֵׁיִשְׁאָלוּ, יַדְעַם הֵיךְ יִפָּאֵרוּ. בָּאוֹר פָּנֶיךְ יְהַלֵּכוּוֹ, בֶּרֶהְ לְּהַ יִבְרְעוּן, עַמְּּוֹהְ בְּפִיהֶם יְבָרְכוּוּן, וּמִבּּרְכוֹת פִּיף כַּלְּם יִחָבָּרֶכוּן. עַמָּדְ לַּפָּגֵידְ יַעַבִירוּן, וָהֶם בַּתָּוֶדְ יַעַבֹרוּן. עִינֵי עַמָּדְ בָּם תִּלֹוּיוֹת, וִעִינֵיהֵם לְּדְ מִיַחֲלֹוֹת. נָשִׁים מוּלֹ אֲרוֹן הַקְּבֶשׁ בְּאֵימָה, לְשַׁבֵּךְ בַּעַס וְחֵמָה, וְעַמְּדְ מַסְבִּיבִים אוֹתָם בַּחוֹמָה, וְאַתָּה מִן הַשָּׁמַיִם תַּשְּׁנִים אוֹתָם לְּרַחֲמָה. עַיִן נוֹשְּׂאִים לָךְ לַשְּׁמָוִם, לֵב שׁוֹפְבִים נָבְחָדְ בַּמַּוִם, וְאַתָּה תִשְׁמַע מָן הַשָּׁמָיִם. שַׁלֹא יַבָּשָׁלוּ בִלְּשוֹנָם, וַלֹא יַנַּקְשׁוּ בִשְׁנוּנָם, וַלֹא יֵבְוֹשׁוּ בָמַשִׁצִנָם, וַלֹא יִכָּלְמוּ בָם שָׁאוֹנַם, וָאַל יֹאמַר פִּיהֵם דָבָר שָׁכֹּא כִרְצוֹנֶך. כִּי חֲנוּנֵידָ, יְיָ אֱלֹהֵינוּ, הַמָּה חֲנוּנִים, וּמְרָחָמֶידְ הַמָּה מָרָחָמִים. כָּמוֹ שֶׁיָּדְעָנוּ, יִיָ אֱלֹהֵינוּ, אֶת אֲשֶׁר מָחֹן יוּחָן, וְאֶת אֲשֶׁר תְּרַחֵם יְרָחָם, כַּכָּתוּב בְּתוֹרָתֶד: וְחַנֹּתִי אֶת אֲשֶׁר אָחֹן וִרְחַמָּתִי אָת אַשֵּׁר אַרַחָם. וִגַאָמַר: אַלֿ יִבְוֹשׁוּ בִּי לֹנֵיף, אָדֹנִי אֱלֹהִים צְבָאוֹת; אַלֹּ יִבְּלְמוּ בִי מְבַקִשֶּׁיךּ, אֱלֹהֵי יִשְׂרָאֵלֿ.

The ark is opened.

אוֹחִילָּה לָאֵלּ, אֲחַלֶּה פְנְיוֹ, אֶשְׁאֲלְה מִמֶּנוּ מַעֲנֵה לְשׁוֹן. אַשְׁר בִּקְהַלֹּ עָם אָשִׁירָה עָזוֹ, אַבְּיעָה רְנְנוֹת בְּעַד מִפְּעָלִיוּ יַנִּיד תְּהַלְּמֶדְּ. יִהְיוּ לְּרָצוֹן אִמְרֵי פִי וְהָנְיוֹן לְבִּי לְּפְנֵיה, יִּי, צוּרִי וִּנוֹאֱלִי.

The ark is closed.

Lord, the great God, mighty and revered, who shows no partiality and takes no bribe. When I proclaim the name of the Lord, give glory to our God. Blessed be the name of the Lord henceforth and forever.

Our God and God of our fathers, grant power of expression to the men commissioned to stand and offer fervent prayer to thee for thy people, the house of Israel. Teach them what to say; instruct them how to speak; grant their petition and show them the way to glorify thee. May they walk in the light of thy favor, bowing to thee and invoking thy own blessings upon all thy people. They pass in the midst of thy people whom they bring before thee. The eyes of thy people are cast upon them, and they put their hope in thee as they approach the holy ark with awed reverence to pacify violent anger. Thy people surround them like a wall; mayest thou in heaven look down upon them mercifully.

They lift up their eyes to thee in heaven and pour out their heart; then hear thou in heaven, and let them not err in their language nor falter in their speech. May they never say a thing against thy will, so that their people be not humiliated through them. Thou, Lord our God, art truly gracious and merciful to all whom thou dost favor, as it is written in thy Torah: "I will be gracious to whom I will be gracious; I will be merciful to whom I will be merciful." And it is written "Let not those who hope in thee be humiliated through me, Lord God of hosts; let not those who seek thee be disgraced through me, O God of Israel."

The ark is opened.

I firmly hope in God and plead with him.

I ask him to grant me the gift of speech,
That I may sing his praise among people,
And utter chants concerning his actions.

A man may prepare the thoughts in his mind,
But the power of speech comes from the Lord.
Lord, open my lips that I tell thy praise.

May my words and my heart's meditation
Please thee, O Lord, my Stronghold, my Savior.

The ark is closed.

אַתָּה כּוֹנְנְתָּ עוֹלָם מֵרֹאשׁ, יָסַרְתָּ תִּבֵלֹ וְהַבֵּלֹ פָּעַלְתָּ, וּבְרִיוֹת בּוֹ יָצַרְתָּ. בְּשׁוּרְךְּ עוֹלֶם תְּהוּ וָבְהוּ, וְחְשֶׁךְ עַלֹּ פְּנֵי תָהוֹם, וָרַשָּׁתַ אָבֵל וָהָצֵבְתַ נְנָה.

ּגְּכֶּם תַּבְנִיתְּדְּ מִן הָאַדְמָה נָצְרְתָּ, וְעַלֹּ עֵץ הַדְּעַת אוֹתוֹ הַגְּדְלָּתְ פִּרְיוֹ וּבֵרְכִתְּ זַרְעוֹ, וְהֹא כִּלִּיתוֹ לְּמַעֵן אְׂבֶדְּ זְהוֹשַׁבְתְּם הַגְּדְלְּתָ פִּרְיוֹ וּבֵרְכִתְּ זַרְעוֹ, וְהֹא כִּלִּיתִם בְּטוּבְדְּ וְהוֹשַׁבְתְּם שֶׁקֶט. וַיִּפְּרְקוּ עֹלֹּ וַיֹּאמְרוּ לְּאֵלֹ סוּר מִמֶּנוּ; וַהֲסִירְוֹתְ יָד, בְּרָנֵע בַּחָצִיר אָמִלֶּלוּ.

זָכַרְתָּ בְּרִית לְּחָמִים בְּדוֹרוֹ, וּבִזְכוּתוֹ שַׂמְּתָּ לְּעוֹלְם שְׁאֵרִית. חֹק בְּרִית קֵשֶׁת לְּמַצְנוֹ כְּרָתָּ, וּבְאַהֲבַת נִיחֹחוֹ בְּנְיו בִּרְכְתָּ. טְעוּ בְעָשְׁרָם וַיִבְנוּ מִגְּדָלֹ, וַיֹּאמְרוּ לְּכוּ וְנַצְעֻׁלֶּה וְנַבְקְתַּ הָרָקִיעַ לְּהַלְּחֶם־בּוֹ. יָחִיד, אַב הֲמוֹן, פִּתְאוֹם כְּכוֹכָב זָרַח מֵאוּר בַּשִּׁדִים, לְּהָאִיר בַּחָשֵׁךְ.

בַּעַסְדּ הַפַּרְתָּ בְּשׁוּרְדּ פָּעֲלוֹ, וּלְּעֵת שֵׁיבָתוֹ לְּבָבוֹ חָקְרְתָּ. לִוָיַת חֵן מִמָּנוּ הוֹצֵאתָ, טָלֵה טָהוֹר מִבֶּבשׁ נִבחַר.

מָנְזְעוֹ אִישׁ חָם הוֹצֵאתָ, חָתוּם בּּבְרִיתֶדּ, מֵרֶחֶם לֻּפְח. נְתְּתְּ דֹּוֹ שְׁנִים עֲשָׁר שְׁבָשִים, אֲהוּבִי עֻלְיוֹן, עֲמוּסִים מִבֶּשֶׁן נִקְרֵאוּּ.

אתה כוננת, an alphabetical acrostic by an anonymous author, belongs to the pre-Kallirian piyyutim written in a flowing Hebrew. חכנת כל אלה is an alphabetical acrostic in reverse, beginning with the last letter of the alphabet and ending with the first ס"שוש.

The poet begins with a cursory review of the biblical history from the time of creation down to the time of Aaron the priest; then he minutely describes the procedure of the Temple service conducted by the high priest on Yom Kippur. Utilizing the account given in the Mishnah (Yoma), he relates about the preparation of the high priest, the appointment of a substitute to meet the emergency of the high priest's becoming disqualified, the various offerings,

AVODAH

In the beginning of time it was thou who established the universe, founded the world, made everything, and formed all creatures. Upon seeing the world beset by chaos, with darkness lying over the abyss, thou didst dispel the darkness and produce light.

From the dust of the ground thou didst mould man in thy image; concerning the tree of knowledge thou didst command him. He scorned thy word and was expelled from Eden; through thy forbearance thou didst not destroy him.

In thy goodness thou didst bless and multiply his descendants; thou didst settle them in security. But they broke the bond and said to God: "Depart from us!" When thou didst remove thy hand, they faded like grass.

Thou didst remember the promise to Noah, who was perfect in his generation, and because of his merits thou didst preserve a remnant of the world. As a symbol of thy covenant, thou didst set the rainbow in the clouds for his sake; having favored his offering, thou didst bless his children.

They went astray on account of their wealth; they built a tower and said: "Come, let us ascend and break through the sky to wage war against him." Patriarch Abraham, matchless in faith, suddenly appeared like a star from Chaldean Ur to shed light in the darkness.

Thou didst break off thy displeasure upon seeing his work; thou didst search his heart when he grew old. A graceful garland didst thou bring forth from him, a pure lamb, the best of sheep.

Thou didst cause the perfect Jacob to rise from his stem; he was born with thy covenant sealed in his flesh. Thou gavest him twelve tribes, who were beloved and sustained by thee, O Most High, from their very birth.

the baths and ablutions of the high priest and his changes of garments. Throughout the ages, this part of the Yom Kippur service known as the Avodah has been regarded as the full expression of Israel's longing for freedom and restoration. Many medieval payyetanim composed Avodahs, some of which were embodied in various Mahzor editions.

אַמְרָם נִבְּחַר מִזֶּרִע צֵׁוּי, וְאַהַרוֹּ קְרִישׁ יִיְ לְּשֶׁרֶתְּדְּ קִּוְּי, וְאַבְּרוֹ קְרִישׁ יִיְ לְּשֶׁרֶתְדְּ קִּוְּיִתְּ. שַׂמְתָּ עַלֹּ צֵׁוִי לִּוְיָת חֵוּ וָחֶפֶר, וּמִבְּלֹ אֶחָיו בֶּתֶּר דֹּוֹ עִשְּׂרְתָּ.

פּאַרְתּוֹ בְּבִנְבִי שְׂרָד, וּבְקּרְבְּנוֹתְיוּ הַפֵּר בַּעְסֶךּ. צִיץ וּמְעִילּ, חְשֶׁן וְאֵפּוֹד, בְּחְנֵת וּמִכְנְסֵי בָּד, מִצְנְפֶּת וְאַבְנִט.

יּסִפִּירַת יְשֵׁר. אֵילִּים. רָיִם קְשְׂרֶת רְאַח מִּרְאָחַת, וּבְעוּר נֶּחְלִּים, וּזְּרְיאַת דָּם, וּסִפִּירַת יְשֵׁר.

שׁוֹעַת קְּשְׂרֶת וּתְפַלֵּת אֲמֶת וּקְרָשְׁתוֹ מְכַפְּרוֹת עֲוֹנוֹתֵינוּ. הְּבֶּן בּוֹץ וַעֲרִיכַת אֲבֶן, מְחָנֶּר בְּכִלְּם, בִּמַלְאָדְ מִיכָאֵל מִשְׁרֵת.

תּבַּנְתָּ כָּלֹ אֵלֶּה לָּכְבוֹד אַהֲרֹן, בְּלִי כַבְּּבְרָה לְּיִשְּׂרָאֵל שַׂמְתּוֹ, יְעַלֹּ יְדוֹ סְלִּיחַת הָעָוֹן נְתָפָּ. חַּחַת אַהֲרֹן, מִנְּזְעוֹ יַעֲמוֹד בֹּהֵן גָּדוֹל לְשָׁרֵת לְּפָנֵיךּ בְּיוֹם הַפְּלִיחָה. תּוֹרַת מַעֲשֶׂה וַעַבוֹדַת הַיוֹם, שָׁבְעָה יָמִים בִּזְבוּלֵנוּ יִלְמוֹד, וּמַזִּין עָלָיוֹ שְׁלִישִׁי וּשְׁבִיעִי.

שְׁלֶמֵי זְקְנֵי עָם וְחַבְמֵי אֶחָיו הַבּּהָנִים תְּמִיד יְסוֹבְבְּוּהוּ, עַד בֹּא יוֹם הָעָשׁוֹר. וְעֶרֶב יוֹם הַבּפָּרִים שֲחַרִית מַשְׁבִּיעִין אוֹתוֹ בְּבְיִּי שֲׁשָׁבֵּן שְׁמוֹ בַּבְּיִת הַזֶּה, שֲׁלֹא יְשַׁנֶּה מִבְּלֹ מַה שֲׁאָמְרוּ לֹוֹ, שְׁמָא יֵשׁ בְּלָבוֹ שְׁמִוֹ בַּבְּיִת הִינּוּת. הוּא פוֹרֵשׁ וּבוֹכֶה עַלֹ שֲחֲשְׁדְוּהוּ, שֲמָא אֵין וְהֵם פּוֹרְשִׁים וּבוֹכִים שֶׁחְשְׁדוּ לְמִי שְׁמַאֲשָׂיו סְתוּמִים, שֲׁמָּא אֵין בְּלֹבוֹ בְּלֹנִי חְשֹׁבְּיִלִי סְתוּמִים, שְׁמָּא אֵין בְּלֹבוֹ בְּלֹנִי בְּלֹבוֹ בְּלֹנִי חִיבוֹים לוֹ:

רָאָה לִּפְנֵי מִי אַתְּה נִבְנָס, לִּמְקוֹם אֵשׁ לַהֶבֶּת שַׁלְּהֶבֶת. קְהַלֹּ עֲדָתֵנוּ עָלֶיף יִסְלִבוּ, וְעַלֹּ יְדָף הְהָא סְלִּיחָתֵנוּ.

צְּוּּוּהוּ וְהַרְנִּילְּוּהוּ עַד בֹּא יוֹם הֶעָשׁוֹר. וְעֶרֶב יוֹם הַבְּפָּרִים שַׁחֲרִית הָיוּ מַעֲמִידִין אוֹתוֹ בְּשַׁעַר הַמִּזְרָח, וּמַעֲבִירִים לְּפָנָיו פָּרִים וְאֵילִּים וּכְבָשִּׁים, כְּדֵי שֶׁיְהֵא מַבִּיר וְרָגִילּ בַּעֲבוֹדָה. Thou didst bestow upon Levi a garland of grace and love, crowning him above all his brothers. Amram was chosen from the descendants of Levi, and thou didst hallow Aaron to minister unto thee, O Lord.

Thou didst adorn him with sacred vestments; by means of his offering he pacified thy anger. He was to wear a diadem, a robe, a breastpiece, an ephod, a tunic, linen breeches, a turban, a sash.

The varied offerings, the fragrant incense, the sprinkling of blood, the exact counting, the sincere prayer and holiness of the high priest made atonement for our sins. Dressed in fine linen with arrays of precious stone, he was like the ministering angel Michael.

Thou didst institute all these things in honor of Aaron, whom thou didst appoint as an instrument of atonement; thou didst pardon iniquity through him. Aaron's descendant and successor, the high priest, who ministered before thee on the day of forgiveness, spent seven days before Yom Kippur in the Temple practising the service for the Day of Atonement. Water of purification was sprinkled upon him on the third day and on the seventh.

The faithful elders of the people and the learned among his fellow priests would constantly surround him until the arrival of tenth day of the month Tishri. On the morning preceding Yom Kippur they adjured him in the name of God to change nothing of what he had been instructed. He turned aside and wept for being suspected of heresy, and they turned aside and wept for suspecting a man whose deeds are not known, for there might be no heresy in his heart.

They would say to him: "See, you are about to enter the holiest shrine, a place of flaming fire; our people depend on you; we are to obtain atonement through you."

Thus they charged him and made him acquainted with his duties before the arrival of the tenth day. On the morning preceding Yom Kippur they placed him in the eastern gate of the Temple and caused to pass before him bullocks, rams and lambs, that he might become thoroughly familiar with the service.

פֶּרְשּׁׁי לוֹ סְרִין שֶׁלֹּ בּוּץ בְּהַנִּיעַ עֵת שְׁחְישַׁת בֶּבֶשׁ הַחְּמִיר, לַּצְשׁוֹת מְחִיצָה בִּינוֹ וּבִין הָעָם. עוֹשֶׁה מִצְוַת מְבִילְּה בְּאֵימָה וִוִּראָה, וּבוֹדֵק עַצִמוֹ מֵחוֹצִצֵי טִבִילָּה.

שָשׁ עַל מִצְנָה לְּקֵיֵם דְּתוֹ, וּפְשֵׁט בִּנְדֵי חֹל וְיָרֵד וְטְבַל וְעָלְּה וְנִסְחַבֵּּנ, בְּמוֹ שֶׁהֻזְּהָר. נָתְנוּ לוֹ בִּנְדֵי זָהָב וְלְּבַשׁ וְקִדֵּשׁ יְדְיוּ וְרַגְלֵיו מִקּתּוֹן שֵׁל זָהָב.

מִיֶּד מְקַבֶּל אֶת בֶּבֶשׁ הַתְּמִיד וְשׁוֹחֵט בּוֹ רֹב שְׁנְיִם, וּמַגְּיחַ לְאָתֵר לִּנְמוֹר הַשְּׁחִישָׁה; וּמְקבּל אֶת הַדְּם וּזְרָקוֹ עַל הַמִּזְבְּת כְּמִצְּנְתוֹ. לִּפְנִים לַחֵיכֶל יִבָּנֵס לְחֵישִׁיב חָמֵשׁ גֵרוֹת, וּלְהַקְּטִיר וְהָקְרִיב אֶת הָרֹאשׁ וְאֶת הָאֵבְרִים בְּמִצְוֹתְן, וּמַקְטִיר מִנְחַת הַתְּמִיד בְּמִשְּׁפְּטָה.

בְּבֶּנִים, וּמַקְשִׁיר הַבָּזִיכִין בִּמְשָׁבְּשִׁן.)

הַּבְּנִים שָׁלֹ מוּסַף הֵיוֹם וּמִנְחָתָם. (וּבְיוֹם הַשַּׁבְּת מַקְּרִיב לְּהָם הַבְּּבְשִׁים שֶׁלֹ מוּסַף הַיִּוֹם וּמִנְחָתָם. (וּבְיוֹם הַשַּׁבְּת מַקְּרִיב לְּהָם הַבְּּבְשִׁים שֶׁלֹ מוּסַף שַׁבְּת וּמִנְחָתָם, וְעוֹרֵךְ לֻּחֶם מוּסַף הַיִּוֹם בְּשַׁבְּת מִּלְּכִיב לְּהָם הַיִּיִם הַיַּשְׁבָּעוֹר.)

הַבָּנִים, וּמַקְשִׁיר הַבָּזִיכִין בִּמִשְׁבָּשָוֹן.)

יָבֹא מִיֶּר לְבֵית הַפַּרְוָה, וּבַלְּדֵשׁ הְיְתָה, וּפַּרְשׁוּ לּוֹ סְרִין שֶׁלֹ בּוּץ בֵּינוֹ לְבֵין הָעָם כְּבָרִאשׁוֹנְה. שֶׁרֶם יִפְשׁוֹט בִּגְדִי זְהָב, מְלַבֵּשׁ בִּנְּקִיּוּת יָדִיו וְרַגְּלֶיו מִקּתּוֹן שֶׁלֹ זָהָב. חָלֹ וּפְשֵׁט בִּגְדִי זָהָב, וִיָּרַד וִשָּׁבַלֹ בְּמוֹ שֻׁהָזְהָר, וְעֻלֶּה וִנִּסְתַּפָּג.

בית הפרוה was one of the six chambers in the Temple Court. "In the Parwah Chamber they salted the hides of the animal-offerings, and on its roof was the place of immersion for the high priest on the Day of Atonement" (Mishnah Middoth 5:3). According to Mishnah Yoma 3:6, "they brought the

On Yom Kippur, when the time came for the daily offering, a linen veil was used as a partition between him and the people. He performed the immersion with utmost reverence, carefully examining his person against anything that might prevent his complete purification before offering the sacrifice.

Rejoicing over the opportunity to fulfill the *mitzvah*, he removed his weekday vestments, went down and bathed, came up and dried himself, as he had been instructed. He was then given golden vestments which he put on; he washed his hands and feet in a golden basin.

At once he received the lamb for the daily offering and slaughtered it, cutting through the greater part of both gullet and windpipe, and then leaving it for someone else to complete the slaughtering. He took the blood and sprinkled it according to the prescribed rite. He entered inside the Temple to trim the five lamps of the Menorah, burn the morning incense, and then trim the two remaining lamps. He came out of the Temple and sacrificed the head and the parts of the offering according to the prescribed rite; then he burned the daily meal-offering according to rule.

As on any other day, he presented the meal-offering of fine flour and the offering of pancakes; he poured out the libation of wine to the sound of all instruments of music. Following the regular daily offering, he presented the bullock as the burnt-offering, and the seven lambs as the additional Yom Kippur offering along with the meal-offerings. (On Sabbath, he presented the lambs of the Sabbath additional offering prior to the Yom Kippur additional offering, arranged the showbread, and offered the bowls of frankincense according to the prescribed rite).

At once he entered the Parwah Chamber which was within the Temple Court, and they spread a linen veil between him and the people as at first. Before taking off his golden vestments, he washed his hands and feet in a golden basin. He removed his golden vestments, went down and bathed as instructed, and came up and dried himself.

high priest to the Parwah Chamber, which was within the Temple Court. They spread a linen sheet between him and the people..."

זְהָבִים מַעֲבִיר וּלְּבָנִים לּוֹבֵשׁ, שֶׁעֲבוֹדֵת הַיּוֹם בְּבִגְּדֵי לְּבָן.
וּמְהַר וְּמְדֵּשׁ יְדִיו וְרַגְּלָיו וּבָא לוֹ חְּחָלֶּה אֵצֶל פָּרוֹ. וּפְּרוֹ הָיָה
עוֹמֵר בִּצְפוֹן הָעֲזְרָה, בְּנֵגְר, בֵּין הָאוּלֶם וְהַמִּזְבֵּחַ, רֹאשׁוֹ
לְּדָרוֹם וּפְנִיו לְּמַעֲרָב, וְהַבֹּהֵן עוֹמֵר בְּמָזְרָח וּפְנִיו לְּמַעֲרָב.
הָיָה עוֹמֵר בְּאֵימָה לִּפְנֵי אֵלֹ עֶלְיוֹן, וְאוֹמֵר עָלָיו דִבְרֵי וָדּוּיִּ,
וִסְמַךְ שָׁתֵּי יָדִיו עָלָיו וִהִחְנֵדָה.

Reader and Congregation:

לַפַהָר אָתָכָם, מִכָּל חַטּאתִיכָם לָפָנֵידְּ אָנָא הַשֵּׁם, חָטָאתִי, עָוְיִתִּי, פְּשְׁעְתִּי לְּפְּנֵּידְ אָנִי וּבִיתִי, אָנָּא בַשֵּׁם, כַּפֶּר־נָא לַחֲטָאִים וְלַעֲוֹנוֹת וְלְפְּשְׁעִים, אָנִי וּבִיתִי, פָּבְּתוּב אָנִי וּבִיתִי, פָּבְּתוּב אָנִי וּבִיתִי, פְּשָׁעְיִם, לְפָנֵידְּ וְכַבְּ הָיִם מֹשֶׁה עַבְּדְּדְּ מִפָּר בְנֵא לַחֲטָאתִי, עָוְיִתִי, פְּשְׁעְתִּי לְפְנֵּידְ

Congregation and Reader:

וְהַכּּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֲזָרָה, כְּשֶׁהִיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מְפֹּרָשׁ יוֹצֵא מִפִּי כֹהֵן נְּדוֹלֹ בִּקְרָשָׁה וּבְטָהֲרָה, הָיוּ כּוֹרְעִים וּמִשְׁחַחִים וְנוֹפְלִּים עַלֹּ פְּנֵיהֶם, וְאוֹמְרִים: בָּרוֹךְ שֵׁם כְּבוֹר מַלְכוּתוֹ לְעוֹלְם וָעֶר.

Reader:

וְאַף הוּא הָיָה מִתְפַוּן כְּנְגֶּר הַמְבְרְכִים לִּגְמוֹר אֶת הַשֵּׁם, וְאוֹמֵר לְּהֶם: תִּשְׁהָרוּ. וְאַתָּה בְּטוּבְדּ מְעוֹבֵר רַחֲמֶידּ וְסוֹבֵּחַ לָּאִישׁ חַסִיבֵדִּ.

מעים משעים are three synonyms mentioned in Leviticus 16:21 where Aaron is commanded to confess "all the iniquities of the children of Israel, all their transgressions, all their sins." The term מון implies sin arising from ignorance; אינה signifies rebellious transgression; עון denotes perversion and corruption.

Having removed the golden vestments, he put on linen garments as required for the service of the atonement-day. Hastening to wash his hands and feet, he first came to his bullock which was standing in the north of the Temple Court, between the hall and the altar, its head to the south and its face to the west. The priest stood in the east and faced the west. Standing in awe before the Most High, he laid both hands on the head and made confession over it.

Reader and Congregation:

This is what he said: "O Lord, I have transgressed and sinned against thee, I and my household. O Lord, forgive the sins, iniquities and transgressions, which I and my household have committed in thy sight, as it is written in the Torah of thy servant Moses: On this day shall atonement be made for you, to purify you from all your sins before the Lord."

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Reader:

He prolonged the intoning of the divine name until the worshipers completed the response, whereupon he finished the verse by saying to them: "You shall be clean." And thou, in thy goodness, didst stir thy mercy and forgive thy faithful priest.

שם המפריש, the distinctive name of God which is not read as written, was pronounced by the high priest ten times in the course of the Yom Kippur service. The avoidance of uttering the sublime name of God is due to apprehensive reverence. An allusion to the rule that the tetragrammaton, the divine name of four letters, should not be read as written is found in the expression of the Young at (Exodus 3:15), where by can be read l'allem, "to conceal," that is, the word adonai should be substituted for it, since adonai likewise has four letters in Hebrew (Kiddushin 71a). The other names referring to God are considered as titles signifying perfection and power. Since the destruction of the Temple there has remained no trace of knowledge as to the correct pronunciation of the tetragrammaton, which is generally assumed to denote the eternal existence of God. The quadriliteral name of God is commonly interpreted to include the words אינו אינויים ("he was, he is, he shall be").

דְּרַךְ וּבָא לוֹ לְּשַׁעֵר נָקְנוֹר, וְהוּא לְּמִזְרַח הָעֵזְרָה לִּצְפּוֹן הַמְּזְבָרָח הָבָא לוֹ לְשַׁעֵר נָקְנוֹר, וְהוּא לְמִזְרָח הָעֵזְרָה לִּצְפּוֹן הַמְּזְבְּח, הָפְנָן מִימִינוֹ וְרָאשׁ בֵּית אָב מִשְׁמֹאלוֹ: וְשָׁם שְׁנִי שְׁעִירִים, פְּנֵיהֶם לְּמִזְרָח, אֶחְר לִּימִינוֹ שְׁעִירִים, פְּנֵיהֶם לְּמִזְרָח, אֶחָר לִּימִינוֹ וְאֶחָר לִשְׁמִאלוֹ. טָרַף בְּקַלְּפִי וְהָעֲלָה שְׁנֵי גוֹרְלֹזֹת. גוֹרַל יְמִין בְּאָחִר לִּשְׁמִיר וְאוֹמֵר: לַיִי חַשְּאת.

Congregation and Reader:

וְהַבּּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֵזְרָה, בְּשֶׁהִיוּ שׁוֹמְעִים אֶת הַשֶּׁם הַנִּכְבָּד וְהַנּוֹרָא, מְפֹרָשׁ ווֹצֵא מִפִּי כֹהֵן נְּדוֹלֹ בִּקְרָשְׁה וּבְשָּׁהֲרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲנִים וְנוֹפְלִּים עַלֹּ פְּנֵיהֶם, וְאוֹמְרִים: בָּרוּהְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלֶם וְעֵד.

בְּשְּׁעִיר עֲזָאוֵד, לְשׁוֹן שֶׁל זְהוֹרִית, מִשְׁקֵל שְׁתֵּי סְלְּעִים, בֵּין קַרְנָיו יִקְשׁוֹר, וְיַעֲמִידְהוּ בְּשְׁעַר הַמִּזְרָח, בְּנֵנֶר בֵּית שִׁלּוּחוֹ.

אַף בְּשָּׁעִיר שָׁהוּא שֶׁל שֵׁם יִקְשׁוֹר לְשׁוֹן שֶׁלֹּ זְהוֹרִית, בְּנְנֵּר בִּית שְׁחִישָׁתוֹ בְּצַנָּארוֹ, וּבָא לֹוֹ שֵׁנִית אֵצֶלֹ פָּרוֹ, וְאוֹמֵר עְלְיוּ זִדּוּי בִּיתוֹ וּוִדּוּי אֶּחָיו הַבֹּהְנִים, וְסְמַך שְׁתֵּי יָדִיו עָלָיו וְהִהְנַדְּה.

Reader and Congregation:

וְכַךְ הָיָה אוֹמֵר: אָנָּא הַשֵּׁם, חָמָאתִי, עָוְיתִי, פָּשְׁעְתִּי לְּפְנֵיךּ אָנִי וּבִיתִי וּבְנִי אַהָּהֹן עַם קְּדוֹשֶׁךּ, אָנָּא בַשֵּׁם, כַּפֶּר־נָּא לַחֲטָאִים וְלַצְעִוֹנוֹת וְלִפְשָׁעִים, שֶׁחָמָאתִי וְשֶׁעְוְיתִי, וְשֶׁפְּשַׁעְתִּי לְפָנֵיךּ מִפִּי כְבוֹדֶךּ: כִּי בַּיּוֹם הַזֶּה יְבַפֵּר עֲלֵיכֶם לְּטַהֵר אֶתְכֶם, מִכּּל מַפֹּי כְבוֹדֶךּ: כִּי בַיּוֹם הַזֶּה יְבַפֵּר עֲלֵיכֶם לְּטַהֵר אֶתְכֶם, מִכּל מַפֹּא יִיִּם

אוא השם כפר is the correct reading in the Mishnah (Yoma 3:8; 4:2; 6:2) where the high priest's confessions are given in full. In the Mishnah report,

He proceeded to the Nicanor gate east of the Temple Court and north of the altar, with the deputy high priest on his right and the chief of the priestly division on his left. Two he-goats were standing there, with their faces to the west and their backs to the east, one on his right and the other on his left. He shook the casket and drew two lots: on one was written "For the Lord" and on the other was written "For Azazel." He put them on the two he-goats. If the lot bearing the divine name came up in his right hand, he would put it on the goat at his right and say: "A sin-offering to the Lord."

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell on their knees, prostrated themselves and worshiped; they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Between the horns of the scapegoat he tied a strap of crimson wool weighing two *selaim*, and placed the animal at the eastern gate, in the direction where it was to be sent away.

Likewise, on the goat that was to be offered to God he tied a strap of crimsom wool, about its throat. Then he came to his own bullock a second time, laid both hands on its head and made confession over it for his family and his fellow priests.

Reader and Congregation:

This is what he said: "O Lord, I have transgressed and sinned against thee, I and my household and the sons of Aaron, thy holy people. O Lord, forgive the sins, iniquities and transgressions, which I and my household and the sons of Aaron, thy holy people, have committed in thy sight, as it is written in the Torah of thy servant Moses: On this day shall atonement be made for you, to purify you from all your sins before the Lord."

אנא takes the place of the ineffable divine name uttered by the high priest. Against the advice of Rav Hai Gaon, who was consulted by Jews in all parts of the world during the early part of the eleventh century, the reading אנא בשם has been retained in the prayerbooks to this day.

Congregation and Reader:

וְהַבּּהֲנִים וְהָעֶם הָעוֹמְדִים בְּעֵזֶרָה, בְּשֶׁהִיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנְּכְבָּד וְהַנּוֹרָא, מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן נְּדוֹל בִּקְרָשְׁה וּבְשֶׁהֲרָה, הְיוּ כּוֹרְעִים וּמִשְׁתַּוִים וְנוֹפְלִּים עַלֹּ פְּנֵיהֶם, וִאֹמְרִים: בָּרוּךְ שֵׁם כָּבוֹד מַלְּכוּתוֹ לִּעוֹלֵם וָעֵד.

Reader:

וְאַף הוּא הָיָה מִתְּפַּוּן בְּנֵנֶּד הַמְבְרְכִים לִּנְמוֹר אֶת הַשֵּׁם, וְאוֹמֵר לָּהֶם: הִּטְּהָרוּ. וְאַתָּה בְּטוּבְדְּ מְעוֹרֵר רַחֲמֶיְדְּ וְסוֹלֵחַ לְאֵבֶט מְשָׁרְתֶּךָ.

אַחַר וִדּוּי שָׁקַר בְּעַצְמוֹ לַצְשׁוֹת חַטָּאתוֹ וְחַמַּאת הָעְם. בְּדַק סַכִּין וְשְׁחַט פָּרוֹ רֹב שְׁנִים, וּמֵבק אַחֵר אֶת הַשְּׁחִיטָּה וְקְבֵּל דְּמוֹ בְּמִוֹרְק טָהוֹר. נֵם לַחֲברוֹ יִמֵּן מִיֵּד לְּמְבֵס בּוֹ בְּעֲזְרָה עַל שֶׁלֹא יִקְרוֹש. דָּם זֶה הִנִּיחוֹ בְּיֵד מִי שֶׁמְטְרֵס בּוֹ בְּעֲזְרָה עַל הָרוֹבֵד הָרְבִיעִי שֶׁמִּן הַהִּיכְל וְלַחוּץ. וְנְחַהְּ מִּוְכָּה, וְעֻלְּה עַלֹּ יְאִילְּךְ, וְחָתָה מִן הַלֹּוֹחֲשׁוֹת מִצֵּד מַעֲרֵב הַמִּוְבַּח, וֹעֶלְה לְּרֹאשׁ מְלֹצְה נַחֲלָה מִן הַלּוֹחֲשׁוֹת מִצֵּד מַעֲרֵב הַמִּוְבַח. הוֹרִידָה מְלֹצְהְה נַחֲלָה מִן הַלּוֹחֲשׁוֹת וְהִנִּיחָה עַלֹּ הָרוֹבְד הְּרְבִיעִי מְלֵבְאָה הוֹצִיאוּ לוֹ כַּף בִיקון וְמִהְתָּח מְלֵבֻאָה קְמְּלֶרֶת דַּקְה

אחר ודוי closely paraphrases the elaborate account of the Temple service furnished by the Mishnah: "He slaughtered the bullock and received its blood in a basin; he gave it to one to stir it... so that it should not congeal ... They brought out to him the ladle and the fire and he took his two hands full of the incense and put it into the ladle ... He took the firepan in his right hand and the ladle in his left ... he came to the space between the two curtains separating the sanctuary from the Holy of Holies ... When he

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell on their knees, prostrated themselves and worshiped; they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Reader:

He prolonged the intoning of the divine name until the worshipers completed the response, whereupon he finished the verse by saying to them: "You shall be clean." And thou, in thy goodness, didst stir thy mercy and forgive thy ministering tribe.

Seven days before Yom Kippur the high priest was taken from his home to an apartment in the Temple, where he practised his service for the Day of Atonement. Another priest was made ready to take his place if anything happened to defile and disqualify him.

Elders were commissioned to read to him the prescribed details for the day. They would say to him: "Lord High Priest, read by yourself; you may have forgotten, or perhaps you have never learned." If he was learned he would discuss Torah; if not, the scholars would discuss it. If he was familiar with the reading of the Scriptures, he would read; if not, they would read to him from the books of Job, Ezra and Chronicles.

If he was falling asleep, the young priests would snap their middle fingers and say to him: "Lord High Priest, stand up and drive sleep away by walking on the cold pavement." They used to divert him until the time of the daily morning offering.

Before entering the most holy place, the high priest was addressed by the eldest priest in terms of admonition and exhortation: "Consider whose presence you are about to enter; know that if you fail to concentrate your mind on what you are about to

reached the ark he put the firepan between the two poles of the ark. He heaped the incense on the coals and the whole piace became filled with smoke. He came out by the way he came in . . . He took the blood from the person who was stirring it and entered again between the poles . . . and sprinkled once upwards and seven times downwards . . ." (Yoma 4:3; 5:1-3).

מן הַדַּקָּה, וְחָפַן מָמֶּנָה מְלֹּא חָפְנָיו, לֹא מְחוּקוֹת וְלֹּא גְרוּשׁוֹת מִן הַדְּקָה, וְחָפַן מָמֶּנָה מְלֹּא חָפְנָיו, לֹא מְחוּקוֹת וְלֹּא גְרוּשׁוֹת וּבְּקָרָת שָׁפְּנִיוּ מַחְתַּת הַנְּחְלִיוּ בְּפִינִינוֹ מַחְתַּת הַנְּחְלִיוּ שָּׁמֵּנְיעַ לֻּאָרוֹן, וְהִנְּיִם הַמַּחְתָּה בֵּין בַּדִּי הָאָרוֹן, וּבְבַיִּת שֵׁנִים עַלְּ הַבְּיִת שָׁנִים לָּצִר מַעְּרָב, וּמַמְתִּיוֹ שָׁבַ לַּאָרוֹן, וּבְבַיִּת שָׁנִי עַלְּ הָבְּיִת שָׁנִים לְּצֵר מַעְּרָב, וּמַמְתִּיוֹן שָׁם עַד שֶׁנִּחְכֹּלֵא הַבְּיִת שָׁנִי בְּקְּרִין וְנְחַן לֵּכְּלֵי בְּשִׁרְב, וּמַמְתִּין שָׁם עַד שְׁנָּאָ הַבְּיִי וְנְחַן לֵּכְּלְּכָת, וֹמְתְּפַלֵּלֹּל בַּחֵיכְלֹּ הַבְּיִים לְּבָּרְכָת. בְּלֹּ בְּחַלְּיִיו, פְּנִין וְנְחַן לֵּבְּלְּתְּת בְּבְּרְכָת, וּמְהַבְּלֹּך בְּחִיכְלֹּ בְּחַבְּיִים לְּצִּבְּ בְּעָּרְב, וּמְהְתָּוֹן הַבְּּלְכָת, וּמְהְפָּלְּה בְּחִבְּלִית. בְּבָּרְכָת, וּמְהַבְּלָּת בְּבָּרְה, סְמוּךְ לַבְּּלְּתְה.

וְבַךְ הָיְתָה תְּפִּלְּתוֹ שֶׁלֹ כֹּהֵן נְּרוֹלֹ: יְהִי רָצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹהֵינוּ וַאַלֹהֵי אֲבוֹתֵינוּ, שֶׁהָהא שְׁנָה זוֹ הַבְּאָה עְלֵינוּ וְעַלֹ כָּלֹ עַמְּדְּ בִּית יִשְּׂרָאֵלֹ, בְּכָלֹ טָּקוֹם שֶׁהֵם, אָם שְׁחִינְה נְּשׁוּמָה; וְאַלֹ שְׁהְעוֹלְם צְּרִיךְ לוֹ; וְשֶׁלֹא יִצְטְרְכוּ עַמְּדְּ בִּית יִשְׂרָאֵלֹ בְּפִּרְנְסָה זֶה לָזֶה וְלֹא לְעַם אָחֵר; שְׁנָה שֶׁלֹא תַפִּיל אִשְׁה בִּּרִי בִּטְנָה; וְשִׁיִּהְנוּ עֲצֵי הַשְּׁרָה אֶת חְּנוּבְתְם וְלֹא יֶעְהֵדּה עֲבִיר שְׁלְטָן מִדְּבִית יְהוֹרָה.

יָצָא וְנָשַׁל דֵּם הַפָּר מִמִּי שֶׁמְּמָרֵס בּוֹ, וְנִכְנַס לְּמְקוֹם שָׁנְמַר מִמִּי שֶׁמְמָרֵס בּוֹ, וְנִכְנַס לְּמְקוֹם שָׁנְמַר, וְטוֹבֵל אֶצְבְּעוֹ עַל כָּל הַוְּיָה, וְהַוָּה מִמֶּנוֹ לְּפְנֵי הַכַּפְּרֶת, בֵּין בַּדִּי הָאָרוֹן, אַחַת לְּמַעְלְּה וְשָׁבַע לְמַמְשָׁה; וְלֹא הְיָה מִתְכַּנֵּן לְהַוֹּוֹת לֹא לְמַעְלְה וְלֹא וְשֶׁבַע לְמַשְּׁה, וְלֹא הָנִה מִתְכַּנֵּן לְהַוּוֹת לֹא לְמַעְלְה וְלֹא לְמַשְּׁרָה.

וְשַׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשְׁבַּע. וְשָׁלֹשׁ, אַחַת וְשָׁרָבַע, אַחַת וְחָמֵשׁ, אַחַת וְשָׁשֹׁ, אַחַת וְשְׁבַּע. do, you will at once fall dead and the atonement of Israel will not be attained. The eyes of all Israel are upon you! Search your ways and the ways of your fellow priests, and purify them. Remember that you are about to come before the supreme King, who sits upon a throne of justice and destroys all evil. How then shall you enter his presence when the enemy is still within you?" Thereupon the high priest replied that he had searched his deeds and repented, and that he had urged his fellow priests to do likewise.

The high priest entered the most holy place with an offering of fragrant incense after having slaughtered his own bullock. Then he stepped backwards with his face turned toward the ark and his back toward the Temple hall, until he passed the partition which divided the Holy of Holies from the hall. In the hall, near the partition, he offered up a short prayer.

The prayer of the high priest was like this: "May it be thy will, Lord our God and God of our fathers, that the forthcoming year shall be for us and all thy people, the house of Israel, wherever they happen to live, a year of warmth and rain. Whenever the world is in need of rain, heed not the travellers who pray against it. May thy people, the house of Israel, obtain their sustenance independently. May no woman suffer miscarriage; may the trees in the fields bear fruit; may the authority of the house of Judah never cease."

He came out, took the blood of the bullock from the one who stirred it, entered the same place in the Holy of Holies where he had entered and stood before, dipped his finger in the blood for each sprinkling, and sprinkled the blood before the ark-cover, between the poles of the ark, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were wielding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

יָצָא מָקּרְשֵׁי הַקּרָשִׁים, וְהַנִּיחוֹ עַל כַּן הַזָּהָב שֶׁהְיָה בַּהֵיכְלֿ. בְּצֵאתוֹ הַבְיאוּ לוֹ שְׁעִיר חַשָּאת שֶׁל שֵׁם; שְׁחָטוֹ וְקַבֵּל דְּמוֹ בְּמִוְרָק טָהוֹר. לְּפְנִים יִבְּנֵס לְּהַזּוֹת מִדְּמוֹ בֵּין שְׁנֵי בַּדִּי הָאָרוֹן בְּמֵדֶר דַּם הַפָּר, אַחַת לְּמַעְלָּה וְשֶׁבַע לְּמַשְׁה; וְלֹא הָיָה מִחְכַּנֵּן לְּהַזּוֹת לֹא לְּמַעְלָּה וְלֹא לְמַשְׁלָה וְשֶׁבַע

וְבַּךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁהַיִם, אַחַת וּשְׁבַע. וְשָׁלֹשׁ, אַחַת וְאַרְבַּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשֶׁבַע. יָצָא וִהִנִּיחוֹ עַלֹּ כֵּן הַזָּהָב הַשִּׁנִי שֵׁהָיָה בַּחֵיכְלֹּ.

מָהַר וְנָטֵל דַּם הַפָּר מָן הַכֵּן שֶׁהְנְּיחַ עָלָיו, וְטוֹבֵל אֶּצְבְּעוֹ עַל כָּל הַזְּיָה וְהִזָּה מִמֶּנוּ עַלֹ הַפְּרְכֶּת כְּנֵנֶר הָאָרוֹן מִבּחוּץ, אַחַת לְּמַעְלָה וְשֶׁבַע לְמַשְּה; וְלֹא הָיָה מִתְכַּנֵּן לְהַזּוֹת לֹא לְמַעְלָה וְלֹא לְמַשֶּׁה אֶלָא כְּמַצְלִיף.

וֹאָבָה אָחַת וֹאַרְבּּע, אַחַת וְחָמֵשׁ, אַחַת וְשֵׁשׁ, אַחַת וְשְׁבַּע. וֹבַּדְּ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וּשְׁתַּיִם, אַחַת

נְחַץ וְהִגְּיחַ דֵּם הַפֶּר, וְנָטֵל דַּם הַשָּׁעִיר וְעָשֶׂה לְּדָמוֹ כַּאֲשֶׁר עֲשֶׂה לְדֵם הַפָּר, וְהָזָּה עַלֹּ הַפָּרְכֶּת כְּנֵגֶר הָאָרוֹן מִבַּחוּץ, אַחַת לְּמַעְלָּה וְשֶׁבַע לְּמַשָּה; וְלֹא הָיָה מִתְבַּוּן לְּהַזּוֹת לֹא לְמַעְלָּה וִלֹא לִמַשָּׁה אָלָּא בִּמַצִּלִּיף.

וְבַּךְ הָיָה מוֹנֶה: אַחַת, אַחַת וְאַחַת, אַחַת וְשֶׁבֶּע. אַחַת וְאַרְבַּע, אַחַת וְאָחָבּע, אַחַת וְשָׁבַע.

שָּׁשׁ וְעֵרָה דֵם הַפָּר לְּתוֹדְ הַמִּזְרָק שֶׁבּוֹ דֵם הַשְּׂעִיר, וְנְתַּן הַמְּבֵּא בְּרִיקָן בְּדֵי שָׁיִחְעָרְבוּ יָפֶה יָפֶה זֶה בָּזֶה, וּבָא וְעָמַר לִּפְנִים מִמִּזְבַּח הַזָּהָב, בֵּין הַמִּזְבֵח וָהַמְּנוֹרָה, וּמַתְחִיל לְּהַזּוֹת He came out from the Holy of Holies and put the blood on the golden stand which was in the Temple hall. As he came out, they brought to him the goat of sin-offering to be offered to the Lord. He slaughtered it and received the blood in a basin of pure gold. He again entered the Holy of Holies to sprinkle the blood between the two poles of the ark, as he did with the blood of the bullock, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were wielding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

He came out and put the blood on the second golden stand which was in the Temple hall. He hurriedly took the blood of the bullock from the stand whereon he had put it, dipped his finger in the blood for each sprinkling, and sprinkled the blood on the partition outside, toward the ark, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were weilding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

He hastily put away the blood of the bullock and took the blood of the goat, doing with it as he did with the bullock's blood; he sprinkled on the partition outside, opposite the ark, once upward and seven times downward, not as though he had intended to sprinkle upward or downward, but as though he were wielding a whip.

This is the way he counted: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

He emptied the blood of the bullock into the basin which contained the blood of the goat and poured the contents of the full vessel into the empty one, so that the blood of the two offerings be thoroughly mixed. Then he went before the golden altar, placing himself between it and the Menorah, and began to sprinkle

מָהַם הַמַּעֲרָבֶת. עַל אַרְבַּע קַרְנוֹתְיוֹ וִתֵּן בְּסְרְרָן, מַתְחִיל מְקֶרֶן מִוְרָחִית־צְּפּוֹנִית וּמְסֵים בְּמָוְבֵּח הַיִּיְרָב הֵילֶּךְ וְהִילֶּךְ עַר שְׁמְנֵּלֶה זְהָבוֹ, וּמָזֶה מִדַּם הַמַּעֲרְבֶּת עַלֹּ טְהָרוֹ שֶׁלֹ מִוְבָּח הָשְּׁרָב הַילֶּךְ וְהִילֶּךְ עַר שְּׁמְנֵלֶה זְהָבוֹ, וּמָזֶה מִדַּם הַמַּעֲרְבֶּת עַלֹּ טְהָרוֹ שֶׁלֹ מִוְבָּח שֶׁפְּע הַשְּׁיָרִים עַלֹּ יְסוֹד מַעֲרָבִי שֶׁלֹּ מִוְבָּח הַוּיִן לְּאוֹלָם, וְשָׁפַּךְ שֶׁר הַמְּשְׁמִיר הַמִּשְׁתַּלֵּך לְּבִיוֹ וְהַתְּנַדְּהוֹ, עַלְיוֹ אַשְׁמַת מְלָּכָלוֹ, וְסְמַךְ שְׁמָר הַמִּשְׁתַּלְּדָרוֹ עֻלָּיוֹ וְהַתְּנַדְּה.

Reader and Congregation:

וְכַךְ הָיָה אוֹמֵר: אָנָּא הַשֵּׁם, חָטְאוּ, עָוּוּ, פְּשְׁעוּ לְּפְנֵיךּ עַמְּדּ בֵּית יִשְׂרָאָלֿ. אָנָּא בַשֵּׁם, כַּפָּר־נָא לַחֲטְאִים וְלַעֲוֹנוֹת וְלְּפְשָׁעִים, שֶׁחְטְאוּ וְשֶׁעָוּוּ, וְשֶׁפְּשְׁעוּ לְּפְנֵיךּ עַמְּדְ בִּיוֹם הַזָּה יְכַבּּר כַּכְּתוּב בְּתוֹרַת משֶׁה עַבְדְּדְ מִפִּי כְבוֹדֶדְּ: כִּי בִיּוֹם הַזָּה יְכַבּּר עַלֵיכֶם לְּטֵהֵר אֶתְכֶם, מִכּּלֹ חַטֹּאתֵיכֶם לִּפְנֵי יִיָּ

Congregation and Reader:

וְהַבּּהֲנִים וְהָעָם הָעוֹמְדִים בְּעַזְרָה, בְּשֶׁהִיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא, מְפֹּרָשׁ יוֹצֵא מִפִּי כֹהֵן נְּרוֹלֹ בְּקְרָשְׁה וּבְשָׁהֲרָה, הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲיִים וְנוֹפְּלִים עַלֹּ פְּנֵיהֶם, וְאוֹמְרִים: בָּרוֹהְ שֵׁם בְּבוֹד מַלְכוּתוֹ לְעוֹלְם וְעֶד.

Reader:

וְאַף הוּא הָיָה מִתְכַּוּן בְּנֵגֶר הַמְבְּרְכִים לִּגְמוֹר אֶת הַשֵּׁם, וְאוֹמֵר לְּהֶם: חִּמְּהָרוּ. וְאַתָּה בְּטוּבְדְּ מְעוֹרֵר רַחֲמֶיךּ וְסוֹלֵּחַ לַעֲרַת יְשֶׁרוּן. from the mixed blood. He sprinkled on the four altar-horns in succession, beginning with the north-east horn and ending with the south-east. He cleared the coal and the ashes on the golden altar to either side so as to make the gold visible, and sprinkled from the mixed blood on the clean space of the altar seven times. He stepped forth toward the south, outside of the hall, and poured the remainder of the blood on the western base of the outer altar. Then he proceeded to the scapegoat, laid both hands on its head and confessed over it the sins of his people.

Reader and Congregation:

This is what he said: "O Lord, thy people, the house of Israel, have transgressed and sinned against thee. O Lord, forgive the sins, iniquities and transgressions, which thy people, the house of Israel, have committed in thy sight, as it is written in the Torah of thy servant Moses: On this day shall atonement be made for you, to purify you from all your sins before the Lord."

Congregation and Reader:

When the priests and the people, who were standing in the Temple court, heard God's glorious and revered name clearly expressed by the high priest with holiness and purity, they fell on their knees, prostrated themselves and worshiped; they fell upon their faces and responded: Blessed be the name of his glorious majesty forever and ever.

Reader:

He prolonged the intoning of the divine name until the worshipers completed the response, whereupon he finished the verse by saying to them: "You shall be clean." And thou, in thy goodness, didst stir thy mercy and forgive the community of Yeshurun.

[&]quot;The goat that was sent into the wilderness . . . seemed to carry off all sins . . . There is no doubt that sins cannot be carried like a burden, and taken off the shoulder of one being to be laid on that of another being. But these ceremonies are of a symbolic character, and serve to impress men with a certain idea, and to induce them to repent; as if to say, we have freed ourselves of our previous deeds, have cast them behind our backs, and removed them from us as far as possible" (Maimonides, Guide 3:46).

קָרָא לְּאֶחָר מִן הַבֹּּהָנִים הַמְּזָפָּן מֵאֶתְמוֹל לְּהוֹלִיכוֹ, וּמְסְרוֹ לוֹ לְהוֹלִיכוֹ אֶל אֶרֶץ נְּזֶרָה לְמִדְבָּר שְׁמִם. וּכְשָׁהנְּיִע לַצּוּק, חוֹלֵק לְשׁוֹן שֶׁלֹ זְהוֹרִית שֶׁבְּקַרְנָיו, חֶצְיוֹ קוֹשֵׁר בַּסֶלַע וְחָצְיוֹ נְיוֹרֵד, וְלֹא הָיָה מַנִּיע לַחֲצִי הָהָר עַד שְׁנַעֲשָׁה אָבָרִים אֵבְרִים. וְיוֹרֵד, וְלֹא הָיָה מַנִּיע לַחֲצִי הָהָר עַד שְׁנַעֲשָׂה אָבָרִים אֵבְרִים. וְאוֹמֵר: בַּדְּ יִמָּחוּ עֲוֹנוֹת עַמִּךְ בֵּית יִשְׂרָאֵל.

רָץ וּבָא דּוֹ אֵצֶל הַפָּר וְאֵצֶל הַשְּׁעִיר הַנִּשְׂרָפִים, וּקְרָעָן וְהוֹצִיא אֵמוּרֵיהֶם, וּנְּחָנֶם בְּמָנֵס לְּהַקְמִירָם עַל נַבֵּי הַמִּוְבֵּחַ. קְלָּעָן בְּמִקְלָּעוֹת, וּמְשַׁלְּחָן בְּיֵר אֲחֵרִים לְהוֹצִיאָן לְבֵית הַשְּׁרֵפְּה.

שֶׁב וּבָא לְּשֶׁזְרֵת נָשִׁם, אַחַר שֶׁהִגְּיעַ הַשְּׁעִיר לַּמִּרְבֶּר,
לַּמְרוֹת בְּתוֹרַת כַּהְנִים פָּרְשַׁת אַחֲרֵי מוֹת וְאַדְּ בָּעְשׁוֹר, וְנוֹלֵכֹּ
כְּמִרּב בְּאוֹ. וּבָעְשׁוֹר שֶׁבְּחְמֶשׁ הַפְּּקוּרִים קוֹרֵא עַלֹ בָּעְשׁוֹר שְׁבְּחְמֶשׁ הַפְּּקוּרִים קוֹרֵא עַל בָּעְבוֹרָה, וְעַלַ
לְּאַחֲרֵיהָם שְׁמוֹנֶה בְּרְכוֹת: עַלֹּ הַתּוֹרָה, וְעַלֹ הָמְבְרָה, וְעַלֹּ
הַהוֹרְאָה, וְעַלֹ מְחִילֵת הָעְוֹן, וְעַלֹ הַמִּקְרָדְשׁ, וְעַלֹ יִשְׂרָאֵל, וְעַלֹּ
הַהוֹּרְאָה, וְעַלֹ שְׁאָר הַתְּפִּלְּה.

תָּבֶּן צְעָדְיוּ וּכָּא לְבֵית הַמְּבִילָּה, וְקְדֵּשׁ יְדְיוּ וְרַגְּלֶיוּ וּפְשַׁטּ בּגְּדִי לְּכָּן וְיָרַד וְטָבַלּ, עָלָה וְנִסְתַּפְּג. הַבִּיאוּ לוֹ בּגְּדִי זְהָב וְלְּבַשׁ וְקִבְּשׁ יְדְיוּ וְרַגְּלְיוּ, וְעָשָׂה שְׁעִיר הַנַּעֲשֶׁה בַּחוּץ, שֶׁהוּא מִמּוּסַף הַיּוֹם. וְאַחַר בַּךְ מַקְרִיב אֶת אֵילוֹ וְאֶת אֵילֹ הָעָם, וּמִנְחָתָם וְנִסְבֵּיהֶם בְּמִשְׁפְּטָם; וּמַקְמִיר הָאֵמוּרִים שֶׁלֹ בֵּין הָעַרְבִּיִם וְשָׁעִיר הַנִּשְּׂרָפִים, וְאַחַר בַּךְ מַקְרִיב תְּמִיד שֶׁלֹ בֵּין הָעַרְבִּיִם בְּהַלְּכְתוֹ. Having called one of the priests who had been appointed the day before to lead away the scapegoat, he delivered it to him to lead it away to the desolate wilderness. When the messenger reached the point of the rock, he divided the strap of crimson wool that was between its horns and tied one half to the rock and the other half between its horns; he pushed the scapegoat from behind and it went rolling down; before it reached half the way down the hill it was dismembered and shattered; and the messenger said: May thus the sins of thy people, the house of Israel, be wiped out.

The high priest hastened to the bullock and the goat which were to be burned, rent them asunder, took out their inward parts and put them on a tray to offer them upon the altar. Their flesh he suspended on hooks and carrying-poles and sent it out to the place where it was to be burned. When the scapegoat had reached the wilderness, he reëntered the women's court where he read in the book of Leviticus two portions concerning the Day of Atonement. Then he rolled up the scroll of the Torah and put it in his bosom and said: More is written here than I have read before you. Another portion in the book of Numbers he recited by heart. Thereupon he pronounced eight benedictions: for the Torah, for the Temple service, for the thanksgiving, for the forgiveness of sin, for the Temple, for the Israelites, for the priests, and for the rest a general prayer.

He then proceeded to the house of immersion where he washed his hands and feet, took off the linen garments, went down and bathed, and came up and dried himself. They then brought to him the golden vestments which he put on. He washed his hands and feet again, and then prepared the goat that was to be dressed on the outside, which was for the additional offering of the day. Thereupon he offered his own ram and the ram for the people, along with their meal-offering and libations, as prescribed. He then burned the inward parts of the bullock and the goat that were to be burned. Finally, he sacrificed the afternoon daily offering as prescribed.

אַחַר כַּלּוֹתוֹ מֵעֲשׁוֹת כָּלֹ אֵכֶּה, עוֹר בָּא לֹוֹ לְבֵית הַשְּבִילְּה;
מָהַר וְמָבֵּשׁ יְדִיוֹ וְרַגְּלֶיוֹ וּפְשֵׁט בִּגְּדִי זְהָב וְיָרֵד וְטָבֵלּ, עָלְה
וְנְסְחַפָּנ. הַבְּיאוּ לֹוֹ בִּגְּדִי לְּבָן; לְּבַשׁ וְמִדֵּשׁ יְדִיוֹ וְרַגְּלֶיוֹ, נִכְנַס בְּנִית הַשִּׁחְהָה שֶׁהְבְּנִיס בְּשַׁחַרִית. וְעוֹד בָּא לֹוֹ לְבֵית הַשְּבִילְה וְמְהֵשׁ יְדִיוֹ וְרַגְּלֶיוֹ, נִכְנַס לַחֵיבֶל וְמָהֵשׁ יְדִיוֹ וְרַגְּלֶיוֹ, נִכְנַס לַחֵיבֶל וְמָהַשׁ יְדִיוֹ וְרַגְּלֶיוֹ, נִכְנַס לַחֵיבֶל וְמָהַשְׁה לֹוֹ הְבִּיְת שָׁכִּיִּיֹם אָּחָבְיֹלִים אֶת הַבּּרִיתְ שָּׁלְּה בִּיְן וְיָרֵד וְטְבַלְּתוֹ, וְמָבְשׁ יְדִיוֹ וְרַגְּלְיוֹ מִנְתְּה הַבְּמִית הַבְּּתִית שְׁלִבּית הָבְּיִם וּמְוֹתֵר מִנְּהָת חָבְּתִית חָבְּרִיוֹ וְרָצְלְיוֹ מִנְיִם וְיִבְּיִלְ אָתְרֹ הְנִיְלְיִם הְיִבְּת הַבְּיִים וְמִוֹתֵר מְנְהַלְּתִי וְרָנְלְיִי שִׁיר בְּנִים וּלְּהַבְּעֹיִ וְיִיוֹ וְרָנְלְיִי שִׁיר בְּנִים וֹלְבַבְשׁ יְדִיוֹ וְרַנְלְיִי שִׁיר בְּנְיִם וּמְוֹתֵר מְנְבְּשׁי יְדִיוֹ וְרַנְלְיִי שְׁיִר הָּנְיִם וְּתְבִּלְיִם מִוֹּשְׁה בְּצְאוֹיוֹ מְנִילְ שִׁיֹם וְיִבְּיוֹ אִוֹיִלְ אוֹתְיֹ מִוֹבְּלִיוֹ מִוֹן הַלְּבִישׁ יְדִיוֹ וְרִנְלְּיִי שִׁיִבְּיִי שְׁבִּבְּעִיוֹ אִנְיִים וְבִּלְּבִיין אוֹתוֹל בִשְׁלֹב מִן הַלְּבָשׁ עַּיִּה מִנְיִם מִוֹבְ בְּנִים וֹיִבְּבְּעִי בְּבִייוֹ אִוֹתְלֵּים מִן הַבְּבְּיִין אוֹתוֹ מִוֹר בָּנִים וֹיִים מוֹב הָּנָה עִּשְׁבִּיּין מִּיִּים בְּיִים מִוֹי בְּיִבְּיִים בְּיִּבְי עִבְּיִים בְּנִבְייוֹ בְּבְּבִים בְּבְּיִים מִּיְבְיִים בְּבִיים וּיִלְם מוֹב בְּנִים מִּיְבִים וּיִלְם מוֹב בְּנִים מִּיְבְים בְּיִבְּים בְּבִּים בְּבִיים בְּיִבְיּים בְּיִבְּיִים בְּבִּייִים בְּבִּייִים בְּיִּבְיִים בְּבְּיִים בְּבִים וְּבְבְּיִים בְּיִים בְּיִבְייִים בְּיִּבְים בְּיִים בְּבִיים בְּבִים בְּבִים בְּבִיים בְּבִייִים בְּיִּבְיוֹ בְּבְיִים בְּבִיים בְּבִּים בְּבִיוֹ בְּיִים בְּבְבִייִים בְּבְיִים בְּבְּבִיים בְּבִיים בְּבִייִים בְּבְּיִים בְּבְיּים בְּבִּים בְּבִיים בְּבִּיְים בְּבִּיְיִים בְּבִּיְיִים בְּבְּבִים בְּבְּבְּיִים בְּבְּבְיּיִים בְּבְּיִים בְּבְּבִּים וְּבְבְּבְּיִים בְּבְּבְּים בְּבְּבְּיִים בְּבְּבְּיִים בְּבְּבְיוֹים בְּיִים בְּבְב

אַשְׁרֵי הָעָם שֶׁבֶּכָה כֿוֹ, אַשְׁרֵי הָעָם שֶׁיִּי אֶלֹהִיו. וּבְבֵּן, בְּמֹּוֹ שָׁשָּׁמַעָתְ חְפִּכַּת כֹּהַן נְּדוֹל בַּהֵיכָל, בְּמוֹ בֵן מִפִּינוּ הִשְׁמַע וָתוֹשִׁיעַ.

יְהִי רָצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹבְינוּ, שֶׁתְהֵא הַשְּׁנָה הַזֹּאת הַבְּאָה עֶבִּינוּ וְעַלֹ כָּלֹ עַמְּוֹך בִּית יִשְׂרָאֵל, בְּכָל מָקוֹם שֶׁהַם, שְׁנַת אוֹרָה, שְׁנַת בְּרָכָה, שְׁנַת נִילָּה, שְׁנַת דִיצָה, שְׁנַת הוֹר, שְׁנַת וְעַר טוֹב, שְׁנַת זִמְרָה, שְׁנַת חָרָה, שְׁנַת מוֹכָה, שְׁנַת יְשׁוּעָה,

אחר כלותו is a paraphrase of Mishnah Yoma 7:3 which reads: "He then sanctified (washed) his hands and his feet, stripped off his clothes, went down and immersed himself . . . he put on the white garments, sanctified his hands and his feet, and went in . . . Then they brought him his own raiment and he put it on. And they went with him to his house. And he made a feast for his friends for that he came forth safely from the holy place."

Having completed all this, he again went to the house of immersion and hastily washed his hands and feet and took off the golden vestments. He went down and immersed himself and came up and dried himself. They brought to him the linen garments which he put on. Thereupon he washed his hands and feet, and entered the Holy of Holies to take out from there the spoon and the censer which he had put there in the morning. He again came to the house of immersion, washed his hands and feet and took off the linen garments; he again went down and immersed himself. and then came up and dried himself. They brought to him the golden vestments which he put on and again washed his hands and feet. He entered the Temple hall to offer the afternoon incense, to light the lamps as on any other day, and then he came out and offered the daily meal-offering and the remainder of the baked meal-offering, and poured the wine to the sound of varied musical instruments, as prescribed. He again washed his hands and feet and removed the golden vestments. They brought to him his own clothes which he put on, and they accompanied him to his house. He declared a holiday and made a feast for his friends to celebrate his leaving the sanctuary without any mishap.

Happy is the people who is so situated; happy the people whose God is the Lord. As thou didst hear the prayer of the high priest in the Temple, mayest thou accept the prayer that comes from our lips and save us.

May it be thy will, Lord our God and God of our fathers, that the forthcoming year shall be for us and for all thy people, the house of Israel, wherever they happen to live, a year of light, a year of blessedness, a year of joy, a year of happiness, a year of glory, a year of good reunion, a year of song, a year of mirth, a year

יהי רצח, the alphabetical prayer of the high priest, is based upon the Palestinian Talmud (Yoma 5:3). With reference to the inhabitants of a place named Sharon in Palestine we are told that they had to renovate their homes twice in each seven-year period because the bricks there were not substantial enough to withstand the effects of the weather. Hence the high priest's special prayer on behalf of אַנשי שרון, lest they be buried in the ruins of their homes.

¹Psalm 144:15.

מִעְּלֵינוּ וּמֵעֵל כָּל עַמְּדּ בִּית יִשְׂרָאֵל, שְׁנָה שֶׁפֹּא תַפִּיל אִשְׁהֹ אֲנַת עַלְּצוֹן, שְׁנַת פְּרוּת, שְׁנַת מְנוּחָה, שְׁנַת קוֹמְיוּת, שְׁנַת שְׁלֹמִיוּת, שְׁנַת עַלְּצוֹן, שְׁנַת שְּׁלֹח, שְׁנַת בְּקֹמְיוּת, שְׁנַת עַלְּצוֹן, שְׁנַת שְּלוֹם, שְׁנַת בְּקֹמְיוּת שְׁלֹוֹן, שְׁנַת שְׁלֹחִם, שְׁנַת בְּקֹמְיוּת בְּלוֹן, שְׁנַת שְׁלִחֹן, שְׁנַת שְׁלִחֹן, שְׁנַת שְׁלִחֹן, שְׁנַת שְׁלִחֹן, שְׁנַת שְׁלִחֹן, שְׁנַת שְׁלִחֹן, שְׁנַת שְׁלִחִינוּ, שְׁנָת שְׁלֹחִן, שְׁנַת בְּהְבִּר בְּה עַמִּים מִּוֹבְים, שְׁנָה שֶׁהַלְבֵּר בָּה עַמִּים מִיִּבְים, שְׁנָה שֶׁלֹּא יִצְטְּרְכוּ עַמְּדְּ בֵּית יִשְׂרָאֵל לְפַרְנְסְה מִינְלְיִה וְשְׁרָה, שְׁנַת לְּבִּלְים אַחָר, שְׁנַת יִשְׁלָה, שְׁנָה שָׁלֹא תַפִּיל אִשְׁה מִינִם מּוֹבִים, שְׁנָה שֶׁלֹא יִצְטְּרְכוּ עַמְּיִם מִינִם מּוֹבִים, שְׁנָה שְׁלֹּה, שְׁנָה שְׁלֹּא בְּעִים אַנְה בִּית יִשְּׂרָאֵל, שְׁנָה שְׁלֹּה, שְׁנַת בְּבִּלְּה בִּית יִשְׂרָא, שְׁנָה שְׁלֹּה, בִּיּבְים מִּיִּם, בְּיִּבְים מִּיִם מִּיִם, שְׁנִּה בְּיִּבְּים בִּים בִּים בְּעִּים בִּים בִּים בִּים בִּים בְּבִּים בִּים בִּים בִּיִּים שִּׁה בִּים בִּיִּבְים בִּים בִּים בִּים בִּים בְּיִּבְּים בִּים בִּיִּים בִּים בִּים בִּים בִּים בְּבִּים בְּיִים בְּיִבְּים בְּיִּבְּים בְּיִבְּים בְּבִּים בִּים בְּיִבְּים בִּים בִּים בִּים בִּיִּים בְּיִבּים שִׁנִּים בְּיִים בְּיִּים בִּים בִּיִּים בְּיִים בְּיִּבְּים בְּיִּם בְּיִים בִּים בְּיִּים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִים בִּים בִּים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בִּים בִּים בִּים בִּים בְּיִים בְּיִּים בְּיִים בְּיִּבְּים בְּיִּים בְּיִים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בִּים בִּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִּבְּיִייִים בְּיִּבְּים בְּיִים בְּיִייִיים בְּיִיבְּיִייִיים בְּיִּיִּיִי בְּיִּבְּיִייִּים בְּיִייִייִּים בְּיִּבְּיִייִּים בְּיִּבְּיִייִים בְּיִּבְּיִייִּיִּייִיים בְּיִּבְּיִייים בְּיִיבְּייִייִּיִיים בְּיִּיִייִּים בְּיִּ

וּבְבֵן, וְעַתָּה יִיְ אֲלֹהֵינוּ, עַלֹּ רַחֲמֶיְדּ אָנוּ בְטוּחִים, וְעַלֹּ חֲסְבֵידּ אָנוּ נִשְּׁעָנִים, וְלִּסְלִּיחוֹמֶיִף אָנוּ מְקַנִּים, כִּי אַתָּה אָלּ הַחוּם וְחַנּוּן, אֶרֶדְ אַפֵּיִם וְרַב חֶטֶר, וּמַרְבֶּה לְּהֵיטִיב, וּמַנְּהִיג בָּתוֹרַת משֶׁה עַבְדֶּדְ: וַיִּאמֶר, אֲנִי אַעֲבִיר כְּלֹ טוּבִי עַלֹ פְּנֵידִּ, בְּתוֹרַת משֶׁה עַבְדֶּדְ: וַיִּאמֶר, אֲנִי אַעֲבִיר כְּלֹ טוּבִי עַלֹ פְּנֵידָּ, הַקְּבֶאתִי בְשֵׁם יִיְ לְּפְנֵידְּ, וְחַנֹּתִי אֶת אֲשֶׁר אָחֹן, וְרִחַמְּתִּי אֶת אַשֶּׁר אַרַחֶם.

וּבְבֵן מַה נֵהָדֶּר הָיָה כֹּהֵן נֵרוֹלֹ, בְּצֵאתוֹ בְשֶׁלוֹם מִן הַקְּרָשׁ.

Congregation:	Reader:
מַרְאֵה כֹהֵן.	בְּאְׂהֶלֹ הַנִּמְחַח בְּרֲרֵי מַעְלְּה
מַרְאֵה כֹהֵן.	בָּבְרָקִים הַיּוֹצְאִים מִזִּיו הַחַיּוֹת
מַרְאֵה כֹהֵן.	בְּגְׁדֶלֹ גְּדִילִּים בְּאַרְבַּע קְצְווֹת

שלולה נשומה, that is, should the weather this year be hot, let it abound with dew and rain. According to a statement in the Talmud (Baba Bathra

of goodness, a year of salvation, a year of sustenance, a year of study, a year of rest, a year of comfort, a year of delight, a year of gladness, a year of deliverance, a year of joyous independence, a year of ingathering the exiles, a year of accepting our prayers, a year of grace, a year of peace, a year of dew and rain, a year of prosperity, a year in which thou wilt make us walk upright to our land, a year in which thou wilt subdue our foes, a year in which thou wilt inscribe us for a happy life, a year in which thy people, the house of Israel, will not have to depend on others for subsistence, a year in which thou wilt ward off all mishaps from us and all thy people, the house of Israel, a year in which no woman shall suffer miscarriage.

Now therefore, Lord our God, we trust in thy mercy, we rely on thy lovingkindness, we hope for thy forgiveness; for thou art the merciful and gracious God, slow to anger and abounding in kindness, causing infinite goodness and guiding the entire world with love and compassion, as it is written in the Torah of Moses thy servant: "I will make all my goodness pass before you, and will proclaim the name *Lord* before you; I will be gracious to whom I will be gracious, I will show mercy on whom I will show mercy." 1

How glorious was the high priest When he safely left the holy place!

Responsively
Like the clearest canopy of heaven
Was the dazzling countenance of the priest.
Like lightnings flashing from benign angels
Was the smiling countenance of the priest.
Like the purest blue of the four fringes
Was the gracious countenance of the priest.

147a), if the first day of Rosh Hashanah is warm, most of the year will be warm; if cool, most of the year will be cool. The high priest's prayer for rain was modified on Yom Kippur according to the signs indicating the weather. האהל הנמח, an alphabetical acrostic, describes the high priest's beautiful appearance.

¹ Exodus 33:19

מַרְאֵה כֹהֵן.	בִּרְמוּת הַמֶּשֶׁת בְּתוֹךְ הֶעָנָן
מַרְאֵה כֹהֵן.	בְּהוֹד אֲשֶׁר הִלְּבִּישׁ צוּר לִּיצוּרִים
מַרְאֵה כֹהֵן.	בְּוֶרֶד הַנָּתוּן בְּתוֹךְ נִנַּת חֶכֶּור
מַרְאֵה כֹהֵן.	בָּזֵר הַנָּתוּן עַלֹ כִּןצַח כֶּוֹלֶדְ
מַרְאֵה כֹהֵן.	בְּחֶטֶר הַנִּתָּן עַלֹּ פְּנֵי חָתָן
בַּרְאֵה כֹהֵן.	בְּמָבֵר בַנָּתוּן בְּצָנִיף טְהוֹר
מַרְאֵה כֹהֵן.	خُبَيْهُد خُصَّلُاد كُلِيدِانِد خُدَّد كُكُلُ
מַרְאֵה כֹהֵן.	בְּכוֹכֵב הַנְּנַה בִּנְבוּלֹ מִזְרָח
מַרְאֵה כֹהֵן.	בּקְבוּשׁ מְעִילֹ וּבְשִּׁרְיוֹן צְּדָקָה
מַרְאֵה כֹהֵן.	בְּמַלְּאָדְ הַנִּצָּב עַלֹּ רֹאשׁ דֶּרֶדְ
מַרְאֵה כֹהֵן.	בְּנֵר הַמֵּצִיץ מָבֵּין הַחַלּוֹנוֹת
מַרְאֵה כֹהֵן.	בְּשֶׂרֵי צְבָאוֹת בְּרֹאשׁ עַם לְּדֶשׁ
מַרְאֵה כֹהֵן.	בְעֹז אֲשֶׁר הִלְּבִּישׁ טְחוֹר לַמִּשַּהֵר
מַרְאֵה כֹהֵן.	בְפַעֲמוֹנֵי זָהָב בְּשׁוֹלֵי הַמְּעִיל
מַרְאֵה כֹהֵן.	בְּצוּרַת הַבַּיִת וּפְרְכֶת הָעֵדוּת

Maimonides explains that the beautiful appearance of the priests in general was to inspire the people with awe and reverence for the sanctuary: In order to raise the estimation of the Temple, those who ministered therein recieved great honor; hence the priests and Levites were distinguished from the rest of the people. Priests that had a blemish were excluded from the service. They were dressed in beautiful garments, "holy garments for glory and for beauty" (Exodus 28:2), for the Temple was to be held in great reverence by all. Since many animals were daily slaughtered in the holy place, the priests were commanded to burn incense there twice every day, in the morning and in the evening, in order to give the place and the garments of those who officiated there a pleasant scent, which tended to support the dignity of the Temple. When a person enters the sanctuary, certain emotions are produced in him, and obstinate hearts are softened and humbled. These plans and indirect means were devised by the Law, to soften the humble man's heart at entering the holy place, in order that he might entrust himself to the sure guidance of God's commandments (Guide 3:45).

Like the wondrous rainbow in the bright cloud Was the cheerful countenance of the priest.

Like the splendor God gave the first creatures Was the pleasing countenance of the priest.

Like the rose in a beautiful garden Was the placid countenance of the priest.

Like the wreath set upon a king's forehead Was the joyous countenance of the priest.

Like the grace reflected in the groom's face Was the amiable countenance of the priest.

Like purity pervading the priest's mitre Was the benign countenance of the priest.

Like Moses concealed, pleading before God, Was the graceful countenance of the priest.

Like the morning star shining in the east Was the beaming countenance of the priest.

Like the robe and the breastplate of justice Was the gorgeous countenance of the priest.

Like the angel who stood at the headroad Was the rapturous countenance of the priest.

Like the light that glitters through the windows Was the divine countenance of the priest.

Like commanders of the holy people Was the renowned countenance of the priest.

Like the strength God gives to the repentant Was the sacred countenance of the priest.

Like the golden balls in the skirts of the robe Was the peaceful countenance of the priest.

Like the temple and the curtain of the ark Was the solemn countenance of the priest.

מַרְאֵה כֹהֵן.	בַּקְהַלָּה מְכָסָּה תְּבֵלֶּת וְאַרְנָמָן
ַמַרְאֵה כֹהֵן.	בְּרוֹאֶה זְרִיחַת שֶׁמֶשׁ עַלֹּ הָאָבֶץ
מַרְאֵה כֹהֵן.	בְּשׁוֹשַׁנַת גַּן בִּין הַחוֹחִים
מַרְאֵה כֹהֵן.	בְּתַבְנִית בְּסִילֹּ עֲשׁ וְבִימָה מִתֵּימֶן

בָּלֹ אֵבֶּה בָּהְיוֹת הַהֵיכָלֹ עַלֹ יְסוֹרוֹתְיו, וּמִקְרֵּשׁ הַקְּּרֶשׁ עַלֿ מְכוֹנוֹתְיו, וְכֹהֵן נְּרוֹלֹ עוֹמֵר וּמְשָׁרֵת, דּוֹרוֹ רָאוּ וְשָּׁמֶחוּ.

אַשְׁרֵי עַיִן רָאֲחָה כָל אֵכֶּה,

הַלֹא לְמִשְׁמֵע אְֹזֶן דְאֲבָה נַפְשֵׁנוּ.

אַשְׁרִי עַיִן רָאֲחָה אָהְבֻּוֹנוּ, בְּשִׂמְחַת קְּקְבֻּנוּי,

הַלֹא לְּמִשְׁמַע אְֹזֶן דְאֲבָה נַפְשֵׁנוּ.

אַשְׁרֵי עַיִן רָאֲחָה נִיבֵּנוּ, דִּיצַת קְהָבֻנוּ,

הַלֹא לְּמִשְׁמַע אְֹזֶן דְאֲבָה נַפְּשֵׁנוּ.

אַשְׁרִי עַיִן רָאַתָּה הַמְשׁוֹרְרִים, וְכָל מִינִי שִׁירִים,

הַלֹא לְמִשְׁמַע אְׂזֶן דָאֲבָה נַפְּשֵׁנוּ.

אָשֶׁרִים נְאַרְהָבָּעָה פִירוֹת בְּנֶלֶּף, יוֹנְקִי כֹבְנִים עֶשְׂרִים וְאַרְבְּעָה אַשֶׁרִים נְאַרָה נִפְשֵׁנִי. בְאַבָּה נַפְשֵׁנִים אָזֶן דְאָבָה נַפְשֵׁנִי.

אַשְׁרֵי עַיִן רָאָָתָה בְּבוֹד מְנוֹרוֹת, לְּאַחַת עֶשְׂרֵה מְכוֹנוֹת,

הַלֹא לְמִשְׁמַע אְֹזֶן דְאֲבָה נַפְּשֵׁנוּ.

אַשְׁרֵי עַיִן רָאָחָה מִזְבֵּחַ מִּקְטֵּר קְטֹבֶת, נָזֶר עָלָּיו בַּעֲטֶבֶת,

הַכֹּא לְּמִשְׁמַע אְזֶן דְאָבָה נַפְשֵׁנוּ.

וחדרי חימן is a verse in Job 9:9, where God's infinite might is described ("He has made the heavenly constellations: the Bear, the

Like the congregation in blue and purple Was the devout countenance of the priest.

Like the sun radiating on the earth Was the fervent countenance of the priest.

Like the garden lily amidst the thorns Was the gleaming countenance of the priest.

Like the cluster of stars seen from the south Was the brilliant countenance of the priest.

All this took place when the sanctuary was firmly established. The high priest ministered, his generation watched and rejoiced.

Happy the eye that saw all this; our soul grieves at the mere mention of it.

Happy the eye that saw our temple amidst the joy of our people; our soul grieves at the mere mention of it.

Happy the eye that saw our delight and the gladness of our people; our soul grieves at the mere mention of it.

Happy the eye that saw the singers of varied hymns; our soul grieves at the mere mention of it.

Happy the eye that saw the right habitation of the Eternal One; our soul grieves at the mere mention of it.

Happy the eye that saw the magnificent palaces and the twenty-four thousand young priests; our soul grieves at the mere mention of it.

Happy the eye that saw the glory of lamps upon eleven frameworks; our soul grieves at the mere mention of it.

Happy the eye that saw the altar of the incense-offering; our soul grieves at the mere mention of it.

Happy the eye that saw the clustering crown upon it; our soul grieves at the mere mention of it.

Orion, the Pleiades, and the chambers of the southern horizon"). Ibn Ezra says that אם הדרי תימן are the stars on the southern limit of the great sphere of the Zodiac. Job 38:31-32, alluding to the wonderful order apparent in the entire celestial sphere and due to commands that have been laid down by the Creator, mentions the same constellations except חוררי תימן.

אַשְׁרֵי עֵיִן רָאַתָּה זְבוּל הַמְּתֻבָּן, חֵי בּוֹ שְׁכָן,

הַלא לְמִשְׁמַע אְזֶן דְּאֲבָה נַפְּשֵׁנוּ.

אַשְׁרֵי עַיִן רָאַָתָה שִּׁמְחַת בֵּית הַשׁוֹאֵבְה,

עם שוֹאֶבֶת רְוּחַ הַקֹּבֶשׁ רְוּחַ נְדִיבָה,

הַלֹא לְמִשְׁמֵע אְזֶן דְאֲבָה נַפְשֵׁנוּ.

בְּשֶׁם, צוֹעֵק אָנֶה בְּהָשֶׁם, בּהָשֶׁם, צוֹעֵק אָנָה הַשְּּשׁם, בּהָעָק אָנָה הַשְּׁם, בַּהְשָׁם, בּהָעָק אָנָה הַשְּׁם,

אַשְׁרֵי עַיִן רָאֲתָה קְּחֲל קְרוֹשִׁים, רוֹנְשִׁים בְּבֵית קָרְשֵׁי הַמֶּדְשִׁים,

הַלֹא לְמִשְׁמַע אְזֶן דְאֲבָה נַפְשֵׁנוּ.

אַשָּׁרִי עַיִן רָאֲתָה שָׁנִי הַמְּלְבָּן, מִשְּׁעִיר הַקּּרְבָּן,

הַלא לִמִשִׁמֵע אָזֵן דָאֲבָה נַפְשֵׁנוּ.

אַשְׁרֵי עַיִן רָאֲחָה תְּמִירִים קְרֵבִים, בְּשַׁעַר בַּת רַבִּים,

הַלֹא לְמִשְׁמַע אְזֶן דְאֲבָה נַפְּשֵׁנוּ.

אָבָל שֲוֹנוֹת אֲבוֹתֵינוּ הֶחֲרִיבוּ נֶנֶה, וְחַפֹּאתִינוּ הָאֵרִיבוּ קצוֹ.
אָבָל זִּכְרוֹן דְּבָרִים הְּהֵא סְלִיחָתוּ, וְענּיי נַפְשֵׁנוּ הָהֵא כַפְּרָתֵנוּ.
אַבְל זִכְרוֹן דְּבָרִים הְהַא סְלִיחָתוּ וְענּי נַפְשֵׁנוּ הָהָא כַפְּרָתֵנוּ.
עַל כֵּן בְּרַחֲמֶיף הָרַבִּים נְתְּהָ לְנוּ אֶת יוֹם הַבָּפֻּרִים הַאֶּה, יוֹם אָסוּר בִּיְעִילָה, יוֹם אָסוּר בִּיְעִילָה, יוֹם אָסוּר בִּנְעִילָה, יוֹם אָסוּר בִּנְעִילַת הָפְּוֹן לְכָל עֲוֹנוֹתֵינוּ. וּבָעֵת וּבְעוֹנָה הַזֹּאת בְּלוּי וְיִדְוֹעַ הַבְּבְּתְוֹם הָאָת וְּבָעוֹן לְכָל עֲוֹנוֹתֵינוּ. וּבָעֵת וּבְעוֹנָה הַזֹּאת בְּלוּי וְיִדְוֹעַ לְהַפְּנֵין לְבָּעְלוֹת הָבֹּים לְא בֹהַן בְּרוֹל לְהַקְרִיב קְּרְבְּן, וְלֹא מִוְבֵּח לְהַבְּלוֹת הָלֹת הָלִיל.

Happy the eye that saw the right habitation of the Eternal One; our soul grieves at the mere mention of it.

Happy the eye that saw the joyous Water-Feast and the inspired people; our soul grieves at the mere mention of it.

Happy the eye that saw the high priest eloquently pleading before the Lord; our soul grieves at the mere mention of it.

Happy the eye that saw a holy congregation worshiping in the holiest temple; our soul grieves at the mere mention of it.

Happy the eye that saw the scarlet thread of the sacrifice turned white; our soul grieves at the mere mention of it.

Happy the eye that saw the daily offerings at the sanctuary; our soul grieves at the mere mention of it.

Indeed, the iniquities of our fathers destroyed our sacred home, and our own sins retarded its restoration. Yet, may the mention of these things bring us forgiveness; may our self-affliction attain our pardon. In thy great mercy, therefore, thou didst grant us this Day of Atonement, this day of pardon and forgiveness, when eating and drinking are forbidden, and bodily comforts such as bathing are prohibited; a day for the cultivating of love and friendship, a day for the cessation of envy and strife, a day when thou dost pardon our iniquities. It is well-known to thee and thy glorious throne that, at this time, we have none to guide us as in the days of old; we have neither high priest nor altar for the offering of sacrifices.

אשרי עין belongs to a series of compositions, all of which begin with אשרי עין and express deep sorrow over the loss of the Temple. They were written by medieval authors including Rabbi Solomon ibn Gabirol, Rabbi Yehudah Halevi, Rabbi Moses ibn Ezra and Rabbi Abraham ibn Ezra. They seem to have been inspired by statements such as this: "Rabban Simeon ben Gamaliel said: There were no happier festivals for Israel than the fifteenth of Av and Yom Kippur, when the maidens of Jerusalem used to come out in borrowed white dresses so as not to shame those who possessed them not . . . and would dance in the vineyards, singing: 'Young man, raise your eyes and see what you are choosing; do not set your eyes on beauty, but set your eyes on family . . ." (Ta'anith 4:8).

אבל עונות is based on the Mishnah (Yoma 8:1) which enumerates the things forbidden on Yom Kippur such as eating, drinking, bathing, anointing, wearing shoes, and cohabitation.

ומרב עונינו

אָין לְנוּ לֹא אָשִׁים וְלֹא אָשָׁם, לֹא בַדִּים וְלֹא בְּלוּלוֹת, לֹא נִחְלֵי אָשִׁים, לֹא בַדִּים וְלֹא בְּלוּלוֹת, לֹא נִחְלֵי אָשׁ, לֹא דְבִיר וְלֹא דַקְּה, לֹא הַיכְּל וְלֹא הַיְּבֶּר וְלֹא דָקְה, לֹא הִיכְל וְלֹא הַיְּבֶּר, לֹא וְדִּוּי וְלֹא פָר חַשָּׁאת, לֹא זְבַח וְלֹא זְרִיקָה, לֹא חַבְּבִים, לֹא שְבִילְה וְלֹא שְהָרָה, לֹא יְרִשְּׁלִיִם חַשְּׁאת וְלֹא חֲלָבִים, לֹא שְׁבִּיוֹ, לֹא כִּיּוֹר וְלֹא כַנּוֹ, לֹא לְבוֹנְה וְלֹא לֶחֶם הַבְּנִים, לֹא מְנְחָה, לֹא נִיחְחַ וְלֹא נְּסְכִים, לֹא סְלֶּת, לֹא הַבְּרָת, לֹא בַּבְּנִת, לֹא בָּיִּוֹן וְלֹא צִיץ הַנָּהָב, לֹא קִשְׂנֶת וְלֹא קְרְבָּן, לֹא רוֹקְחַ וְלֹא בִּיִן וְלֹא שְׁלְמִים, לֹא תוֹרָה וְלֹא הְמִיִּים. לֵא הִמִּיִרים. בְּיִם וְלֹא הְמִיִּים.

בּי בַּצְוֹנוֹתִינוּ וּבַעֲוֹנוֹת אֲבוֹתִינוּ חָסַרְנוּ כָּלְ אֵלֶה. וּמֵעֵת חַסַרְנוּ כָּל אֵלֶה

תְּכָפּוּ עָלֵינוּ צָרוֹת, תְּלָאוֹת עָבְרוּ רֹאשֵׁנוּ; שַׁחַרְנוּ יְשׁוּעָה הָּכָפּוּ עָלֵינוּ צָרוֹת, תְּלָאוֹת עָבְרוּ רֹאשׁנוּ, שַחַרְנוּ יְשׁוּעָה רֹאשׁ; קְצָנוּ בְּעֹל עַלִיזִים, קְשֶׁה עָלֵינוּ סְבְּלָם. צְבִי אֶרֶץ חָבְּרָב, פָּנְינוּ לְהַרָב, עְּלֵינוּ סְבְלָם. צְבִי אֶרֶץ חַבְּרִים דְּלָאוֹ לְא יַבְּבָרוּ הַשְּׁתְנוּ עַבְּינוּ לְהַבְּלוֹת צֹאן תְּבָרוּ הַשְּׁתְנוּ, עַשְׁקוּ זֵיתִים שַׁמְנְם, עֲשׁוֹתְם וְלֹא תַּבְּרוּ הַבְּיִם לָנוּ לְבָּרְ הַבְּיֹלוּ לִא יַבְּלְאוֹת צֹאן נַבְּלְאוֹ סְפָּק? סְבָּלוּ, מִנִּוּ וֹמְמִיץ וּמִהַרְיוֹן. לְזְנָב וְלֹא לְרֹאשׁ הוּשְׁתְנוּ, נָאֶקרוּ הַבְּלוּ הְבָּבְ לְמוֹת צֹאן עַבְרוּ הַבְּלְהוּ בָּאוֹת צֹאן שְׁבְרוּ הַבְּלְוּ מְנִיּ וְמִבְּלְאוֹת צֹאן שְּבְרוּ הַבְּלְוּ מְנִיּ וִמְמִילְ וְמִבְּלְוּ וְבִּיּ הְּבָּלְ הִיּשְׁתְּם וְלֵא לְרִאשׁ הוּשְׁתְנוּ, בְּלָב בְּלְנוּ לְבִיק וְבָּלְוּ מְנִיּ בְּלִא לְרִאשׁ הוּשְּתְנוּ, יְרָדָה וְמִיּ בְּלְבוֹי מִבְּלְבוּ לְנִי מִבְּלְיוֹת בֹּאלִוּ שְׁבִּי בְּלִים בְּלְנוֹי בְּלְבוּ בְּלְבוּ בְּלְבוּ בְּלְבִין בְּבְּלוּ מִבְּלְיוּ מִבְּיוֹת בִּיוֹן בְּלִים וְבִילְ בְּלִים בְּלְבוּ בְּלִים בְּלְנוּ בְּלְבוּ בְּלְבִין בְּבִים לְנִבְיוֹ בְּלְבוּ בְּלְבוּ בְּלְבוּ בְּלְבוּ בְּלְבוּ בְּלְבוּ בְּלְבִים בְּבִי בְּיוֹתְיּ בְּלִים בְּבִים בְּלִנוּ בְּבִים בְּבִי בְּבִים בְּיִים בְּבִילְ בְּבִים בְּבִיי בְּבִּבְים בְּבִים בְּבִיים בְּבִים בְּבִים בְּבִים בְּבִים בְּבִים בְּבִים בְּבִים בְּיִים בְּיִבְים בְּבִּבְים בְּבִּבְים בְּבִים בְּבִים בְּבִים בְּבִים בְּבִים בְּבִים בְּבִים בְּיִים בְּבִים בְּיִבְּים בְּבִּים בְּיִים בְּיִבְבִיים בְּבִים בְּבִים בְּרִישְׁים בְּבִים בְּבִים בְּבִים בְּבִים בְּבִּבּים בְּבִים בְּבִּבְים בְבִים בְּבִים בְּבִים בְּבִּים בְּבִים בְּבִים בְּיִים בְּיִים בְיוֹי בְּיִים בְּבִים בְּבִּים בְּבִּים בְּבִים בְּבִּבְים בְּיִבְיוּי בְּיִים בְּבִים בְּבִּבְיוּ בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבִים בְּבִּים בְּיִים בְּיִים בְּיִים בְּבִים בְּבְיבִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּבְּים בְּבִּים ב

אין לנו לא אשים, a double alphabetical acrostic, expresses profound sorrow over the loss of the rich and colorful service at the Temple.

חַשֵּׁכָה לְעֵין מִשְּׁחַבֵּר, חֻשֵּׁב שְּׂכָרוֹ לְמַפְּח; זֹעֲמוּ מַלְנֶה וְלֹנֶה, זֶה בָּזֶה שֻׁלְּחוּ מֵעַחָּה. וְנִלְאוּ יְבִי מַמְּצִיאֵי יָד, וְעָשִׁיר לֹא חוֹגן רָשׁ; הֵן אֶבֶץ נִמְבְּנָה בְּיֵד רָעִים, הַמוֹן בְּה לֹא מָצְאוּ רְנַח. דְּבִיר בִּיח אֱלֹבְנוּ שְׁמֵם, דְּרָבֵינוּ מֵאֲנוּ לְהַצְּלִיחַ; גִּיל נְנֶה שָׁבַת, גִּילָה לִלְּבָבֵנוּ מַה גְּעַל. בְּאֵין אֲרוּחַת אָב חָמִיד, נִמְצַא מַנִּוֹחַ. נִמִצַא מַנִּוֹחַ.

וּמִשֶּׁחָרַב בֵּית מִקְּדְשׁנוּ

תַּנּוֹת צְרוֹת לֹא נוּכַל, שֶׁבֶר בְּכָל יוֹם וַאֲנָחָה; רְבְּחָה בְנּוּ חַלְחָלָה, בְּרָוֹ יִבְּלְתִּה עַר עָפָר. צְרֵי עֵיוֹ מַצְאוּ יִר, פְּוֹעֲלֵי בְּנָתְ מְדִּלְיִם מְנָּבְּר, בְּרָי עִין מְצְאוּ יִר, פְּוֹעֲלֵי נְּבְּיִתְ נִיְלִּא נְתְּלִים מְנָּבְר, זְרִים לְרֹאשׁ וַאֲנְחְנוּ לְזְנָב. מָחַיִּים אָמְרְנוּ נְעַרְים נְנָשׁׁשׁ וְנֵלְדְּ. יוֹם יוֹם נֹאמֵר מֵה בְּסוֹפֵנוּ, מוֹב מְנָתְ מָחַ בְּמְנִים אָמְרְנוּ נְעָבְיּת וֹבְלִים נְבְזִים מְנָּבְ, זְרִים לְרֹאשׁ וַאֲנְחְנוּ לְזְנָב. מְחַיִּים אָמְרְנוּ נְשְׁלוּים מְנֶּנְר, זְרִים לְרֹאשׁ וַאֲנְחְנוּ לְזְנָב. וּשְׁכִי בְּעִילִים מְאוּסִים וּבְזִים בְּנִי בָּכְר מְשְׁלוּ בְנִוּ, אָמַרְנוּ וְשְׁלוּים מְנָּבְי בְּבִיּע וְלֹא חָזוֹן וּשְׁלִים מְנְבִיי בְּמִים מְנָבְיִם נְבְזִים נִּבְּיִם נְבְּיִים מְאָבִים נְבְּזִים נִבְּיִם מְּבְּיִם מְּבָּיִם וְבְּיִים מְאִנִּים מְנִבְּי בְּנִי בְּבִי בְּבִי בְּבִיים נִבְּיִים מְּבְּיִם מְבְּבִי בְּבִיים בְּבִיִים בְּבִיים בְּבְיִים מְבָּבִים נִבְּיִים מְּבְּיִם מְבָּבִים נְבְיִים מְבָּבִים נְבְיִים בְּבְיִים מְבָּבְיים בְּבִיים בְּבְּיִם בְּבְּיִם בְּבִייִם בְּבִיים בְּבְּיִם בְּבִּיִם מְבְּבִיים בְּבְיִים מְבְּבִיים בְּבְּיִים בְּבְיִים בְּבִּיִים בְּבִייִם בְּבִּיִם בְּבִּיִּם בְּבִייִם בְּבִיים בְּבִייִם בְּבִיים בְּבִּיִים בְּבִּיִם בְּבִייִם בְּבִּיִים בְּבִּיִם בְּבִיים בְּבִּיִים בְּבִּיִים בְּבִּשְׁלוּים בְּבִּיִם בְּבִיים בְּבִיים בְּבִּנִים בְּבִּים בְּבִיים בְּבִּיִים בְּבִּיים בְּבִּיִים בְּבִּים בְּבִּיים בְּבִּיִים בְּבִּיִים בְּבִּיִים בְּבִּבְים בְּבִים בְּבִּיים בְּבִּיִים בְּבִּיִּים בְּבִּיִים בְּבִּים בְּבִּיִים בְּיִבְּיִים בְּבִּים בְּבִייִם בְּבִיים בְּבִיים בְּבִּיִים בְּבִּים בְּבִיים בְּבִּיים בְּבִּים בְּבִּיִים בְּבִּים בְּבְיּים בְּבִּים בְּבִּיים בְּבִּים בְּבִּים בְּבִּים בְּבִיים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּיִים בְּבִּים בְּבִּים בְּבִיים בְּבִּים בְּבִּיים בְּבִּים בְּבִּים בְּבִּיִים בְּבְּיִים בְּבְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבְּיִים בְּבִּבְּים בְּבְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּבְים בְּבִּים בְּבְּבְּבְּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים

אֶלֹהֵינוּ וַאלֹהֵי אֲבוֹתִינוּ

אָל תַעַשׁ עִמָּנוּ כָּלָה, תֹאחֵז יָרְדּ בַּמִּשְׁפָּט. בְּבוֹא תוֹבֵחָה אָל תַעַשׁ עִמָּנוּ מִסְפִּרְדּ אַל תִּמַח. נִשְׁתְּדּ לַחֲתוֹם מוּסָר, רַחֲמֶידּ

תכםי עלינו, a reversed double alphabetical acrostic (תשריק), has three words to the line but no rhyme. This and the rest of the following lamentations are of unknown authorship.

איל תעש nun, a reversed alphabetical acrostic, is followed by the prayer אל מעש composed according to the atbash method of alternating the straight alpha-

יַקְדְּמוּ רָנְזֶדְ. דַּלּוּת מַצְשִׁים בְּשוּרֶדְ, קָבוּרִם אֲסִירֵי הַתִּאְלֶידְ. שַּׁבְּּוֹת מַצְשִׁים בְּשוּרֶדְ, קָבוּרִם אֲסִירֵי הַתִּאְלִידְ שְׁבִּוֹת מָפִּי זַּרְעוֹ. חוֹתֵם הְעוּרָה תַּתִּיר, סוֹרְדְ שִׁים בְּלְמוּדְה. עֲבוּת מָפִּי זַרְעוֹ. חוֹתֵם הְעוּרְה תַּתִּיר, סוֹרְדְ שִׁים בְּלְמוּדְה. עֲבוּת מָפִּי זַרְעוֹּדְ חִוֹתְם הְעוּרְה תַּתִּיר, סוֹרְדְ שִׁים בְּלְמוּדְה. עֲבוּת מַנְּירָ מַבְּּיִרְ מַבְּּיִלְוּדְּ. מַנְּיִים אָמִיּבְרוֹן, לְבוּרִים אָמִיְבְּוֹת וְיִשְׁיִבּ לְבִּצְּרוֹן, לְבוּרִים אָמִיתְ הַשְּׁיֵר. בִּי תְשִׁיב לְבִּצְרוֹן, לְבוּרִים אָמִירִים הָאָסִירִי הַתִּאְלִיּה. מַנֵּרְ עַם לֹא יִדְעְוּדְ. בִּי תְשִׁיב לְבִצְּרוֹן, עְבִּירִים אָמִירִים הָאָסִירִי הַתִּאְלִּה. מַנְ עְשִׁים בְּבּוּת מַנְּבְּיוֹם הְּעִבְּיתוֹן, וְהָאִרְם בִּיִּים הְאָסִירִי הַתִּאְלִּהְ.

בְּתוֹעִים וְאֵין לְבַקּשׁ, בִּשְׁבוּיִם וְאֵין לְשׁוֹבֵב; בּּרְעַבִּים וְאֵין לְחַאָּכִיל, בִּקְנוּיִם וְאֵין לְקַנוֹת; בּצְּמָאִים וְאֵין לְהַשְּׁקוֹת, בּבְּתָאִים וְאֵין לְהַשְּׁקוֹת, בּבְּתָאִים וְאֵין לְלַמֵּר; בַּעֲנֵפִּים וְאֵין לְהָשִׁיב, בּשְׂנוּאִים וְאֵין לְהַשְׁכוֹת, בְּבְלְּמִיר; בְּעֲנִפִּים וְאֵין לְקַלוּף; בִּיתוֹמִים בְּלְיהִים וְאֵין לְקַלוּף; בִּיתוֹמִים בְּלֵיהוֹ לְהָיִוֹ לְהָבִי וְאֵין לְהָבּים וְאֵין לְהַלּאת, בְּדַלִּים וְאֵין לְהָבּוֹים וְאֵין לְכַבֵּר; בַּאֲבַלִים לְאֵין לְנַחָם, בְּבַלִים וְאֵין לְנַתָּם, בְּצִבּנִים וְאֵין לְנַחָם, בַּאַנִיים וְאֵין לְנַחָם, בַּאֲנִיּים וְאֵין מְנוֹס.

אַלהֵינוּ נָאלהֵי אַבוֹחֵינוּ

אָם הָּעִינוּ לֹא תַתְעֵנוּ, אָם שָׁנְנוּ לֹא תַשְּׁלֵנוּ. אָם רְחַקְנוּ קָרֵב נָא, אָם קָּרְבְנוּ לֹא תִרְחָק. אָם צְּעַקְנוּ לֹא תַעְלִים, אָם פָּשֵׁעָנוּ לֹא תִפְּרָע. אָם עָנִינוּ לֹא תִמוֹר, אָם סַרְנוּ לֹא תְסוּר. אָם נָקְמְנוּ לֹא תִלְחָם, אָם מֶרִינוּ לֹא תַמְרְנוּ. אָם לַצְנוּ לֹא תַלְתִץ, אִם בִּחַשְׁנוּ לֹא תְבַלֶּח. אָם יְרְדְנוּ לֹא תַמְבּוֹל לֹא מָעִינוּ לֹא תְטַאִטְאֵנוּ. אָם חָבֵלְנוּ לֹא תַחְבּוֹל, אָם זְדְנוּ לֹא

betical acrostic with the reverse, where the first letter of the alphabet is succeeded by the last, the second by the second last (אות, בש, האות, and so on to

תָּוְכּוֹר. אָם וִכְּחֲנוּ לֹא תוֹכִיחַ, אָם הִרְשַׁעְנוּ לֹא תֶהְדּוֹף. אָם דָּפַקְנוּ לֹא תִרְחֶה, אָם נְּעַלְנוּ לֹא תִנְעָלֹ. אָם בָּאַנוּ לֹא תָמָאֵס, אָם אַשֵּׁמִנוּ לֹא תָאָבֵּר.

ומרב אַוֹנִינוּ

הַאָּוֹת לֵב לֹא הַשַּׂנְנוּ, שֶׁקֶם קּנִינוּ וַיְּבֹא רְנָז; רוּם קֶרֶן וְהַנֵּה שְׁפְלָה, קְרְבָה יְשׁוּעָה אָמַןְרנוּ וְנְתְרַחֲקָה. צִפְּינוּ לְטוֹבָה וּבְרְחָה מְמֶנוּ, שַּׁפְלָה, קִרְבָה יְשׁוּעָה אָמַןְרנוּ וְנִתְרַחֲקָה. צִפְּינוּ לְטוֹבָה וּבְרְחָה מְמֶנוּ, פַח נֵפֶשׁ בָּא בַּצְּסְמֵינוּ; עִצְּבוֹן בְּמִשְׁלַח יְדִינוּ, שִׁמְחָה לְיְבָּה מֵאֶרֶץ. נָאֶּרְרוּ יְבוּלֵי שְׁדֶה, מְעֵט מֵהַרְבָּה נְבִיא; מוֹטְטוּ, מַרְפָּם לֹא יִמְצְאוּ בָה; חֵלֶב מִשְׁמַנְיְהָ לְזָרִים, זְמוֹרוֹת מִוֹטְטוּ, מַרְפָּם לֹא יִנְאָצְאוּ בָה; חַלֶב מִשְׁמַנְיהָ לְזָרִים, זְמוֹרוֹת בָּית לֹא הָבְיּאוּ בָּה; דְּמִינוּ גַם מִמְצוֹא יָד, נְּלָה שְׁבַר הַיְצוּרִים. בַּעִוֹנְינוּ בִּית כָּה; דְּמִינוּ אֵל חָרֵב, אָפַף חָסֶר מִבְּל אֱנוֹש.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ

האמר למְחוֹת אֲשֶׁמֵינוּ, תָּבֹא לְחַדֵּשׁ יָמִינוּ; הְּנַבֶּה שְׁנֵת שְׁלוֹמֵנוּ, תַּדְנִּיל לְנַדֵּל אֶת שְׁמֵנוּ. תֶּהְדּוֹף מֵהְדוֹם מִחְלוֹמְנוּ. תְּלְּיֹר בַחֲמֶיךּ לְרַחְמֵנוּ. תְּהְבֹּוֹ מִקְּרוֹם מְקְמֹמְנוּ. תְּקְבֹּוֹ בַּחְמֵנוּ. תְּקְבִּיל בִּי אֲמָה הוּא אָלְחֵינוּ, הִּנְאוֹם לְרַחֲמֵנוּ. תִּקְבֹּוֹ תְּכִּי שְׁמְבֹנוּ תְּכִּי שִׁקְבֹּת שִׁקְבַּת בִּי אַמְה הוּא אִלְחֵינוּ, הִּנְאוֹם לְרַחֲמֵנוּ. תִּקְבִּים פִּרְינוּ, תַּלְּיִי לִאשׁ תִּתוֹן לְהַחֲמֵנוּ. תִּפְבָּר שִׁיחֵנוּ, הַּבְּעוֹנוּ, הַבְּעוֹנוּ, הַּבְּעוֹנוּ. תִּקְבָּר שִׁרְבָּוֹ תְּנִוּ, תִּלְבֵּנוּ תְּבִּי בְּנִוּ לְּחָבְנוּ תְּבְּבְּי מְנִינּוּ, הַּבְּעוֹנוּ. תִּשְׁבֵנוּ לְבָּחְמֵנוּ. תִּבְּעב מִקְּצְוֹוֹת הַּלְבֵב מִיְּבְצְוֹוֹת בְּבְּבְּיתְנוּ, הַּבְּבְּב מִנְּבְּבוֹת מִינְינִוּ, תִּרְבָּב מִיְבְבָּוֹת בְּבִי בְּנוֹית בְּבְבּיקוֹנוּ. הַשְּבֹב מִקְּצְוֹוֹת הַיְבְבָּבוֹת הַיְבְבָּב מִיּבְּיוֹת בְּבִיקְנוּי.

the end where the letters $\mathfrak a$ and $\mathfrak b$ meet. The next eight selections are likewise arranged in alphabetical acrostics, straight or reverse.

אֱלקינו נאלהי אַבוֹמִינוּ

אוֹרְדּ חַּזְרִיחַ לַחֲשֵׁכָה, בְּרַחֲמִים נְּרוֹלִים תְּשׁוּב אֵלֶיהָ.

וַּלֵּה לָה יוֹם נָקָם בְּלֵב, דְּבָרְדּ הִשְׁלַח וְתִרְּפָּאֵנוּ. הָאֵר פְּנֵידְּ

נְּעוּרִים אַל תִּזְּבּוֹר. שָׁמְאָה מִעְלֵינוּ תְּסִיר, יְדִידוּת נַפְּשְׁדְּ אַל מִשְׁבַרוּ לַנְצָח. זְכוּת הַרְבִי קְּהָה וְנַלְיִה בְּמִירָה בַּמְּלִינוּ תְּסִיר, יְדִידוּת נַפְּשְׁדְּ אַל מְשָׁבְּתוּ מִשְׁבָּתוּ תִּוְבְּיִנוּ תְּסִיר, יְדִידוּת נַפְּשְׁדְּ אַל מְשְׁבָּוֹר שְׁבְּתְנוּ תִּוְבִּוֹת הַבְּיִבְיוֹנוּ שָׁכְּרִי מִשְׁאוֹן נַּלִים, מְשְׁבָּוֹת וְנְתְּיָה, עֵּת כִּי תַשְּׁמִיעְנוּ קוֹלֶדְ. פְּצְנִוּ מִשְׁאוֹן נַּלִּים, עִּיְבְּר, תְּוְבִיי, מִוְלְדִּה לְבַרְיִּךְ בְּשְׁלְנוּ לְבֵר בְּאָלְיהַ מְבַּלְּעְרִידּ, כְּיִבְּיִּת לְשְׁבְיִים לְּעִין בְּל אָמִים, כִּי אֵין אֶלְוֹהַ מְבַּלְּעְרֵידְּ. כִּי שְׁמִוֹן בְּלִים, שְׁבּוֹר זְּרְוֹעֵ רְשֵׁע, תִּמְלוֹהְ לְבַּדְּהְ בְּקוֹרְאֵי בְּבִית מִמְלְּעְרֵיה מִבְּיִים הְּשׁבּוֹת מִבְּלְעְרֵיה. בִּי בְּמִילְעְרָיה בְּבִית מִיְּבְּיִים מְבּילִים, וְּעִבְּיךְ בְּלִים, וְבִּילִים, שְׁבּוֹר וְּלְיתְּרְ לְבִיךְ בְּלִים, וְשִׁבְּיוֹ בְּלְעְרֶיה בְּבִּעְּרְיה, בְּבִית מִיְּבְּיוֹם מִּשְׁבּים בְּעִבְּבְּוֹן בְּלִים, וְּבְּלִים, וְּבִילְ עְבְּיִים, בְּיִים בְּעִין בְּלּל אָמִים, בְּיִרְיה, בִּיִים בְּעִין בְּלִים, וְּמְשִׁנְנוּ בְּיִים, בְּיִים בְּיִים בְּעִין בְּלִים בְּעִין בְּל אָמִים בְּבִיים, בְּיִבְּיִים בְּעִין בְּל אָמִים בְּיִים בְּעִבְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִבְּיוֹם בְּשִׁים בְּיִים בְּיִים בְּיִבְים בְּיִבְּים בְּיִים בְּיִים בְּיִים בְּיִים בְּבִים בְּיבְים בְּיבִּים בְּיוֹבְיבְים בְּיבְים בְּיוֹבְים בְּיִים בְּיבְיים בְּיוֹים בְּיבְּים בְּבִיים בְּיבִים בְּיבְיוֹים בְּיִים בְּיִים בְּיִבְייִים בְּיִבְייִים בְּיוֹים בְּבְיוּים בְּיוֹים בְּיִים בְּיִים בְּיוֹים בְּיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיוֹבְיים בְּיִים בְּיִים בְּיוֹים בְּיִים בְּיִיוּים בְּיִיוּים בְּיוֹים בְּיוֹים בְּיוּבְיוֹים בְּיוֹים בְּיוֹים בְּיוּיוּים בְּיִיוּים בְּיוֹים בְּיו

אֱלהֵינוּ וַאלהֵי אֲבוֹתֵינוּ

אָפֶל אַלְמָנָה תָּאִיר, בְּהוּ בוֹבִיָּה תַּבְּהִיק; נִּיל נַּלְמוּדָה תַּנִּישׁ, דֶּלֶף דִּמְעָחָה תַּדְמִים. הַר הַשְּׁמֵם הְּחַדֵּשׁ. מֶנֶף טִמְאָהָה תּוֹפִישַ; זְּהַר זְבִּיּלְדְּ תַּזְרִים, חֲדֵר חֻפָּּחְדְּ הְּחַדֵּשׁ. מֶנֶף טִמְאָהָה הְּטָהֵר, יְפִי יִקְרַת תְּעָפְּדָה; בַּדְלֹד בְּבוֹדָה תְּכוֹנְנָה, לְאוֹרָה שְׁכֵע שְׂמְחוֹת תַּשְׁבִּיעְנָה, עֲנֵן עָשֶׁן תְעַמְּרָנָה. בְּנַת בְּתְּלִים תָּבִיאָם לְהַר צְנִיעִים תַּצְּמִים; קָמֵי קְהָלֶיהָ תִּפְיִאָר, בְּנָשׁ רְנָלִים תָּבִיאָם לְהַר קַרְשֵׁךּ, וּתִשֵּׁמְחָם בְּבֵית תִּפְלָּתַדּ.

אורך תוריח לחשכה ("cause thy light to shine upon her who is in darkness") is reminiscent of the expression "my God makes my darkness shine" (Psalm 18:29).

יום נקם כלבי (Isaiah 63:4) is immediately followed by יום נקם כלבי, "the time to free my people has come." הררי קדם ("the ancient mountains") is metaphorically applied to the patriarchs.

אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתִינוּ

תּתֵן אַחַרִית לְעַמֶּךּ, תְּשִׁיב מִקְדָּשׁ לְתוֹבְנוּ; תְּרוֹמֵם הַר מְרוֹם הָרִים, תְּקוֹמֵם קֶבְן נְּדוּעָה. תַּצְּהִיר מַחֲשַׁבֵּי אִוּיּי, תְּפָאָר יוֹשֶׁבֶת בְּדָד; תַּעֲטֶה בָה מְלוּכָה לְבֵּדְּךָ, תְּסִיר חֶרְפָּה מֵעִיר. תְּעָנְתֶך זִדִים מִזְּבוּלֶךְ, תַּמְצִיא צְּדָלֶה לַעֲדְתֶּך; תְּלָבֵּב אֶת הַשְּיָרְה. תּוֹדְיעַ לַבֹּל אַהַבְּתֵנוּ, תְּחַבֶּר הַבְּעִיר הַנָּה דְנִד, תִּוְּקוֹף קוֹמֵת הָשְּׁלִירָנוּ לְּהָ בְּנִים טְהוֹרִים; תַּחָבוּ בְּעִינְיךְ, תְּנָבּוֹ בְּמִינְוֹךְ, תִּוְּקוֹף קוֹמֵּר, הְבִּעְירָה לְנִוּ. הַאֲּמִירְנוּ לִךְּ וְנַאֵּמִירְךְ לְנִוּ.

ומרב עונינו

תְּעִינוּ מִאַחֲרֶידּ, שְׁגְנְנוּ מִמּצְוֹתֶידְּ; רָחַקְנוּ מִבֵּית חַיְינוּ, מִקּלְכְנוּ אָרְחוֹת עוֹלָם. צְעָרְינוּ לֹא יִשְׂרְנוּ, פְּשַׁעְנוּ לְּמִם לְרִינוּ מָאֹמְרֵי פִיְרָנוּ לְא הַקְשְׁבְנוּ לְדִבְרֵי נְבִיאֶידְּ בְּמַעֲשָׁנוּ לָךְ יִיְ אֶלְהֵינוּ, שְׁהַרְנִוּ בְּמַעֲשָׁה יִרְאָתְדּ מִלֵּב שְׁבְחָנוּ, שְׁהָרְתִּדְּ בְּמַעֲשָׁה יְרָאוֹ מִלְבְנוּ לְדִבְרֵי נְבִיאֶידְּ, יְרָאִתְּדְ מִלְב שְׁבְחָנוּ, שְׁהָרְתִּדְּ בְּּנִיעֲשָׁה יְרְאָתְדְּ מִלְב שְׁבְחָנוּ, שְׁהָרְתִּדְּ בְּּרֵב עֲוֹנֵינוּ. בְּעִיתְוּה יְבְּרָב יְיִ אֶלְהֵינוּ, זְעַמְנְוּדְּ בְּרַב עֲוֹנֵינוּ. הִקְשְׁנוּ לֹא הִנְּרְנוּ, הָקְשִׁינוּ אֶת עְרָפֵנוּ, וְּבְּרָדְּ אָחוֹר הְשָׁבְנוּ לְבְּרָב הְיִבְּנוּ בְּרָבְ בְּיִבְּנוּ הְיִבְּיִי בְּבְנִיף הְשְׁבְנוּ הְבְּרָדְּ אָחוֹר הְאָרְתִּךְ לֹא הִנְּרְנוּ, בִּיתְדְּ נְבְּרָדְ אָחוֹר הְאָרְתוֹךְ לֹא הִנְּרְנוּ בְּרָב בִּיתְדְּ בִּיִים בְּעָבְיִרְּ בְּיִבְּיִרְּ בְּבְרִיף בְּבְּנִוּ הְיִיְ הָּבְּרָה בְּבְּרִב בְּיִבְּיִבְּיִּ בְּיִבְיִבְּ בְּיִבְּיִבְּיִּ הְיִּבְּנִוּ הְּבְּרָרְה וֹלְבְרָנוּ בְּבְּרְה בְּיִבְּיִבְּנוּ בְּבְּרְבּ בְּנִינוּ בְּבְּרְבְּיִרְה לֹא הִבְּרְנִינוּ בְּיִבְּעְשִׁהְנוּ בְּבְּנִינוּ הְיִים בְּבְּנִינִינּי, בְּיִבְּיִבְּיִים בְּעִבְּיִים בְּבְּבְנִייִים בְּבְּיִבְּיִים בְּבְּיִבְּיִבְּיִים בְּבְּיִבְּיִים בְּבְּיוֹבְיּים בְּבְּיִבְיִבְּיוּ בְּבְּבְרִיף בְּבְּבְנִיף בְּבְּיִבְיּיִים בְּבְּיִבְּיִים בְּיִבְּיִים בְּבְּיִבְּיִים בְּבְּיִבְּיִים בְּיִבְּיִים בְּבְּיִבְּיִים בְּיִבְּיִים בְּבְּיִבְּיִים בְּיִבְּיִים בְּבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִּים בְּיִיבְּיִים בְּיִיבְּיִים בְּיִבְּיִנְיוּ בְּבְּיִבְּיִבְּיִים בְּיִבְּיִים בְּיִיבְּנִינִינִינִיוּ בְּיִים בְּבְּיִבְיוּ בְּיִבְיִים בְּיִים בְּבְיוּבְיּיִים בְּיִבְּיוּ בְּיִיבְיוּ בְּיוּיוּ בְּיִבְיוּ בְּיוּבְיוּיוּ בְּיִיוּבְּיִיוּיוּיוּיוּ בְּבְּיוּ בְּיוֹבְיוּיוּיוּ בְיוּבְיוּיוּ בְּיִבְּיוּ בְּיוּבְיוּ בְּיִיוּיוּיוּ בְּיוּבְיוּיוּ בְּבְיוּבְיוּ בְּבְיוּיוּ בְּיִיוּיוּ בְּיוּבְיוּיוּ בְּיוּבְיוּיוּבְיוּיוּיוּיוּיוּ בְּיוּבְיוּיוּיוּיוּ בְּבְיוּיוּיוּבְיוּיוּיוּיוּיוּיוּיוּיוּיוּיוּיוּיוּבְיוּיוּיוּיוּיוּיוּיוּיוּיוּיוּי

מַה גְּרַבֶּר וּמֵה נָצְמַדָּק, וּמֵה נַּעֲנֶה לְמִּמֶנְנּוּ מַעֲנֶה. נְּמָלְנוּ מוֹבוֹת וְשִׁלְּמְנוּ רָעוֹת, וּמֵה יֶשׁ־לְנוּ עוֹד צְּדָקָה וְלּזְעוֹק עוֹד אָל פָּנִי הַמָּלֵדְ.

אחריית לעמך a reversed alphabetical acrostic known as Tashrak, begins with the last letter of the alphabet and ends with the first, counting only the second letter in each three-word line.

זְבֹר רַחֲמֶיף יָן וַחֲסָדֶיף, כִּי מִעוֹלָם הַמָּה. אַל תִּוֹבֶּר־לָנוּ צַוֹנוֹת רָאשׁוֹנִים, מַהֵר יָקַדְּמְוּנוּ רַחֲמֶיְךּ כִּי דַלְוֹנוּ מָאֹד. זַבְרֵנוּ יָיָ בִּרְצוֹן עַמֶּדָ, פָּקַדְנוּ בִּישׁוּעָתֶךּ. וְכֹר עַדָתִדּ קַנִיתָ קַּדִם, נַאַלְתַ שֵׁבֶט נַחַלָּתָךּ, הַר צִיּוֹן זָה שָׁבַנָתָ בּוֹ. וִבֹר יִיָ חִבַּת יָרוּשֶׁלָיִם, אַהַבַּת צִיּוֹן אַל תִּשָׁבַּח לָנְצַח. זְכֹר יִיַ לְבְנֵי אֵרוֹם אָת יוֹם יְרוּשַׁלַיָם, הַאֹמָרִים עַרוּ עַרוּ עַד הַיִּסוֹד בַּה. אַתָּה תַקוּם תִּרַחֵם צִיּוֹן, כִּי עֵת לְחֶנְנָה, כִּי בָא מוֹעֵר. זְכֹר לְאַבְרָהָם לִיצָחָק וּלִישָׁרָאָל עַבָּדִיךְ אֲשֵׁר נִשְׁבַּעָתַ לַחֵם בַּךְ, וַתְּרַבָּר אַלָהָם: אַרְבָּה אֶת זַרְעֲבָם כִּכוֹכְבֵי הַשָּׁמָיָם, וַכַל הָאָרִץ הַזֹּאת אָשֶׁר אָמַרְתִּי אָמֵן לְזַרְעֲכֶם, וְנָחֲלוּ לְעוֹלֶם. זְכֹר לַעַבְּדֵיה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲלֹב, אַל תַּפֶּן אֶל קִשִׁי הָעָם הַזֶּה וְאֶל רַשְׁעוֹ וְאֶל חַפְּאתוֹ.

Reader and Congregation:

אַל נָא תָשַׁת עָלֵינוּ חַשָּאת, אֲשֵׁר נוֹאַלְנוּ וַאֲשֵׁר חַטָאנוּ. חָמָאנוּ צוּרָנוּ, סְלַח לָנוּ יוֹצִרֵנוּ.

Congregation:

אָלֶה אָזְכָּרָה וָנַפִּשִׁי עַלַי אָשִׁפָּכָה, כִּי בַלַעִוּנוּ זַרִים כִּעְנָה בּלִי הַפּוּכָה, כִּי בִימֵי הַשַּׁר לֹא עֶלְתָה אֲרוּכָה, לַעֲשֶׂרָה הַרוּגִי מְלוּכַה.

According to Midrash Eleh Ezkerah, the ten sages of Israel were given

אלה אוכרה, an alphabetical acrostic with four lines to each stanza, bears the name-acrostic יהודה חוק at the end (יחתוני...חי ועקי קשוב). Despite various other piyyutim bearing the same signature, the author has not been definitely identified. There are four versions of a midrash, dating from the geonic period, which describes the martyrdom suffered by ten saintly teachers in the reign of Hadrian for having defied an imperial edict and founded schools for the study of the Torah. Contrary to the talmudic view, the ten martyrdoms are here represented as having taken place on one and the same day. This has been done perhaps with the intention of heightening the effect on the reader.

- O Lord, remember thy mercy and thy kindness; they are eternal.

 Mind not our former iniquities; may thy compassion hasten
 to our aid, for we are brought very low.
- O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.

- O Lord, remember the love of Jerusalem; never forget the love of Zion.
- O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"
- Thou wilt rise to have mercy on Zion; the time to favor her is now. Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly And for the sin that we have committed. We have sinned against thee, our God; Forgive us. O our Creator.

THE TEN MARTYRS

These martyrs I well remember, and my soul is melting with secret sorrow. Evil men have devoured us and eagerly consumed us. In the days of the tyrant there was no reprieve for the ten who were put to death by the Roman government.

over to be slaughtered as a punishment for the sin committed by the ten sons of Jacob who sold their brother Joseph into slavery. There is a statement in the Book of Jubilees that the sale of Joseph occurred on Yom Kippur.

is a biblical verse (Psalm 42:5).

מנוה בלי הפוכה ("like a cake unturned") is a phrase borrowed from Hosea 7:8, meaning: as a cake not turned in baking would be burned and consumed,

בְּלָמְדוֹ סֵפֶּר מִפִּי מְשׁוּלֵי עֲרַמַת, וְהַבִּין וְדְקְדֵּק בְּּדְת רְשׁוּמַת, וּפָתַח בִּוְאֵלֶה הַמִּשְׁפָּטִים וְחָשֵׁב מְזִמַּת, וְגֹנֵב אִישׁ וּמָבָרוֹ וִנִּמָצֵא בִּיָדוֹ מוֹת יוּמָת.

נְּבָה לֵב בִּנְדוֹלִים, וְצְנָּה לְמַלְּאוֹת פְּלָמֵרוֹ נְעָלִים, וְצְנָּה לְמַלְּאוֹת פְּלָמֵרוֹ נְעָלִים, לְצִנְּה לְמַלְּאוֹת בְּלָמֵרוֹ בְּבְּלְפּוּלִים. דִּינוּ מִשְׁפָּט זָה לַצְּשָׁרוֹ, וְצֵּל הְּעַיְּתְּוּהוּ בְּבָזָב לְאָמְרוֹ, בִּי אָם הוֹצִיאְוּהוּ לַאֲמָתוֹ וּלְאוֹרוֹ, בִּי יִמְצֵא אִישׁ נֹנֵב נְבָּשׁ מֵאֶּחָיוֹ מִבְּנִי יִשִּׂרָאֵל וְהָתִּעַמֵּר־בּוֹ וּמִכָּרוֹ.

הֵם בְּעָנוּ לוֹ וּמֵת הַנַּנְב הַהוּא, נָם אַיֵּה אֲבוֹתֵיכֶם אֲשֶׁר אֲחִיהֶם מְבָרְוּהוּ, לְאֹרְחַת יִשְׁמְעֵאלִים סְחָרְוּהוּ, וּבְעַר נַעֲלַוְיִם נָתַנִּוּהוּ.

וְאַמֶּם קַבְּלוּ דִין שָׁמָיִם עֲלֵיכֶם, כִּי מִימֵי אֲבוֹתֵיכֶם לֹא נָמְצָא כָּכֶם, וָאָם דִיוּ בַּחַיִּם דָּוְיִתִי דָנָם לִפְּנִיכֶם, וְאַמֶּם תִּשְּׁאוּ עַוֹן אָבוֹתֵיכֶם.

יְמֵן חְנָה לָנוּ שְׁלֹשָׁה יָמִים, עַד שֶׁנֵּדע אָם נְנְזַר הַדְּבְּר מִמְּרוֹמִים, אָם אָנוּ חַיָּבִים וַאֲשֵׁמִים, נִסְבּוֹל בִּנְזַרַת מְלֵא רַחַמִים.

ָּחָלוּ וְזֶעוּ וְנֶעוּ כָּלֶמוֹ, עַל רַבִּי יִשְׁמָעֵאל בֹּהֵן נְּדוֹל נְתְנוּ עִינִימוֹ, לְהַוְפִיר אֶת הַשֵּׁם לַעֲלוֹת לַאֲדוֹנִימוֹ, לְדְעַת אִם יָצְאָה הַנֵּוָרָה מֵאָת אֵלֹהֵימוֹ.

פָהֵר רַבִּי יִשְּׂמָעָאל עַצְמוֹ וְהִזְבִּיר אֶת הַשֵּׁם בְּסְלּוּדִים, יְעָלֶה לַמָּרוֹם וְשָׁאַל מֵאָת הָאִישׁ לְבוּשׁ הַבַּדִּים, וְנָם לוֹ קַבְּלוּ עֲלֵיכֶם צַדִּיקִים וִיִדִידִים, כִּי שְׁמַעְתִּי מֵאָחוֹרֵי הַפַּרְגּוֹר כִּי בִזֹאת אַתֵּם נִלְכָּדִים.

so were they devoured and consumed. The next verse (Hosea 7:9) reads אכלו ורים כחו ("strangers devour his strength"). This clearly indicates that

Having learned from the sages how to interpret the written law, the tyrant maliciously turned to the scriptural passage which reads: "Whoever kidnaps a man and sells him, or if he is found in his possession, must be put to death." He commanded to fill his palace with shoes, and arrogantly summoned ten great sages who were completely versed in the law. He said to them: "Judge this matter objectively, pervert it not with falsehood but pass on it truthfully: If a man is caught kidnapping one of his brothers of the children of Israel, treating him as a slave and selling him?" They answered: "That thief shall die." Then he exclaimed: "Where are your fathers who sold their brother to a caravan of Ishmaelites and bartered him for shoes?! You must submit to the judgment of Heaven, for since the days of your fathers there has been none like you. If they were alive, I would convict them in your presence; but now it is you who must atone for the iniquity of your fathers."

"Give us three days [they said] that we may ascertain whether this has been ordained from heaven. If indeed we are to blame, we will submit to the decree of the Merciful One." Trembling and shuddering, they directed their attention to Rabbi Ishmael, the high priest, and asked him to pronounce God's name and ascend to learn whether the punishment was by divine decree.

Rabbi Ishmael purified himself and reverently pronounced the name; he rose and inquired of one robed in linen, who said: "Submit, beloved saints, for I have heard from behind the curtain that this would be your fate." Rabbi Ishmael descended and told

the correct reading here is ורים and not ודים. The expression ורים יבלעוהו occurs in Hosea 8:7.

the Sanhedrin who were likened to ערמת (Song of Songs 7:3. ערמת the written law.

א מתרות ובער נעלים נחנות they bartered Joseph to the Ishmaelites and gave him away for shoes. The midrashic idea that shoes were part of the price which the sons of Jacob received for Joseph is based on Amos 2:6 (...בעבור נעלים מכרם...בעבור נעלים אינון "their selling... the righteous... for a pair of shoes"). According to Targum Yerushalmi on Genesis 37:28, the price received for Joseph was spent on the purchase of sandals (שובנו מנהען סנרליץ).

האיש לבוש (Gob 6:10). אסלדה בחילה hymns of praise, derived from אסלדה מסלדה (Gob 6:10). הבדים ("the man robed in linen") is a phrase taken from Ezekiel 9:3, 11; 10:2. 6: Daniel 12:7.

¹Exodus 21:16. ²Deuteronomy 24:7.

יָרַד וְהִנִּיד לַחֲבֶּרָיו מַאֲמַר אֵל, וְצִנְּה הַבְּּלִּיְעֵל לְהָרְנָם בְּלָחַ וְלָאֵל, וֹשְׁנִים מֵהֶם הוֹצִיאוּ הְחִלָּה שֶׁהֵם נְּדוֹלֵי יִשְׁרָאֵל, רַבִּי יִשְׁמָעֵאל כַּהַן נָּדוֹל וַרַבָּן שִׁמְעוֹן בֵּן נַמְלִיאֵל נִשִּׁיא יִשְׁרָאֵל.

בְּרוֹת רֹאשׁוֹ תְּחָלָה הִרְבָּה לִבְעוֹן, וְנָם הָרְגֵנִי תְחָלָה וְאַל אֶרְאֶה בְּמִיתַת מְשָׁרֵת לְדָר בְּמָעוֹן, וּלְהַפִּיל גּוֹרָלוֹת צִּנְּה צִּפְעוֹן, וַנָפַל הַגּוֹרֶל עַל רַבָּן שִׁמְעוֹן.

לְשָׁפּוֹדְ דָּמוֹ מָהֵר כְּשׁוֹר פָּר, וּכְשֶׁנֶּחְתַּדְּ רֹאשׁוֹ נְטְלוֹ וְצְרַח עָלָיו בְּקוֹל מֵר כַשׁוֹפָר, אֵי הַלְּשׁוֹן הַמְמַהֶּרֶת לְהוֹרוֹת בְּאִמְרֵי שָׁפָר, בַּעֵוֹנוֹת אֵידְ עַתָּה לוֹחֵבֵת אֵת הַעַפַּר.

מַה מְאֹד בָּכָה עָלָיו בַּחֲרָדָה, בֵּת בְּלִיְעֵל לְקוֹל בְּכִיְתוֹ שֶׁל רַבִּי יִשְׁמָעֵאל עָמְדָה, הְאַר יָבִּיוֹ בְּלִבָּה חָמְדָה, וְשְׁאֲלֶה מֵאָת אָבִיהָ חַיָּתוֹ לִהַעַמִירָה.

נָאֵץ בְּלִייֶעֵל דְּבָר זֶה לַעֲשׂותוֹ, לְהַפְשִׁים עוֹרוֹ מֵעֵל פְּנְיוּ שָׁאֲלָה מֵאָתוֹ, וְלֹא עִבֵּב דְּבָר זֶה לַעֲשׂותוֹ, וּכְשֶׁהִנְּיעַ לִמְקוֹם תִּפְלִין צָרַח בִּקוֹל מַר לִיוֹצֵר נִשְׁמֵתוֹ.

שַּׂרְפֵּי מַעְלָּה צָעֲקוּ בְּמֶרָה, זוֹ תּוֹרָה וְזֶה שְּׁכָרָה עֹשֶׁה בַּשַּׂלְמָה אוֹרָה, אוֹיֵב מְנַאֵץ שִׁמְּדּ הַנְּרוֹל וְהַנּוֹרָא, וּמְחָבֵף וּמִנַדֵּף עַל דִּבְרֵי תוֹרָה.

עַנְתָה בַת קוֹל מִשְּׁמֵים, אָם אֶשְׁמֵע קוֹל אַחֵר אֶהֶפּוֹך אֶת הָעוֹלֶם לְמַיִם, לְתְהוּ וָבְהוּ אָשִׁית הֲרוֹמַיִם, וְּזֵרָה הִיא מִלְּפְנֵי, בַּבְּלִּוֹהָ מִשַּׁעִשָּׁעִי דַת יוֹמֵיִם.

פָּקידִים נֶהָרְגוּ מְאַחֲרִי שֶׁבֶת בְּתֵּי כְנֵסִיּוֹת, מְלֵאֵי מִצְוֹת בְּרִמוֹן וּכְזָוִיּוֹת, וְהוֹצִיאוּ אֶת רַבִּי עֲקִיבָא דּוֹרֵשׁ בִּתְרֵי אוֹתִיוֹת, וַסַּרָקוּ בִשַּׁרוֹ בִּמַסְרְקוֹת פִּיפִּיוֹת.

כתרי אותיות crownlets placed over certain letters in the writing of a Sefer Torah. Rabbi Akiba found some symbolic expression in each of these ornamentations (Menahoth 29b).

his colleagues the word of God. Thereupon the evil man commanded to slay them with force.

Rabbi Ishmael the high priest and Rabban Simeon ben Gamaliel the president of Israel were the first to be taken to the place of execution, where each desired to precede the other in being slain and thus be spared the sight of the martrydom of his colleague.

Thereupon the tyrant ordered them to cast lots, and the lot fell on Rabban Simeon, whose head was stricken off with a sword. Rabbi Ishmael lifted it up and cried bitterly: "Oh, that such a tongue, skilled in the precepts of the Torah, must lick dust!"

Hearing Rabbi Ishmael lamenting, the tyrant's daughter turned her lecherous gaze upon his beauty and petitioned her father to spare the rabbi's life, but he refused. Rabbi Ishmael was flayed, suffering with great fortitude; he wept only when his executioners reached the place of the tefillin.

The angels of heaven called in anguish: "Is this the Torah, and this its reward? Behold, the foe blasphemes thy great and revered name, and scorns thy Torah!" Whereupon a voice replied from heaven: "If I hear another sound uttered I will turn the world to water; I will devastate both heaven and earth. This is my decree; accept it, all of you who love the Torah that preceded creation by two thousand years."

Thus were slain men of spotless conduct and profound learning, who were Israel's cornerstones jeweled with divine precepts. The third victim, Rabbi Akiba, who had assured the continuity of Torah study, was led forth to die a martyr's death. They lacerated his body with combs of iron. Full of devotion, Rabbi Akiba recited his prayers with a peaceful smile on his face while undergoing the extreme torture. When the executioner asked him whether he was a sorcerer that he could overcome the pain he was suffering, Rabbi Akiba replied: "I am no sorcerer, but I rejoice at the opportunity now given me to love my God with all my life." He died while he whispered the last words of the Shema: "God is One."

דח יומים the Torah which, according to a midrashic statement, came into being two thousand years before the creation of the world. ("two days") is here used in the sense of two thousand years on the basis of Psalm 90:4 ("a thousand years in thy sight are like a day that passes").

צנָה לְהוֹצִיא רַבִּי חֲנַנְיָא בֶּן תְּרַדְיוֹן מָבֵּית אוּלָמוֹ, וּבַחֲבִילֵי זְמוֹרוֹת שֶׁרְפוּ נָלְמוֹ, וּסְפוֹנִין שֶׁל צֶמֶר שְׁמוּ עַל לִבּוֹ לְעַבֵּב עַצִמוֹ, וּבִשִּׁנִּסְתַּלְקוּ מִיֵּד נִשְּׁרַף וִסֵבֶּר תּוֹרָה עִמוֹ.

קוֹנְנוּ עַם לֹא אַלְמָן, בִּי עַל דָּבָר מוּעָט נִשְׁפַּךְ דָּמָן, לְּקַהֵּשׁ אַם שָׁמַיִם מָסְרוּ עַצְמָן, בִּהַרִינַת רַבִּי חוּצְפִּית הַמְּתְרְנְּטָן.

רְעָרָה הָאֶחוֹז כָּל שׁוֹמֵע שִׁמְוּע. וְהַיַּל כָּל עַיִן דִּמְוּע. וְהָבָּר לְאֵבֶל כָּל שַׁעָשִׁוּע. עַל הַרִינַת רַבִּי אֶלְעָזָר בֶּן שַׁמְוּע.

שְׁחַתְוּנִי צוֹרְרֵי וּמְעַנֵּי, וּמִלְאוּ כְרֵסָם מִעֲדָנַי, וְהִשְּׁקוּנִי מֵי רוֹשׁ וַלַעַנַי, בַּהַרִינַת רַבִּי חַנִינָא בֶּן חַכִּינַאי.

תַּקְפּוּ עָלֵינוּ צָרוֹת מִצְּוֹת לְהָפֵּר, וּמֵאֲנוּ לְקְחַת הוֹן וָלְפֶּר, בּי אָם נְפְשׁוֹת הַהוֹגוֹת אָמְרֵי שְׁפֶּר, בְּמוֹ רַבִּי יְשִׁבֶב הַסּוֹפֵר. יְחַתְוּנוּ בְּנֵי עַדִינָה הַשׁוֹמִמְה, הַרְעוּ לְנוּ מִכְּל מַלְכֵי אֲדְנָה, וָהָרְגוּ מֻנִּוּ בַּמָּה וָכַמָּה, בַּהַרִינַת רַבִּי יִהוּדָה בֵּן דְּמָה.

דְּבּבְרֶתְ בֵּית יַעֲלְב אֵשׁ וּבִית יוֹסֵף לֶהְבָה, הֵן עַּתְּה קַשׁ אוֹרָם בָּבָה, חֵי זַעֲלִּר אָשׁוֹב וְלֶבֵר בִּעוּר יוֹם חַבְּא, כִּי הַמְּה הָסְכִּימוּ לַהַרוֹג עֲשָׁרָה צַדִּיקִם עִם רַבִּי יְהוּדָה בֶּן בְּבָא.

זאת קָרֶאָתְנוּ וְסִפּּרְנוּ בְּשְׁנוּן, וְשָׁפְּרְנוּ לֵב שְׁפּוּל וְאָנוּן, מָמֶרוֹם הַסְבֵּת תַּחֲנוּן, יְיָ יִיְ אֵל רַחוּם וְחַנּוּן.

Reader:

בַּפָא רַחַמִּים. דָּמִים, תִּרְאֶה בְּפַּרְגּוֹדָדְּ וְהַצְבֵר בְּחָמִים, אֵל מֶלֶדְ יוֹשֵׁב עַל יַהַמְצִית.

חָטָאנוּ צוּרֶנוּ, סְלַח לָנוּ יוֹצְרֵנוּ.

ערינה is mentioned in Isaiah 47:8 as the foe of Israel (אינה, "hear this, you luxurious creature"). יחרונו denotes terror, like יחרוני in Job 31:34 ("the most contemptible among families terrified me").

Rabbi Hananya ben Teradyon was the fourth victim. He was wrapped in the Torah from which he had been teaching and placed on a pyre of green brushwood, and his chest was drenched with water to prolong the agony. His disciples, watching the flames dancing over their beloved teacher, asked: "Master, what do you see?" He replied: "I see parchment burning, while the letters of the Torah soar upward." His disciples then advised him to open his mouth that the fire might enter and the sooner put an end to his sufferings; but he refused to do so, saving: "It is best that he who has given life should also take it away; no one may hasten his own death." The executioner removed the wet sponge, fanned the flame, thus accelerating the end, and then plunged himself into the fire.

Mourn, O my people, not yet bereft; their blood was shed for a worthless whim: they surrendered their lives to sanctify the name of God. Rabbi Hutspith the Interpreter was the fifth martyr. Trembling seized all who heard, tears flowed from all eyes, and all delight was turned to mourning for the murder of a sage like Rabbi Elazar ben Shamua. How our oppressors have fed on us! How they made us drink poison when they murdered Rabbi Hanina ben Hakinai!

They tortured us that we might break the commandments; they refused to take ransom, but insisted on the lives of those who studied the Torah, such as Rabbi Yeshevav the Scribe.

The Edomite creatures have desolated us: they were harder on us than all the kings of the world and slaughtered many of us, including Rabbi Judah ben Dama.

Thou hast said: "The house of Jacob shall be fire, and Joseph's house a flame, with Esau's house like straw"; but now the straw has quenched the fire! Eternal One, hear my cry, cause the swift removal of our foes who agreed to slaughter ten godly men including Rabbi Judah ben Baya.

This has befallen us; we narrate it with a heart full of grief. Thou who art in heaven, heed our supplication; thou, O Lord, art a merciful and gracious God. Gracious One, look down from heaven; see the blood of the saintly martyrs, and remove all stains of guilt. O God, thou art the King who dost sit on the throne of mercy. Reader:

> We have sinned against thee, our God; Forgive us. O our Creator.

זָכָר־לֶנוּ בָּרִית אָבוֹת כַּאֲשֶׁר אָמַרָהָ: וָזָכַרִהִּי אָת בְּרִיתִי יַצַקב, וִאַף אֶת בָּרִיתִי יִצְחָק וִאַף אֶת בַּרִיתִי אַבְרָהָם אֵזִכּר, וְהָאָרֶץ אֶזְכַר. זְכָר־לָנוּ בְּרִית רִאשׁוֹנִים כַּאֲשֶׁר אָכַּוְרַתָּ: וָזָכַרִתִּי לָהֵם בִּרִית רָאשׁוֹנִים, אֲשֵׁר הוֹצֵאתִי אֹתָם מֵאָרֵץ מִצְרַיִם לְעִינֵי הַגּוֹיִם לְהָיוֹת לָהֶם לֵאלֹהִים, אַנִי יִיַ. עַשֵּׁה עִפָּוְנוּ בְּטָּה שֶׁהַבְטַחְתָּנוּ: וְאַף נַם זֹאת, בִּהִיוֹתָם בִּאֵרץ אֹיִבִיהַם לֹא מְאַסְתִּים וְלֹא נְעַלְתִּים לְבַלֹּתָם, לְדָפֶּר בְּרִיתִי אִתָּם, כִּי אֲנִי יָיָ אֱלֹבֵיהֶם. רַחֵם עָלֵינוּ וְאַל תַּשְׁחִיחֵנוּ, בְּמָה שֵׁבָּתוּב: כִּי אַל רַחוּם יוָ אֵלֹהֶידָּ, לֹא יַרְפָּדְּ וִלֹא יַשִּׁחִיתֶדְּ, וַלֹא יִשְׁבַּח אֶת בְּרִית אָבוֹתֶיף אֲשֶׁר נִשְׁבַע לָהָם. מוֹל אֵת לִבָבֵנוּ לִאַהַבָּה וּלְיִרְאָה אָת שְׁמֶדּ, בַּבָּתוּב בְּתוֹרָתֶדּ: וּמָל יְיָ אֱלֹתֶידּ אֶת לְבָבְדּ, וְאֶת לְבַב זַרְעֶד, לְאַהַבָּה אֶת יְיָ אֱלֹהֶיד בְּבָל לְבָבְּדְ וּבְבָל נַפְשְׁדּ קַמַעַן חַיֶּיך. הָשֵׁב שְׁבוּחֵנוּ וְרַחֲמֵנוּ, בְּמָה שֵׁבָּחוּב: וִשָּׁב יִי, אֱלֹהֶידּ אָת שָׁבוּתָדּ וַרְחַמֶּדָ, וַשָּׁב וַקבֵּצִדְּ מִכָּל הַעַמִּים אֲשֵׁר הֵפִּיצְדּ יָן אֱלהֶיד שֲמָה. קבץ נִדְחֵנוּ, כְּמָה שֵׁבָּתוּב: אָם יִהְיֵה נִדְּחֲדּ בּלַצה הַשְּׁלָוֹם, מִשָּׁם וְסַבָּּצִף וְיָ אֱלֹהֶוּדְ, וּמִשָּׁם וַאָּחֶף. הַלְּצֵא לָנוּ בְּבַקּשָׁתֵנוּ, בְּמָה שֶׁבָּתוּב: וּבִקּשְׁתֵּם מִשָּׁם אֶת יְיָ אֱלֹהֶיף, וּמָצָאתָ כִּי תִדְרְשֶׁנוּ בְּכָל לְבָבְדְּ וּבְכָל וַפְשֶׁדְ.

מְחֵחָה פְּשָׁעֵינוּ לְּמַעַנְּדְּ, כַּאֲשֶׁר אָמַרְתָּ: מְחֵיתִי כָעָב פְּשָׁעֶידְּ, וְכַעְּנְוֹ חַמֹּאתֶידְּ, וְכַעְנְוֹ חַמֹּאתֶידְּ, וְכַעְנִוּ רָאָמָרְתִּ: מְחֵיתִי כָעָב פְּשָׁעֶידְּ, וְכַעְנְוֹ חַמֹּאתֶידִּ, וְכַעְנְוֹ חַמֹּאתֶידִּ, וְכַעְנִוּ בַּשְּׁעֵינוּ כָּעָב הְּשָׁעֵידִּ, וְכַעְנְוֹ חַמֹּאתֶידְּ, שׁנְבְּאָשֶׁר אָמַרְתִּיּ: מְחָרִי כְּעָב פְּשָׁעֵידְּ, וְכַעְּנְוֹ חַמֹּאתֶידְּ, שִׁנְבוֹ הַאָּמֶיר, פְּטְה

יעקב, the youngest of the patriarchs, is mentioned first to indicate that his merits are great enough to redeem Israel; if they should, however, prove inadequate, then the merits of Isaac will be added; should the merits of both patriarchs still be insufficient, those of Abraham will certainly meet the requirement (Rashi: ממנו אחורנית? כלומר. כדאי הוא יעקב הקטן לכך; ואם אינו כדאי, הרי אברהם עמו שהוא כדאי ...

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham: also the land will I remember."

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

¹Levilicus 26:42, 44, 45; Deuteronomy 4:31; 30:6, 3, 4; 4:29; Isaiah 43:25; 44:22.

שֶׁכֶּתוּב: לְכוּ נָא וְנִנְּכְחָה, יֹאמֵר יְיָ; אָם יִהְיוּ חֲשְׁאֵיכֶם כַּשְׁנִים, מֵּכְל יִלְבְּינוּ; אָם יַאְדִּימוּ כַתּוֹלְע, כַּצְּמֶר יִהְיוּ. זְרוֹק עֻלִינוּ כַּשְּׂנִים מְיִם שְׁהוֹרִים וְּשְׁבְּינוּ; אָם יַאְדִּימוּ כַתּוֹלְע, כַּצְּמֶר יִהְיוּ. זְרוֹק עֻלִינוּ שְׁהוֹרִים וְּשְׁבְּינוּ; אָם יַאְדִּימוּ בַּיוֹם הַיָּה וְשַׁהְרֵנוּ, כְּמָה שֶׁבְּתוּב: כִּי שְׁהוֹרִים וּשְׁאָינוּ בִּיוֹם הַיָּה וְשַׁהְרֵנוּ, כְּמֶר שְׁבָּתוֹב: כִּי בִּיוֹם הַיָּה וְשַׁהְרֵנוּ, כְּמֶר שְׁבָּתוֹב: כִּי בִּיוֹם הַיָּה יְשָׁבְּתוֹב: בִּי תִּשְׁקְרוּ. הַבִּיאנוּ אֶל הַר קִרְשְׁדְּ וְשַׁלְּחָבִי, וְשִׁמְּחִנוּ בְּבִית תְּפִלְּתְּיִּ בְּיִית הְפְּבֶּעוֹה שְּבְּתוֹב: בִּי תִּשְׁקְרוּ. שַּבְּתוֹב: בִּי תִּשְׁבְרוּ שָׁבְּתוֹב: בַּרְ הַשְּׁבְּתוֹב: בְּרְ הַעְּקֹה שְׁבְּתוֹב: בְּי הִשְּבְּתוֹב: בַּרְ הַבְּיִה שְׁבְּתוֹב: בְּרְ הַבְּיִה שְׁבְּתוֹב: בְּבְּית הְפְּבֶּתְּתְּיִם בְּבֵּית הְפְּבֶּתְּתְּיִם בְּבֵית הְפְבָּתוֹב בְּתִי בְּבִית הְפָבֶּת הַעְּבְּתוֹב בְּתִי בְּבִּית הְפָבְּתוֹב בְּתִּי בְּבִית הְבָבֶּר הָעֲבְּתוֹב לְּבְיתוֹב בְּתִי בְּבִּר הְעָבְיתוֹב לְּנִים בְּתִּי בְּבְּרִים וְיִבְּחָה וְיִבְבְּתוֹב לְּעָבְיוֹם בְּעִבְיוֹם בְּיוֹב בְּנִית בְּבְּרִים וְּבְּבְיתוֹב בְּבִּית הְבָּבְּית הְבָּבְּית בְּבְּתְּים בְּבָּבְּית הְבָּבְית הְבָבְּית בְּבִּית הְבָבְית הְבָּבְית הְבְּבְית בְּבִּית הְבָּבְית הְבָּבְית הְבָּבְית הְבָּבְית הְבִּית בְּבִּית הְבָּבְית הְבִיים בְּבִּבּית הְבָּבְית הְבּבְית הְבָּבְית הְבִּית הְבָּבְית הְבּית הְבְּבְּתוֹב.

Reader and Congregation:

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עֲלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבָרָצוֹן אֶת הִפִּלְתֵנוּ.

הַשִּׁיבֵנוּ יָיָ אֵלֶידְ וְנָשִׁוּבָה, חַדֵּשׁ יָמֵינוּ בְּקָדִם.

אָמֶרְינוּ הַאָּזִינָה יָיָ, בִּינָה הֲנִיגֵנּוּ. יִהְיוּ לְרָצוֹן אִמְרֵי פִּינוּ וָהָנְיוֹן לִבְנוּ לְפָגֵיף, יָיָ צוּרָנוּ וְגוֹאֲלֵנוּ.

אַל תַשְׁלִיבְנוּ מִלְּפָנֵידּ, וְרִוּחַ קַרְשְׁדּ אַל תִּקַח מִנֶּוּנוּ.

אַל תַשְּׁלִיבֵנוּ לְעֵת זְקְנָה, בִּכְלוֹת בֹחֵנוּ אַל תַעַזְבֵנוּ.

אַל פּעַזְבְנוּ, יָיָ אֱלֹהֵינוּ, אַל הִרְחַק מְמֶנוּ. עֲשַׂה עִפְּנוּ אוֹת לְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיִבְשׁוּ, כִּי אַהָּה יִיְ עַזַּרְתָּנוּ וְנִחַמְתְּנוּ בִּי לִדְּ יִיָ הוֹחָלִנוּ, אַתַּה הַעַנֵּה, אַדֹנַי אֵלְהֵינוּ.

אֶלֹהֵינוּ וָאלֹהֵי אֲבוֹתִינוּ, אַל תַעַזְבְנוּ וְאַל תִּפְאַנוּ, וְאַל מַכְלִימֵנוּ וָאַל תָפָר בְּרִיתְדּ אִמְנוּ. קַלְבְנוּ וְאַל תִּפְאַנוּ, וְאַל

לכו נא ונוכחה let us reason together; listen to reason, hear what I am ready to do for you. Isaiah frequently employs the terms know, consider, reason; thereby emphasizing the intellectual side of the moral sense.

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."

Reader and Congregation:

Lord our God, hear our cry, spare us; Have mercy and accept our prayer. Turn us to thee, O Lord, Renew our days as of old. Give heed to our words, O Lord, Consider thou our meditation. May our words and our meditation Please thee, O Lord, our Protector. Cast us not away from thy presence. And take not thy holy spirit from us. Do not cast us off in our old age: When our strength fails, forsake us not. Forsake us not, Lord our God, And keep not far away from us. Show us a sign of favor despite our foes: Thou, O Lord, hast helped and comforted us. For thee, O Lord, we are waiting; Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not discard us in disgrace; do not break thy covenant with us. Bring us near to thy Torah;

¹Isaiah 1:18; Ezekiel 36:25; Levilicus 16:30; Isaiah 56:7.

לֵּמִאַן שִׁמְּדִּ יִיֹּ, וְסָבַחִּתָּ בַּאֲנִי כִּי רַב הִיּא. שִׁמְדַּ הַנְּרוֹל תִּמְחַל וְתִסְלַח לַאֲוֹנִי, כַּכְּתוּב בְּרַבְרֵי לֵּוְרְשֶׁדִּ: שָׁמִדְּ הַבְּרִבִּי לְּאֲדִבְּתָדִּ, וְנְשִׁיב אֵלֶידְ בָּאָמֶת וּבְצַב שְׁצֵם. וּלְּמַעַּן מִצְּוֹתֵידָ, הוֹרָנוּ דְרָכֶיד, וָמִיּל

אָנוּ רַעְיָתֶךּ, וְאַתָּה דוֹרָנוּ; אָנוּ סְצַח לְנוּ, מְחַל לֻנוּ, כַּפֶּר־לְנוּ. אָנוּ נַחֲלְּתֶדּ, וְאַתָּה אֲדוֹנְנוּ; אָנוּ בְנֵידְּ, וְאַתָּה חְלְּקְנוּ. אָנוּ נַחֲלְּתֶדּ, וְאַתָּה אֵדוֹנְנוּ; אָנוּ צֹאנֶדְ, וְאַתָּה רוֹעֵנוּ. אָנוּ כַרְמֶדְ, וְאַתָּה נוֹשְׁרָנוּ; אָנוּ צֹאנֶדְ, וְאַתָּה רוֹעֵנוּ. אָנוּ כִּרְלָתָדְ, וְאַתָּה דוֹרָנוּ. אָנוּ סְגַלְּתֶדְ, וְאַתָּה דוֹרָנוּ.

אָנוּ עַמֶּןדּ, וְאַתָּה מַלְּמֵנוּ; אָנוּ מַאֲמִירֶידּ, וְאַתָּה מַלְּמֵירְנוּ: Reader:

אָנוּ עַזֵּי פָנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קְשֵׁי עְׂרֶךְ וְאַתָּה אֶּרֶךְ אַפִּיִם. אָנוּ מְלֵּאִי עָוֹן, וְאַתָּה מְלֵּא רַחֲמִים; אָנוּ יָמֵינוּ בְּצֵלֹ עוֹבַר, וְאַתָּה הוּא וּשְׁנוֹתֶיךּ לֹא יִתְּמוּ.

אָבֶל אַנְחָנוּ וַאַבּוֹתֵינוּ שָׁבּוֹתֵינוּ, מָבֹא לְפָנֵיְדּ חְּפְּלָּתֵנוּ, וְאַלֹּחְ קְפָנֵיְדּ, יְיָ אֱלֹחֵינוּ וַאִלֹחֵי אֲבוֹתֵינוּ, צַדִּיקִים אַנְחְנוּ וְלֹא חְשָאנוּ; אֱבָל אַנְחָנוּ וַאַלֹחֵינוּ וָאַלֹחֵי אָבוֹתֵינוּ, צַדִּיקִים אָנְחְנוּ וְלֹא חְשָאנוּ; אֱבָל אַנְחָנוּ וַאַבּוֹתֵינוּ חָשָאנוּ.

Congregation and Reader:

אָשַׁמְנוּ, בָּגַדְנוּ, נָּזְלְנוּ, דִּבְּרְנוּ דְפִי; הָאֵיְנוּ, וְהִרְשְׁעְנוּ, זְדְנוּ, חָמַסְנוּ, טָפַלְנוּ שֲׁקֵר; יָעַצְנוּ רָע, בַּזָבְנוּ, לַצְנוּ, מַרַדנוּ, נִאַצְנוּ, teach us thy commandments. Show us thy ways; devote our heart to revere thy name. Open our mind to loving thee, that we may return to thee sincerely and wholeheartedly. For the sake of thy great name pardon our iniquities, as it is written in thy Holy Scriptures: "O Lord, for the sake of thy name pardon my iniquity, for it is great."

Our God and God of our fathers, Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.
We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.
We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to asy to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently;

¹Psalm 25:11.

סָרֶרְנוּ, עָּנְינוּ, פָּשַׁעְנוּ, צֶּרְרְנוּ, אָשִׁינוּ עְׂרֶרְּ; רְשַׁעְנוּ, שִׁחַרְנוּ, הִעֵּרְנוּ, תָּעִינוּ, תִּעָּקַעְנוּ.

סַרְנוּ מִמִּצְוֹתֶיךּ וּמִמִּשְׁבְּּמֶיךּ הַשֹּוֹבִים, וְלֹא שֶׁוָה לְנוּ. וְאַהָּה בִּיוֹ, נְאָלֹ אֲנִוּ הַרְשְׁעָנוּ. הַרְשְׁעָנוּ הִרְשְׁעָנוּ וּפְשַׁעָנוּ, לָבֵן לֹא נוֹשְצְנוּ. וְתֵן בְּלֹבֵנוּ לַעֲזוֹב דְּהֶרְּ בַּיְשׁע וְנִוּ יְשָׁע, בַּבְּתוֹב עָלֹ יִד וְבִיאֶד: יַעֲזוֹב דְשְׁע רַשְׁע וְחִישׁ לֻנִּוּ יְשָׁע, בַּבְּתוֹב עָלֹ יִד וְבִיאֶד: יַעֲזֹב רְשְׁע בַּיְנוּ וְשָׁעְנוּ יְשָׁע מְחִישׁ לֻנִּוּ יְשָׁע, בַּבְּתוֹב עָלֹ יִד וְבִיחְמֵּהוּ, וְאֶלֹ אֱלֹהִינוּ בִּרְבּוֹ לִשְׁע בְּיִרְנוּ בִּיִבְּה לִסְלִּוֹחָ.

הַזְּדוֹנוֹת וְהַשְּׁנְגוֹת אַתָּה מַבִּיר, הָרְצוֹן וְהָאְנֶס, הַגְּּלֹזִים וְהַנְּסְתָּרִים; לְּפְנֵיף הָם גְּלֹזִים וְידוּעִים. מָה אָנוּ, מֶה חַיְינוּ, מָה נֹאמֵר לְפְנֵיף, יִי אֱלֹהִים וְידוּעִים מָה בֹחֵנוּ, מָה בִּרְתֵנוּ. מָה נֹאמֵר לְפְנֵיף, יִי אֱלֹהִינוּ וֵאלֹהִי אֲבוֹתִינוּ, הַהֹּלֹא כְּלֹּ מַה נֹאמֵר לְפְנֵיף, יִי אֱלֹהֹינוּ וֵאלֹהִי אֲבוֹתִינוּ, הַהְלֹא כְּלֹ מַדְּע, וּנְבוֹנִים כְּבְלִי הַשְּׁבֵּל, כִּי רֹב מַעֲשֵׁיהֶם הְּהוּ, וִימִי מַדְּע, וּנְבוֹנִים כְּבְלִי הַשְּׂבֵּל, כִּי רֹב מַעֲשֵׂיהֶם הְּהוּ, וִימִי מָקְר. וְמִבּוֹלְה אָמָר לְפְנֵיף שׁוֹבֵן הָבְּלָּים מִן הַבְּבַמְה לְפְנֵיף שׁוֹבֵן הָבְּלֹית אַתָּה יוֹדְעַ. הַאָּבל הַנְּנִיף יוֹשֵׁב מָרוֹם, וּמַה נְּסַבּּר לְּפְנֵיף שׁוֹבֵן הְבָּבֹּיִים בְּבְּלֹים אָלִין וְהַאָּנְיֹלוֹת אַתָּה יוֹרְעַ.

We have acted wilfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."

Thou art aware of conscious and unconscious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

¹Isaiah 55:7. ²Deuteronomy 30:6.

Reader:

שָׁמְדּ מֵעוֹלֶם עוֹבֵר עַלֹּ פֶּשַׁע, שַׁוְעָחֵנוּ תַּאָזִין בְּעָמְדְנוּ לְפָנֵיךּ בִּחְפִּלָּה. תַּעֲבוֹר עַלֹּ פֶּשַׁע לְעֵם שָׁבֵי פֶשַׁע, חִמְחָה פְשָׁעֵינוּ מִנְיֶדְ

אַתָּה יוֹדְעַ רָזֵי עוֹלֶם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חִי. אַתְּה חוֹפֵשׁ כָּל חַדְרֵי בָשֶּׁן, וּבוֹחֵן כְּלֶיוֹת וְלֵּב. אֵין דְּבָר נֶעְלֶּם מִמֶּךָ, וִאֵין נִסְתָּר מִנֵּגָר עִינֵיך.

וּבְבֵן יְהִי רָצוֹן מִלְּפְנֵיְדּ, יְיָ אֱלֹהֵינוּ וַאַלֹהֵי אֲבוֹתֵינוּ, שַּׁמְּבַפֶּר־לָנוּ עַלֹּ כָּלֹ חַשַּׁאתֵינוּ, וְתִסְלַח לָנוּ עַלֹּ כָּלֹ עֲוֹוֹתֵינוּ, וְתִמְחַלֹּ לְנוּ עַלֹּ כָּלֹ פְּשָׁעֵינוּ.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּיִּגִידַת זְנוּת.
עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּאָנִט וּבְלָצוֹן,
וְעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּאָנוּין הַלֵּב.
עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּנְלוּי וּבַפְּתָּר.
עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּנְלוּי וּבַפְּתָּר.
עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּנְלוּי וּבַפְּתָּר.
וְעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּנְלוּי וּבַפְּתָיה.
וְעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּנְלוּי וּבַפְּתָּר.
וְעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּנְלוּי וּבַפְּתָיה.
וְעַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיף בְּנִדְּנוֹי הָבְּירֹנִה.
וְעַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיף בְּנִדְּיוֹ בְּנִרְּהוֹר חַלֵּב.
וְעַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיף בְּנִילִי בְּנִלְיוֹ הַנִּיְרָהוֹר הַלֵּב.
וְעַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיף בְּנִילִי בְּנִילִית וּנִיּח.
וְעַל חַמָּא שֶׁחְמָאנוּ לְּפָנֵיף בִּנְיִים בְּנִילִית וְנִיּוּת.

Reader:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally, And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately,

And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech, And for the sin we committed against thee knowingly and deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association.

ינדוי הנדול ("the long form of confession") in contrast to the shorter form אשמנו ("the long form of confession") in contrast to the shorter form אשמנו, is a twofold alphabetical acrostic. In Maimonides' Mishneh Torah, אשמנו אם appears in a single alphabetical acrostic. The whole range of human failings and backslidings is unrolled in this "catalogue of sins." It has been suggested that the phrase אבס (הכסח הוא found in no other source, is in place of an original reading המכםר ושחר ("by ransom and bribe"), since the word שחר השם is synonymous with שחר (compare I Samuel 12:3; Amos 5:12).

עַל חַמָא שֶׁהָמָאני לְּפָנֵיף בְּזָרוֹן וּכִשְׁנָנָה.

יָעַל חַטְא שֶׁחָשָאנוּ לְפָנֵיף בְּזִלְזוּל הוֹרִים וּמוֹרִים.

אַל חַמָּא שֶׁחְמָאנוּ לְּפָנֶיף בְּּהְוֹּל יָר,

ָוַעַל חַטְא שֶׁחָטָאנוּ לְפָנֵיךּ בְּחַלּוּל חַשֵּׁם.

עַל חַמָּא שֶׁחְמָאנוּ לְּפָנֵיךּ בְּמִבְּשׁוּת פֶּח,

ּוְעַל חִמְא שֶׁחְמָאנוּ לְּפְנֵיךּ בְּטָמְאַת שְׂפְּתְיִם.

עַל חַמָּא שֶׁחְמָאנוּ לְּפָנֵיךּ בְּיֵצֶר הָרָע,

וְעַל חֵמָא שֶׁחְמָאנוּ לְּפְנֵיף בְּיוֹרְעִים וּבְלֹא יוֹרְעִים. וְעַל בָּלֶּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לָנִוּ, מְחַל לְנוּ, בַּפֶּר־לְנוּ.

עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בְּכַפַּת שְׁחַר,

ּוְעַלֹּ חִמְא שֶׁחְטָאנוּ לְּפָנֵיף בְּכַחַשׁ וּבְכָזָב.

על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּלְשוֹן הָרָע, וְעַלֹּ חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּלְצוֹן.

עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיף בְּמַשָּׂא וּבְמַהָּן,

וְעַל חַטְא שֶׁחְטָאנוּ לְפְנֵיךּ בְּמַאֲכָל וּבְמִשְׁתֶּה.

ַעַל חַמָּא שֶׁחָמָאנוּ לְּפְנֵיףּ בְּנָשֶׁרְ וּבְמַרְבִּית, עַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיףּ בִּנְשָׁרָ וּבְמַרְבִּית,

על חַמָּא שֶׁחְמָאנוּ לְפָנֵיךּ בְּשִּׁקוּר עָיִן, על חמא שחמאנוּ לְפָנֵיךּ בִּשִּׁקוּר עָיִן,

ַעַל חַטְא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּשִּׁיחַ שִּׁפְּתוֹתֵינוּ. עַל חַטְא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּשִׁיחַ שִּׂפְתוֹתֵינוּ.

עַל חֵשָא שֶׁחָשָאנוּ לְּפְנֵיךְ בְּעֵיּוּת מֵצַח. וְעַלֹ חֵשָא שֶׁחָשָאנוּ לְּפְנֵיךְ בְּעֵיּוּת מֵצַח.

וְעַל כָּנָּם, אֱלְוֹהַ סְלִיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּפֶּּר־לְנוּ.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּפְּרְיַקַת עֹל,

ּוְעַל חַטְא שֶׁחָטָאנוּ לְּפָנֵידְ בִּפְּלִילוּת.

For the sin we committed in thy sight willfully or by mistake, And for the sin we committed against thee by contempt for parents or teachers.

For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery, And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment. יַעַל חַטָא שֶׁחָטָאנוּ לְּפָנֵיךּ בִּצְרִיַּת רְעַ, עַל חַטָא שֶׁחָטָאנוּ לְפָנֵיךּ בִּצְרוּת עָיִן.

יָעַל חַמָּא שֶׁחְמָאנוּ לְּפָנֵיף בְּקַלְּיוּת רְאשׁ, עַל חַמָּא שֶׁחְמָאנוּ לְּפָנֵיף בְּקַלְּיוּת רְאשׁ,

עַל חַמָּא שֶׁחְמָאנוּ לְּפָנֵיף בְּרִיצֵת רַנְלַּיִם לְּהָרֵע, וַעַלֹּ חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּרְכִילוּת.

> יַעַל חַמָא שֶׁחָמָאנוּ לְּפְנֵיךּ בְּשְׁרָעַת שְׁוֹמ. עַל חַמָא שֶׁחָמָאנוּ לְפָנֵיךּ בְּשְׁרָעַת שְׁוֹמ.

יָעַל חָמָא שֶׁחָמָאנוּ לְּפָגֵיף בְּתִּשְׂוּמֶת־יָר, עַל חַמָא שֶׁחָמָאנוּ לְפָגֵיף בִּתְשְׁוּמֶת־יָר,

וְעַל בָּלֶּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, נְחַל לֻנוּ, כַּפֶּר־לֶנוּ. וָעַל חֲשָאִים שֵׁאָנוּ חַיָּבִים עַלִּיהַם עוֹלָה.

ָּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם חַטְּאת.

ָּוַעַל חֲשָּׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קָּרְבָּן עוֹכֶה וְיוֹרֵד.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אָשְׁם וַדֵּאי וְאָשְׁם תְּלֹוּי. וִעַלֹּ חֲטָאִים שֵׁאָנוּ חַיָּבִים עַלֵּיהֵם מַכַּת מַרְדוּת.

ּוֹבֶל חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם מַלְּקוּת אַרְבָּעִים. יְעַל חֲשָׂאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם מַלְּקוּת אַרְבָּעִים.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שֶׁמָוִם. וְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כְּרֵת וַעֲרִירִי.

וְעַל חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין, סְקִילְה שְׁרַפָּה, הֶרֶג וְחָנֵק. עַלֹּ מִצְוַת עֲשֵׁה וְעַלֹ מִצְוֹת לֹא תַּעֲשֶׂה, בֵּין שֶׁיֵּשׁ בָּה קוּם עֲשֵׂה, וּבִין שָׁאֵין בָּה קוּם עֲשֵׂה, אֶת הַנְּלוּיִם לְנוּ וְאֶת שָׁאִינָם נְּלוּיִם לְנוּ. אֶת הַנְּלוּיִם לְנוּ בְּבָר אֲמַרְנוּם לְּפְנֵיךְ, וְהוֹרְינוּ לְדְּ עֲלֵיהֶם; וְאֶת שֶׁאֵינָם נְּלוּיִם לְנוּ, לְפְנֵיךְ הֵם נְּלוּיִם וִירוּעִים, בַּדְּבָר שֶׁנְאֲמֵר: הַנִּסְתָּרֹת לַיִּי For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness.

For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust. And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs

עולה ויורד, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

אשם חלוי, a conditional guilt-offering, brought by one in doubt whether he committed a transgression; on realizing later that he did transgress he would bring a sin-offering. אאם וראי was brought for the undoubted commission of certain offenses, such as misappropriation of private or sacred property, after the full restoration of the stolen article or its equivalent; see Leviticus 5:21-25.

אֱלֹהֵינוּ, וְהַנִּנְלֹת לְנָוּ וּלְּבָנֵינוּ עַד עוֹלֶם, לַעֲשׂוֹת אֶת כָּלֹ דִּבְרֵי הַתּוֹרָה הַזֹּאת.

וְדָנִד עַבְּדְּדְּ אָמַר לְּפָנֵיך: שְׁנִיאוֹת מִי יָבִין, מִנְּסְתָּרוֹת נַקְנִי. נַקְנוּ יִיָּ אֱלֹהֵנוּ מִכְּלֹ בְּשָׁעֵינוּ, וְמַהְרֵנוּ מִכְּלֹ טֻמְאוֹתֵינֶת וּזְרַקְתִּי עָלֵינוּ מִיִּם מְהוֹרִים וְמַהְרָנוּ, כַּבְּתוֹב עַלֹּ יַד נְבִיאֶדְ: וְזָרַקְתִּי נְלֹּוּלֵיכֶם מֵיְם מְהוֹרִים וּמְהַרְנֶּם; מִכּּלֹ שָׁמְאוֹתֵיכֶם וּמִכְּלֹ נְלֹּוּלֵיכֶם אֲמַהֵר אֶתְכֶם.

אַל תִּירָא יַצְּלָב; שְׁוּבוּ שׁוֹבְבִים, שְׁוּבְה יִשְׂרָאֵל, הָנֵּה לֹא יִנְּים וְלֹא יִישָׁן שׁוֹמֵר יִשְׁרָאֵל, כַּבְּתוּב עַל יַד נְבִיאֶך: שְׁוּבְּה יִשְׂרָאֵל עַד יְיָ אֱלֹהֶיף, כִּי כְשַׁלְּתְּ בַּעֲוֹנֶך. וְנָאֲמֵר: קְחוּ עִמְּכֶּם יְשְׂרָאֵל עַד יְיָ אֱלֹהֶיף, כִּי כְשַׁלְּתְּ בַּעֲוֹנֶך. וְנָאֲמֵר: קְחוּ עִמְּכֶם דְּבְרִים, וְשְׁוּבוּ אֶלֹי יְיָ, אִמְרוּ אֵלֶיו כָּל תִּשָּׁא עְוֹן, וְקַח מוֹב, וּנִשְּׁלְּה בָּרִים שְּׁפָּתִינוּ.

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים, וְעַלֹ הַתְּשׁוּבָה מֵרֹאשׁ הִבְּטַחְתְּנוּ, וִעַלֹ הַתִּשׁוּבָה אֵינֵינוּ מִיַחַלוֹת לַדְּ.

וּמֵאַהַבְּתְּדּ יִיָ אֱלֹהֵינוּ שֶׁאָהַבְתְּ אֶת יִשְׂרָאֵלֹּ עַכֶּּןדּ, וּמֵחֶמְלְּתְּדּ מַלְּבֵנוּ שֶׁחָמַלְּתְּ עַלֹּ בְּנֵי בְרִיתֵּדּ, נָתַתְּ לְּנוּ יִיְ אֱלֹהֵינוּ אֶת יוֹם (הַשַּׁבָּת הַזֶּה לִּקְרָשֶׁה וְלֹּמְנוּחָה, וְאֶת יוֹם) הַבִּפָּרִים הַזֶּה לְּמְחִילֵּת חַמָּא, וְלֹסְלִּיחַת עָוֹן וּלְּכַבְּרַת פָשַׁע.

יוֹם אָתָא לְּכַפֵּר פּשְׁעֵי יְשֵׁנָה, הַיּוֹם בִּיאָתוֹ אַחַת בַּשְּׁנָה, כַּבָּתוֹב בְּתוֹרָתֶף: וְהָיְתָה זֹאת לְּכֶם לְּחֻפַּת עוֹלְם, לְּכַפֵּר עַל בָּנֵי יִשְׂרָאֵל מִכָּל חַמֹּאתָם אַחַת בַּשָּׁנָה.

יוֹם זֶה נְתַּן מְעוּדָה לְּעַם זֶה, הַיּוֹם חַלֹּ בּוֹ צִיר סְלַח נָא לַעֲוֹן הָעָם הַזֶּה, בִּבְּתוּבּ בְּתוֹרְתֶּד: סְלַח נָא לַעֲוֹן הָעָם הַזֶּה בְּנְּדֵלֹ חַסְדֵּדְ, וְכַאֲשֶׁר נָשֶאתָה לָעָם הַזֶּה מִמְצְרְיִם וְעַד הַנְּה. וְשָׁם נָאֵמֵר: וַיִּאמֵר יִיָ סְלַחָתִּי בִּדְבֵרֶדְ. to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."

David thy servant said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless." Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Fear not, O Jacob; return, you backsliders; return, O Israel! The Guardian of Israel neither slumbers nor sleeps, as it is written by thy prophet: "Come back to the Lord your God, O Israel, for your guilt has made you fall. Take words and return to the Lord; say to him: Forgive all iniquity, and accept what is good; instead of bullocks, we will offer the prayer of our lips."

Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

It was because thou, Lord our God, didst love thy people Israel—because thou, our King, didst show mercy to thy people of the covenant—that thou, Lord our God, didst grant us this (Sabbath for holiness and rest and this) Day of Atonement for pardon of sin, forgiveness of iniquity and atonement of transgression.

This day comes only once a year to make atonement for the transgressions of Israel, as it is written in thy Torah: "This shall be an everlasting statute for you, to make atonement for all the sins of Israel once a year."

This day the Law was given to Israel and the Prophet pled "Pardon the sin of this people," as it is written in thy Torah: "Pardon the sin of this people, according to thy abundant kindness, even as thou hast forgiven this people ever since they left Egypt. And the Lord said, "I pardon them as you have asked."

ישנה is metaphorically applied to Israel, according to an allegorical interpretation of אני ישנה (Song of Songs 5:2).

¹Deuteronomy 29:28. ²⁻³Psalm 19:13; Ezekiel 36:25. ⁴Hosea 14:2-3. ⁵Leviticus 16:34. ⁶Numbers 14:19-20.

בַּעֲבוּר כְּבוֹד שָׁמְדְּ הִמְּצֵא לְנוּ; מוֹחֵל וְסוֹלֵח, סְלַח נָא לְּמַעֵן שָׁמֶדְּ.

יוֹם מְחִילָּה בִּשַּׂרְתָּ לְּצִיר בְּרֶשֶׁר, הַיּוֹם נִתְּנַצֵּבְתְּ עִמּוֹ וְמָרֵאתָ בְּשֵׁם, כַּבְּתוּב בְּתוֹרָתֶּך: נַיְּרֶד יְיָ בֶּעָנָן, וַיִּתְנַצֵּב עִמּוֹ שָׁם, נַיִּקרָא בְשֵׁם יְיָ.

בַּעֲבוּר בְּבוֹד שָׁמְדְּ הִפְּצֵא לְּנוּ; בחום וְחַנּוּוּ, רַחֵם נָא לִּמַעַן שְׁמֶדְּ.

יום שִׁמְמוֹת הֵיכְלֶּךְ הַבְּישָׁה, הַיּוֹם תַּחַן אְּזֶן הַשֵּׁה לֻנִּּוּ לְּהַבְּישָׁה, כַּבְּתוּב בְּדִבְרִי קְּדְשֶׁך: הַשֵּׁה אֱלֹּהֵי אֲוֹנְי הַשְּׁה נִקְרָא שַׁלְּדְּ וְשְׁמָע, כִּי לֹא עַל צִּדְקוֹתִינוּ אֲנִחְנוּ מַפִּילִים תַּחְנוּנְינוּ לְּפְנֵיךְ, כִּי עַל תַשְׁהָּדְ הָרַבִּים. אֲדֹנִי שְׁמְעָה, אֲדֹנִי סְלְּחָה, אֲדֹנִי הַלְּשְׁיבָה, נְעַשֵּׁה אֲלֹ בִּיְהָי שְׁמְעָה, אֲדֹנִי סְלְּחָה, אֲדֹנִי הַלְּשְׁיבָה, וְעַשֵּׁה אֵל עַמֶּךָ.

בַּעֲבוּר כְּבוֹר שָׁמֶדּ הִמְּצֵא לֻנוּ; שוֹמֵעַ תִּפִּלֶּה, שְׁמֵע בְּקוֹל תִפִּלְּתֵנוּ לְּמַעַן שְׁמֶדּ. מי אל במוד.

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Reader:	
בּוֹרֵא דֹק וָחֶכֶּד	אַדִּיר וְנָאוֹר
דובר צְדָקוֹת	נוֹכֶּה עֲמֻקוֹת
וְאֵין זוּלְּתוֹ	הָדוּר בִּקְבוּשׁוֹ
חונן דַּלִּים	זוֹקף כִפוּפִים
יוֹשֵׁב שָׁמַיִם	מְהוֹר עֵינְיִם
תומד תמימים	שובן שְׁחָקִים
וְעוֹבֵר עַלֹּ בֶּּשְׁע	נוֹשֵא עְוֹן
	Read בּוֹרֵא דֹק וָחָכֶּד וֹאֵין זּיּלְתוֹ יוֹשֵׁב שְׁכַוְים הוֹמֵך הָלִים הוֹמֵך הָלִים הוֹמֵך הָמִים הוֹמֵך הָמִים

For the sake of thy glorious name, be with us; Gracious God, forgive us for the sake of thy name.

This day, which thou didst announce to Moses as a day of pardon, thou didst stand with him and proclaim thy name, as it is written in thy Torah: "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord."

For the sake of thy glorious name, be with us; Gracious God, have mercy on us for thy name's sake.

This day behold the ruins of thy Temple and heed our pleas, as it is written in thy Holy Scriptures: "Incline thy ear, O God, and hear; open thy eyes and see our ruins, and the city which bears thy name; for it is not because of our righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action; do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."

For the sake of thy glorious name, be with us; Hear thou our prayer for the sake of thy name.

Responsively

O God, who is like thee?

Mighty Creator of heaven and earth,
O God, who is like thee?

Thou knowest all and speakest what is right;

O God, who is like thee?

Arrayed in splendor, there is none like thee!

O God, who is like thee?

Thou raisest the bent and helpest the poor; O God, who is like thee?

Thou, pure of sight, dost dwell in the heavens.

O God, who is like thee?

Thou in the skies dost uphold the faithful, O God, who is like thee?

Forgiving and passing by transgression.

O God, who is like thee?

¹Exodus 34:5-7. ²Daniel 9:18-19.

בַּכְּתוּב עַל יַד נְבִיאֶך: מִי אֵל כָּמְוֹדְּ, נֹשֵׂא עָּוֹן וְעוֹבֵר עַלֿ פֶשֵׁע לְּשָׁאַרִית נַחֲלֶּתוֹּ; לֹא הָחֲזִיק לְּעַד אַפּוֹ, כִּי חָפֵץ חֶטֶּר הְּוּא. יָשׁוּב יְרַחֲמֵנוּ, יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ; וְתַשְׁלִּידְּ בִּמְצוּלוֹת יָם בְּלֹ חַמֹּאתְם. וְכָלֹ חַמֹּאת עַמְּדְּ בִּית יִשְׂרָאֵל תַשְּׁלִידְ בִּמְצוּלוֹת יָם אָשֶׁר לֹא יִנְּכְרוּ וְלֹא יִפְּקְרוּ וְלֹא יִעְלֹר. חָטֶּר וְשָׁבְעְתְּ לַצְבּוֹתֵינוּ מִימִי מֶבֶם.

אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, מְחַלֹּ לַעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁבְּת הַזֶּה וּבְיוֹם) הַפּפָּרִים הַזֶּה. מְחֵה וְהַעֲבֵר פְּשְׁעִינוּ וְחַטֹּאתִינוּ מִנֵּנֶד עִינֵיף, כָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשְׁעֵיף לְּמַעֲנִי, וְחַטֹּאתֶיף לֹא אֶזְבֹּר. וְנָאֱמַר: מְהֹיִם הַזֶּה וְכָעְנָן הַטֹּאתֵיף; שׁוּבָה אֵלִי כִּי נְאַלְּמִיף. וְנָאֱמַר: כִּי בִּיוֹם הַזֶּה וְכַבְּנְּן עַלִיכֵם לְּטָהַר אָתְבֶם, מִבֹּל הַטֹּאתֵיכִם לְּבְּנֵי יִי הִּטְהָרוּ.

אָלְהַינוּ וֵאלֹהֵי אֲבּוֹתֵינוּ (רְצֵה נָא בִמְנוּחָתֵנוּ) קִּדְשֵׁנוּ בִּמּצְוֹתֵיף אֲלֵהִינוּ מִפּוּבֶּך וְשָׁמַח נַפְשֵׁנוּ בִּישׁוּעְתֶךּ, שַּׁבְּעֵנוּ מִפּוּבֶּך וְשָׁמַח נַפְשֵׁנוּ בִּישׁוּעְתֶךּ, וְיָנְוּחוּ וְתַּבְּלְ עְבְּיִבְּיוֹ שַׁבַּת קָרְשֶׁךְ, וְיָנְוּחוּ מְפַּלְ יִישְׁרָאֵל מְקַרְשׁׁ שְׁקֶךְ.) וְשַהֵר לְבֵנוּ לְּעַבְרְדְּ בָּאֱמֶת, בִּי וֹמְנְתֵּדְ לְשְׁבְּח מְּחָלְ לְשְׁבְּח וֹחֲל וְסוֹלֵח אֶלֶּא אְתָה. בְּרוּדְ אַתְּה, בִּי וְשְׁרָאֵל וְמְקַרְאֵל וְמְקֹרְאֵל לְשִׁרְאֵל וְמִיּבְיִי וְשְׁנָח וְשְׁנָח עַמוֹ בִּית יִשְּׂרָאֵל, יְיִם הַשְּבָּר מִשְׁל בְּלֹל שְׁנָה וְשְׁנָח עַמוֹ בִּית יִשְּׂרָאֵל, מְקֹרְים. מְקַבְּשׁׁנוּ בְּכִל שְׁנִים הַבָּבְּרִים.

רְצֵה, יָן אֱלֹהֵינוּ, בְּעַמְּן יִשְׂרָאֵלֹ וְלִּחְפִּלְּחָם שְׁצֵה; וְהָשֵׁב

ישורון, according to *Ramban* on Deuteronomy 7:12, is a reversal of the idea of deception which Esau (Genesis 27:36) associated with the name Jacob . עלכן יקראו יעקב ישורון כי הפך העקוב למישור.

It is written by thy prophet: "Who is a God like thee? Thou dost forgive and condone transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered nor recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary;

According to Rabbi Emden of the eighteenth century, only the expression be pleased with our rest במטרונו) refers here to the Sabbath and should be within parentheses; the phrase addressing God, אלהינו ואלהי אבותינו אלהינ ואלהי אבותינו (אם בשלה), applies to the remainder of the passage as well and should not be inserted within parentheses.

אָת הָעֲבוֹדָה לְּדְבִיר בִּיתֶה, וְאִשׁׁי יִשְׂרָאֵל וּתְפִּלְּתָם מְהֵרְה בְּאַהַבָּה תְּקַבֵּל בְּרָצוֹן, וּתְהִי לְּרָצוֹן הָמִיר עֲבוֹדַת יִשְּׂרָאֵל עַמֶּה.

When kohanim chant the priestly blessing:

Congregation:

וְהֶאֲרֵב עָבֶּיְדְּ עֲתִירָתֵנוּ כְּעוֹלֶּה וּכְקּוְרְבְּן; אָנָּא, רַחוּם, בְּרַחֲמֶיף הָרַבִּים הָשֵׁב שְׁכִינְהְהְ לְצִיּוֹן עִירֶדּ, וְסְרֵּר הָעֲבוֹדְה לִּירוּשְׁלָּיִם. וְתָחֲזֶינָה עִינְינוּ בְּשׁוּכְדְּ לְצִיּוֹן בְּרַחֲמִים, וְשְׁם נַעֲבָרְדְּ בְּיִרְאָה כִּימִי עוֹלֶם וּכְשָׁנִים קַרְמוֹנִיוֹת.

Reader:

בָּרוּהְ אַתָּה, יְיָ, שֶׁאוֹתְהְ לְּבַדְּהְ בְּיִרְאָה נַעֲבוֹר.

When kohanim do not chant the priestly blessing:

(וְתֶחֶזֶינָה עֵינֵינוּ בְּשׁוּבְךּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּף אַתָּה, יְיָ, הַמַּחֲזִיר שָׁכִינָתוֹ לְצִיוֹן.)

Congregation:

מִּוֹרִים אֲלֵבְיְתִנוּ מִוֹרִים כָּדְּרִּ שְׁבֵּם, עַלְּצִּאֲנְחְנוּ מִוֹרִים כָּדְּרִּ קְּבְּעָׁתְּרִּ נְּלֻעְּבְּרִדְּ בְּכֵּבְּבּ קְבְּעָתְרִנוּ נְּלֻעְּבְּרִדְּ בְּכֵּבְּבּ הַּנְּבְנִינְּ וְהַשְּׁבִּוֹ נְּלְבִּינִוּ וּתְּבַנְינִּ וּתְּבְּיִנְוּ וּתְּבְּיִנְוּ וּתְּבְּיִנְוּ וּתְּבְּיִנְוּ וּתְּבְּיִנְוּ וּתְּבִּינְוּ וּתְּבְּיִנְוּ וּתְּבְּיִנְוּ וּתְּבְּיִנְוּ וּתְבִּינְוּ וּתְבִּינְוּנוּ לְּבִּי בָּשְׁרִוֹ הַנְּבְרָנוּ, יוֹצֵר בְּרָאשׁית, בְּשְׁמְּוֹרְ בְּרָכוֹת וְהוֹדְאוֹת לְּשְׁמְּוֹרְ הְּבְּרָנוּ, יוֹצֵר בְּרָאשׁית, בְּיִלְימְנוּ וּתְבְּיִלְנוּנוּ לְבְּי בְּשָׁרִוּ בְּבְּרִבוּ בְּבִּבְּבִּי בְּבִּיבְּיוֹתְנוּ וְבְּאוֹת.

מוֹדִים מְּנְיֵנוּ לֻׁךְּ, שְׁאַתָּה הוא יְיָ אֱלֹבִינוּ נֵאלֹב חַיְּינוּ, מְגוּ יִשְׁעֵנוּ אַתָּה הוֹא. לְּדוֹר וְדוֹר וֹנֶדָה לְּדְּ, וּנְסַפֵּר תְּהִלְּתֶדְּ, עַלֹּ וֹנֶדְה לְּדְּ, וּנְסַפֵּר תְּהִלְּתֶדְּ, וְעַלֹּ וְשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לֻּדְּ, וְעַלֹּ וְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לֻדְּ, וְעַלֹּ עָתְ, עֶבֶב וְנְטִבוֹתִידְּ שֶׁבְּכָל עַת, עֶבֶב וְלָאֶר וֹבְּיָרְ, וְעַלֹּ הַפּוֹב כִּי לֹא כְלֹּוּ רַחְטֶּיְדְּ, הַפּוֹב כִּי לֹא כְלֹּוּ רַחְטֶּיְדְ, הַפּוֹב כִּי לֹא כְלֹּוּ רַחְטֶּיְדְ, הַמִּוֹדְם קִנְינוּ לֻדְּה. speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

When kohanim chant the priestly blessing:

Congregation:

May our prayer please thee as burnt-offering and sacrifice. Merciful God, in thy abundant love restore thy divine presence to Zion, and the order of service to Jerusalem. May our eyes behold thy return in mercy to Zion. There we will serve thee with reverence, as in the days of old and as in former years.

Reader:

Blessed art thou, O Lord, whom alone we serve with reverence.

When kohanim do not chant the priestly blessing:

(May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.)

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise-for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favorsevening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

Congregation:

We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.

ו דרכון is a composite of variants suggested by several rabbis of the Talmud (Sotah 40a).

וְעַל כָּפָּם יִתְבָּרֵדְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שִׁמְדּ, מַלְּבֵנוּ, תְּמִיד רְעוֹלְם וְעֶד. Congregation and Reader:

אָבְינוּ מַלְּבָנוּ, זְכוֹר רַחֲמֶיךּ וּכְבוֹשׁ בַּעַסְדּ, וְכַלֵּה דֶבֶר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשְׁמֵד וּמַגּפָה, וּבָּנִע רַע וְכָלֹ מַחֲלָה, וְכָלֹ חְּלֶלָה וְכָלֹ לְמָטְה, וְכָלֹ מִינֵי פָּרְעָנִיוֹת, וְכָלֹ נְזָרָה רָעָה וִשִּׁנָאָת חָנָּם, מֵעָּצִׁינוּ וּמֵעַלֹ כָּלֹ בִּנִי בְּרִיתֶדָּ.

Congregation and Reader:

וּכְתוֹב לְּחַיִּים טוֹבִים כָּלֹ בְּנֵי בְרִיתֶּךְּ.

וְכֹל הַחַיִּים יוֹרְוּךּ פֶּלְה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְּדּ הַנְּרוֹל בָּאֶמֶת, לְעוֹלָם כִּי טוֹב. הָאֵל, יְשׁוּעָתֵנוּ וְעָזְרְתֵנוּ סֶלְּה, הָאֵל הַטוֹב. בָּרוּדְ אַתָּה, יָיָ, הַטוֹב שִׁמְדּ, וּלְדְּ נָאָה לְהוֹרוֹת.

When kohanim do not chant the priestly blessing:

אָצֶּרֹהְינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בְּרְכֵנוּ בַבְּרְכָה הַמְשָׁצֶּלְשֶׁת בַּתּוֹרָה, הַבְּתוּבָה עַל יְדִי משֶׁה עַרְדֶּךּ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנְיוּ, בֹּהָנִים עַם לְּדוֹשֶׁךְּ, כָּאָמוּר: יְבָרֶכְדּ יְיְ וְיִשְׁמְרֶךְּ. יָאֵר יְיְ פְּנְיוּ בֹּהְנִים עַם לְּדוֹשֶׁךְ, כָּאָמוּר: יְבָרֶכְדּ יְיְ וְיִשְׁמְרֶךְּ. יָאֵר יְיְ פְּנְיוּ

When kohanim chant the priestly blessing:

Congregation:

יְהִי רָצוֹן מִלְּפְנֵיף, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁהְהֵא הַבְּרָכָה הַזֹּאח שֶׁצִּוְיחָ לְּבָרֵךְ אֶח עַמְּדְּ יִשְׂרָאֵלֹ, בְּרָכָה שְׁלַמָּה, וְלֹא יִהְיֶה בָּה שוֹם מִכְשׁוֹל וְעֲוֹן מֵעַתָּה וְעַד עוֹלֶם.

תרכת כהנים, known as נשיאת כפים, was part of the daily service in the Temple. Every morning and evening, before the thank-offering, the priests raised their hands aloft and pronounced the priestly blessing from a special

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

Congregation and Reader:

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

When kohanim do not chant the priestly blessing:

(Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.")1

When kohanim chant the priestly blessing:

Congregation:

May it be thy will, Lord our God and God of our fathers, that this blessing which thou hast commanded to pronounce upon thy people Israel may be a perfect blessing, forever free from stumbling and iniquity.

platform (יהירס; hence the term "duchenen." The introductory prayer (יהירס) and the concluding prayer recited by the *kohanim* are given in the Talmud (Sotah 39b).

¹ Numbers 6:24-26.

Reader:

ָאֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בְּרְבֵנוּ בַבְּרְכָה הַמְּשֶׁלֶּשֶׁת בַּתּוֹרָה, הַבְּתוּבָה עַלֹּ יְבִי מִשֶּׁה עַבְדֶּךּ, הְאָמוּרָה מִפִּי אַהַרֹן וּבְנָיוּ

כֹהַנִים

Congregation:

עַם קְרוֹשֶׁךּ, כָּאָמוּר.

Kohanim:

בּלבּהָּתוֹ שֶׁלָ אַהָרוֹ וְצִנְּנוּ לְּכְרֵךְ אֶת עַמּוֹ וִשְׂרָאֵל בְּאַבְּרָה. בָּלְרָשָׁתוֹ שֶׁלָ אַהָרוֹ וְצְנָנוּ לְּכְרֵךְ אֶת עַמּוֹ וִשְׂרָאֵל בְּאַבְּרָה.

Congregation:

Kohanim:

ּיְבֶּרֶכְףּ וְיְבָרֶכְף יְיָ מִצִּיוֹן, עֹשֵׁה שָׁמַיִם וָאָרֶץ.

ָיָן אֲדוֹנִינוּ, מָה אַדִּיר שִׁמְדּ בְּכָל הָאָרֶץ.

ּוִישְׁמְרֶדּ. שֲׁמְרֵנִי, אֵלֿ, כִּי חָסִיתִי בָדְּ.

רבונו שֶׁל עוֹלֶם, אֲנִי שֶׁלְּד וַחֲלוֹמוֹתֵי שֶׁלֶּד; חֲלוֹם חְלֵמְתִּי שְׁלָּדְיִ וְחָלוֹם חְלָמְתִּי שִׁלְּדִי וֹבְעִם מַה הוּא. יְהִי רְצוֹן מִלְּפְנֵיך, יְיָ אֲלֹדִי וֵאלֹהִי אֲבוֹתִי שְׁלָּלְּתִּי עַלֹּ אֲחָרִים וּבִין שֶׁחְלְּמוּ אֲחַרִים עַלִּי; שֶׁלֹבִי וְאַלְמִּי וְבִּין שֶׁחְלְמוּ אֲחַרִים עַלִּי; שֵׁלְמִּי וּבִין שֶׁחְלְמוּ אֲחַרִים עַלִּי; שֶׁלְמִּי וּבִין שֶׁחְלְמוּ אֲחַרִים עַלְי; שֶׁלְשִׁתְּ הַבְּיִרִים הָבְּיִרְיָם וַבְּנִיבִים רְפּוּאָה, רְפָּאֵם בְּחְלִמּוֹת עַלֹּי וְבִי מִשֶּׁה רַבְּנִי מְשָׁר מִצְּרַעְתִּה, וֹּבְנַעֲמָן מִאָּרַעְתּוֹ, וּבְמִי מְשָׁר וְבִיּ מְשֶׁה רַבְּנִי מְבִּילְבִים הַנְּבִיאָה מִצְּרַעְתִּה, וֹבְנַעֲמָן מִאָּרַעְתּוֹ, וּבְשִׁתְּ שָׁלִי, וֹבְיִבְעְתִּה, שִּלְּיִי, וְבִי מִשֶּׁה רַבְּנִי מְבִייִי מְנְרִים הָרְשָׁע מִקְּלְּלְּהְ לִּבְרָכָה, בֵּן וְתִּלְבָּיִם הְרָשֶׁע מִקְּלְּלְהָה לְבְרָכָה, וְתִשְּמְרְנִי הַבְּבִּים הָחַלְּנִי וְתִרְצֵנִי, אָמֵן.

תבונו של עולם, silently recited, is derived from Berakhoth 55b.

Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons

THE KOHANIM-

Congregation:

THY HOLY PEOPLE.

Kohanim.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with the holiness of Aaron, and commanded us to bless thy people Israel with love.

Kohanim:

Congregation:

קּבֶּרֶכְּף May the Lord, who made heaven and earth, bless you from Zion.

Lord our God, how glorious is thy name over all the world!

Protect me, O God, for I place my trust in thee.1

Lord of the universe, I am thine and my dreams are thine. I have dreamt a dream and I do not know what it is. May it be thy will, Lord my God and God of my fathers, to confirm all good dreams concerning myself and all the people of Israel for happiness; may they be fulfilled like the dreams of Joseph. But if they require amending, heal them as thou didst heal Hezekiah king of Judah from his illness, Miriam the prophetess from her leprosy and Naaman from his leprosy. Sweeten them as the waters of Marah were sweetened by Moses, and the waters of Jericho by Elisha. Even as thou didst turn the curse of wicked Balaam into a blessing, mayest thou turn all my dreams into happiness for myself and for all Israel. Protect me; be gracious to me and favor me. Amen.

¹Psalms 134:3; 8:10; 16:1.

יָאֵר אֲקֹנוּ יִיבְרְבֵנוּ; יָאֵר פָּנִיו אִחְנוּ כֶּלְה.

יְהֹנָה יְיָ יְיָ, אֵלֹ רַחוּם וְחַנּוּן, אֱרֶךְ אַפַּיִם וְרַב חֶסֶר וָאֱמֶת. פָּנֵיו פְּנֵה אַלַי וְחָנֵנִי, כִּי יָחִיד וְעַנִי אָנִי.

אַלֶּיִדְּ אַלֶּיִדְּ, יִיְ, נַפְשִׁי אָשְׁא.

וִיחֻנֶּהָ. הַנָּה כְעֵינֵי צֲבָרִים אֶלֹ יַד אֲדוֹנֵיהֶם, בְּעֵינֵי שִׁפְּחָה אֶלֹ יַד נְּבִרְתָּה, בֵּן עֵינִינוּ אֶלֹ יִי אֱלֹהֵינוּ עַד שֶׁיְחָנָנוּ.

רַבּוֹנוֹ שֵׁל עוֹלָם...

יִשָּׁא יִשָּׁא בְרָכָה מֵאָת יָיָ, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ. וּמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדֶם.

יְהֹנָה יִי, חָנֵנוּ, לְּדְּ קוְּינוּ, הֲוֵה זְרֹעָם לַבְּקְרִים, אַף יְשׁוּעָתֵנוּ בָּעֵת צַרָה.

פָּנְיוֹ אַל תַּסְתֵּר פָּנֵיף מִמֶּנִי בְּיוֹם צַר לִּי; הַמֵּה אַלַּי אָזְנֶךּ, בִּיוֹם אֶקָרָא מַהַר צַנַנִי.

אַלֶּיף אַלֶּיף נָשָׂאתִי אֶת עֵינֵי, הַיּשְׁבִּי בַּשְּׁמָוָם.

יָיְשֵׂם וְשָׂמוּ אֶת שְׁמִי עַלֹּ בְּנֵי יִשְׂרָאֵלֹּ, וַאֲנִי אֲבָרְבִם.

לְּדּ לְדּּ, יְיָ, בּגְּרֻלְּה וְהַנְּבוּרָה וְהַתִּפְאֶרֶת וְהַנְּצֵח וְהַהוֹר, פִּי כֹל בַּשְׁמִים וּבָאָרֵץ; לְדּ, יְיָ, הַמַּמְלְּכָה וְהַמְּתְנַשֵּׁא לְכֹל לִרִאש.

שָׁלוֹם. שָׁלוֹם שָׁלוֹם לָּרָחוֹק וְלַקָּרוֹב, אָמֵר יְיָ, וּרְפָּאתִיוּ.

יָהִי רָצוֹן מִלְּפְגֵּיָה, יָיָ אֶלְּהֵי וַאלֹּהֵי אֲבוֹתִי, שֶׁתַּעֲשֶׁה לְּמְעַן קָרָשֵׁת חֲסָרֵיה וְּנְּרָל רַחֲמֶיִה הַפְּשׁוּטִים, וּלְּמַעַן טְהָרַת שִׁמְּדּ הַגָּרוֹל הַנָּבוֹר וְהַנּוֹרָא, בֶּן עָשְׂרִים וּשְׁתִּיִם אוֹתִּיוֹת, הַיּוֹצֵא

יהי רצון is taken from שערי ציון a collection of prayers and customs published by Rabbi Nathan Hanover in the seventeenth century. The four mystifying words (מ"סוס"ם, דיווס"ם), שולה, which are often inserted in this passage, allude to specific phrases and words that are contained therein, namely: מריי, נסים, וכחנות) שסים, נסים אונד האונד (בסים בסים אונד האונד). For poddo-podd, v, 329. The word דיווסים seems to signify God's miracles (יום"ם"ט"ס"ם. נרוים מים אונד האונד ה

- May God be gracious to us and bless us and countenance us.
 - ?? It is the Lord, the Lord, a God merciful and gracious, slow to anger, rich in kindness and faithfulness.
- Turn to me and be gracious to me, for I am lonely and afflicted.
- Towards thee I direct my desire.
- As the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to our God, till he take pity on us. 1

Lord of the universe . . .

- He will receive a blessing from the Lord, and justice from God his Deliverer. You shall find favor and good will with God and man alike.
 - O Lord, be gracious to us; we have waited for thee; be thou their strength every morning, our salvation in time of distress.
- Hide not thy face from me in my day of trouble; incline thy ear to me; answer me speedily when I call.
- To thee I raise my eyes, O thou who art enthroned in heaven.²
 - So shall they put my name upon the children of Israel, and I will bless them.
 - 77. Thine, O Lord, is the greatness, the power, the glory, the triumph, and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.
- יי "Peace, peace, to the far and the near," says the Lord, "I will heal him."

May it be thy will, Lord my God and God of my fathers, to act for the sake of thy holy kindness and thy widespread abundant mercy. For the sake of the purity of thy great, mighty and revered

¹Psalm 67:2; Exodus 34:6; Psalms 25:16; 25:1; 123:2. ²Psalm 24:5; Proverbs 3:4; Isaiah 33:2; Psalms 102:3; 123:1. ³Numbers 6:27; I Chronicles 29:11; Isaiah 57:19.

FOR PARENTS FOR FAMILY

(וְימֵי אָשְׁתִּי וּבְנֵי וּבְנוֹתֵי) (וְימֵי אָבִי וְאִמִּי) בּטוֹב וּבְנִעִימוֹת, בִּרֹב עֹז ושָׁכּוֹם, אָמֵן.

אַהִּיר בַּפְּרוֹם, שׁוֹכֵן בִּגְבוּרָה, אַתְּה שָׁלוֹם וְשִׁמְדְּ שְׁלוֹם; יְהִי רְצוֹן שֶׁתְּשִׁים עָלֵּינוּ וְעַלֹּ כָּלֹ עַמְּדְּ בֵּית יִשְׂרָאֵלֹ חַיִּים וּבְרָכְה לִמִשְׁמֵרֵת שֲׁלוֹם.

Kohanim:

רבּוֹנוֹ שֶׁלֵּ עוֹלֶם, עָשִּׁינוּ מַה שֶׁנְּוְרְתָּ עֲלֵינוּ; אַף אַתְּה עֲשֵׂה עַפְּוֹר בְּמוֹ שֶׁהְבְשַחְתָּנוּ. הַשְּׁקִיפָּה מִפְעוֹן קְרְשְׁךּ, מִן הַשְּׁמַוֹם, וּבָרֵך אֶת עַמְּךּ אֶת יִשְּׂרָאֵל, וְאֵת הָאָרְמָה אֲשֶׁר נְתַתְּה לְּנוּ, בּאֲשֶׁר נִשְׁבַּעְתָּ לַּאֲבוֹתֵינוּ, אֱרֵץ זְבַת חְלֶב וּרְבָשׁ. name that is contained in the priestly blessing spoken by Aaron and his sons the priests, thy holy people, be thou near to me when I call upon thee. May my words be heard that I may worship thee; ever hear my prayer as thou didst hear the prayer of Jacob whose faith in thee was perfect.

Grant me and all my family a generous, honest and congenial living derived from thy own generous hand, as thou didst grant food and clothing to our father Jacob who was a man of perfect faith. Favor us with thy lovingkindness and mercy, and the goodwill of all the people we meet, as thou didst favor thy righteous Joseph when his father invested him with a colorful tunic. Grant me thy wondrous deeds, a bounteous token, and prosper my ways. Inspire me to understand and discern and fulfill all thy Torah and its implications. Save me from errors and purify my thinking that I may serve thee. Prolong my life and the life of all my family amidst abundant happiness, strength and peace. Amen.

Supreme and mighty art thou on high; thou art peace and thy name is Peace. May it be thy will to grant life and blessedness and enduring peace to us and to all thy people, the house of Israel.

Kohanim:

Lord of the universe, we have performed what thou hast decreed for us; do thou, too, fulfill what thou hast promised us. "Look down from heaven, thy holy habitation, and bless thy people Israel and the land thou hast given us—as thou didst promise to our fathers—a land abounding in milk and honey."

דיצא מן המסוקים that is, God's name consisting of twenty-two letters (as many as in the Hebrew alphabet) is implied in the priestly blessing, according to kabbalistic works. The Talmud (Kiddushin 71a) speaks of two names, consisting of twelve and forty-two letters, respectively. Whereupon Maimonides writes: "Every intelligent person knows that one word of forty-two letters is impossible; but it was a phrase of several words that had such a meaning as to convey a correct notion of the essence of God" (Guide 1:62). The Kabbalah describes this name in fourteen words, each of which represents the initials of three divine attributes, as for example, "עב"ג, "מ"ץ, קר"ע, "ע"ע, "ע"ע,

¹Deuteronomy 26:15.

Reader:

שִׁים שָׁלוֹם, מּוֹבֶה וּבְרָכָה, חַיִּים חֵן וָחֶסֶר וְרַחֲמִים, עֲבֵׁינּוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלֹ עַמֶּף. בְּרְבֵנוּ, אָבִינוּ, כָּלְנוּ כְּאֶחָר, בְּאוֹר פָּגֵיף. כִּי בְאוֹר פָּגֵיף נָחַתָּ לְּנוּ יִיְ אֱלֹחֵינוּ, תּוֹרַת חַיִּים וְאַחֲבַת חֶסֶר, וּצְדָקָה וּבְרָבָנוּ וְלַחֲמִים, וְחַיִּים וְשָׁלוֹם, וְמוֹב יִהְיֶה בְּעִינֵיף לְבָרְבֵנוּ וּלְּבָרֵה אָת כָּלֹ עַמְּף יִשְׂרָאֵלֹ בְּכָלׁ עַת וּבְכָל שְׁעָה בִּשְׁלוֹמֶף.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה מוֹבָה, וּגְזֵרוֹת מוֹבוֹת, יְשׁׁרֵּוֹם וְנָפָתֵב לְפְנֵיךּ, אֲנְחְנוּ וְכָלֹ עַמְּךּ בֵּית יִשׁׂרֵּאֹל, לִחַיִּים מוֹבִים וּלִשָּׁלוֹם.

וְנֶאֶמֵר: כִּי בִי יִרְבּוּ יָמֶיף, וְיוֹסְיפוּ לְּדְּ שְׁנוֹת חַיִּים. לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹחִים חַיִּים. כְּתְבֵנוּ בְּסֵפֶר הַחַיִּים, כַּכְּתוּב: וְאַתֶּם הַדְּבֵקִים בִּיִּי אֱלֹחֵיבִם, חַיִּים כָּלְּכֵם הַיּוֹם.

The ark is opened.

	Responsively .
غرترا.	הַיּוֹם הְאַנְּוֹצְנָנּיּ הַיּוֹם הְאַנְּוֹצְנָנִיּ
אָמֵן.	הַיּוֹם תְּבָרְבֵנוּ
אָמֵן.	הַיּוֹם תְּגַּרְכֹּלֵנוּ
אָמֵן.	הַיּוֹם תִּדְרְשֵׁנוּ קְּמוֹבָה
אָמֵן.	הַיּוֹם תִּבְתְבֵנוּ לְּחַיִּים מוֹבִים
אָמֵן.	הַיּוֹם תְּקַבֵּּלֹ בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִּּלְּתֵנוּ
אָמֶן.	הַיּוֹם תִּשְׁמַע שַׁוְעֶתֵנוּ
אָמֵן.	הַיּוֹם תִּחְמְבֵנוּ בִּימִין צִּדְקֵקּדּ
	The ark is closed.

והים חאמצע is the remainder of a complete alphabetical acrostic which must have consisted of at least twenty-two lines.

Reader:

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Congregation and Reader:

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

It has been said: "Through me shall your days be multiplied, and the years of your life shall be increased." Inscribe us for a happy life, O living God; inscribe us in the book of life, as it is written: "You who cling to the Lord your God are all alive today."

The ark is opened.

Responsively

Strengthen us today.	Amen.
Bless us today.	Amen.
Exalt us today.	Amen.
Seek our happiness today.	Amen.
Inscribe us for a happy life today.	Amen.
Accept our prayer graciously today.	Amen.
Hear our cry today.	Amen.
Sustain us with thy vigorous aid today.	Amen.

The ark is closed.

¹Proverbs 9:11. ²Deuteronomy 4:4.

בְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׁשִׁים וּשְּׁמֵחִים בְּבְנְיֵן שְׁלֵּם, כַּבְּחוּב עַל יֵד נְבִיאֶך: וַהָבִיאוֹתִים אֶל הַר קְרְשׁי, וְשְׁמַחִים בְּבִית תְּפְלְּהִי, עוֹלֹתֵיהֶם וְזִּבְחֵיהֶם לְּרָצוֹן עַל מִוְבְּחִי, כִּי בִּיתִי בִּית הַחְפִים הָאֵלֶה, לְיִרְאָה אֶת יִיְ אֱלֹתֵינוּ, לְטוֹב לְנִוּ בְּלְנִי הָיִמִים, לְתַשׁוֹת אֶת כְּלֹ הַמִּצְנָה הַוֹּאת לְפְנֵי יִיְ אֱלֹתְינוּ, כְּאֲשׁׁר צְנְנוּ לְצְשׁוֹת אֶת כְּלֹ הַמִּצְנָה הַוֹּאת לְפְנֵי יִיְ אֱלֹתְינוּ, כַּאֲשֶׁר צְנְנוּ. וּצְבָקה וּבְּרָכָה וְרָחֲמִים וְחָיִים וְשְׁלֹת יִהְיָה לְּנִוּ וִּלְיְלָה לְנִוּ כִּי וִשְּׁרָאֵל עְד הָעוֹלְם. בְּרוּךְ אַתָּה, יִיְ, הַמְבְרֵךְ אֶת עַמוֹּ יִשְּׁרָאֵל בַּשְׁלוֹם.

Reader:

יִחְגַדֵּל וְיִתְקַדַּשׁ שְׁמֵה רַבְּא בְּעֻלְּמָא דִי בְּרָא כִּרְעוּתֵה; וְיַמְלִּיךִ מַלְּכוּתָה, וְיַצְמַח פֻּרְקָנֵה וִיקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְּׂרָאֵל, בַּעֲנְלָא וּבִוְמַן קּרִיב, וְאָמְרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְּעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרֵדְּ וְיִשְׁתַבִּח, וְיִתְּפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׁא וְיִתְהַדֵּר, מָבָּלֹ בִּרְכָחָא וְשִׁירָתָא, קִשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעָלְּמָא, מָבָּלֹ בִּרְכָחָא וְשִׁירָתָא, קִשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאָמָרוּ אָמֵן.

תַּתְקַבַּל צְלּוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית יִשְּׂרָאֵל קָרָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וִאָּמָרוּ אָמֵן.

יְהֵא שְׁלֶּמֶא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵּינוּ וְעַלּ כָּל יִשְׂרָאֵלֹּ, וְאִמְרוּ אָמֵן.

עשֶּׁה שֶׁלוֹם בִּמְרוֹמָיו, הוּא יַצְשֶּׁה שְׁלוֹם עָלֻינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלֹּ, וִאִמִרוּ אָמֵן. As of this day cause us to rejoice in a restored Jerusalem, as it is written by thy prophet: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings shall be accepted on my altar; my temple shall be called a house of prayer for all nations." And it has been said: "The Lord commanded us to observe all these laws, to revere the Lord our God for our own lasting good, that he might keep us alive, as at this day. It will be the saving of us if we faithfully keep this commandment in the sight of the Lord our God, as he has commanded us." May we and all Israel forever enjoy blessedness and mercy, life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

In the widely popular קיצור שלחן שלוץ by Rabbi Solomon Ganzfried (1804-1886) the following direction is given concerning the variations א לעלא לעלא לעלא מכל שלא שלוא שלוא מכל which should be used during the period between Rosh Hashanah and Yom Kippur: בכל הקדישים שאומרים מראש השנה עד יום הכפורים כופלין תיבת לעילא משונה ועשרים דהיינו שאומרים לעילא עולא בוא'ו ולעילא. וכיון שבקדיש צריכין להיות שמונה ועשרים תינו שאומרים לעילא מן כל ברכתא, עתה אומרים לעילא מכל ברכתא, עתה אומרים לעילא מכל ברכתא, עתה אומרים לעילא מכל ברכתא עד אינות, ובכל השנה אומרים לעילא מן כל ברכתא, עתה אומרים לעילא מכל ברכתא עד אינות אומרים לעילא מן כל ברכתא, עתה אומרים לעילא מו לא ברכתא עד אינות אומרים לעילא מו כל ברכתא עד אינות אומרים אומרים אינות אומרים אינות אינות אומרים אינות אינות אומרים אינות אינות אומרים לעילא מו כל ברכתא עד אומרים אומרים אינות אינות אומרים אינות אינות אינות אומרים אינות אומרים אינות אומרים לעילא מו כל ברכתא עד אומרים לעילא מו כל ברכתא עד אינות אינות אומרים לעילא מו כל ברכתא עד אינות אומרים לעילא מו כל ברכתא עד אומרים לעילא מו כל ברכתא עד אינות אינות אינות אינות אינות אינות אינות אומרים לעילא מו כל ברכתא עד אינות אינות

¹Isaiah 56:7. ²Deuteronomy 6: 24-25.

SAGE REFLECTIONS

Since man's life is spent in the midst of fraud and falsehood, there are some people who say that he should reject this world and seek solitude in the mountains until he dies. But if all men were to follow such a course of action the world would become a wilderness, and human intellect would degenerate into brute instinct. Self-restraint is indeed commendable if it is properly practised, but a too solitary individual is likely to become so shy of other human beings that he nourishes a hatred for them and considers them evil.

The quest for wealth entails great mental exertion, and brings with it many hardships. Sleep may become difficult. Quarrels, contentions and animosities spring up, reminding one of fierce lions attacking their prey. The man who is completely devoted to amassing money pays no attention to the cries of the orphans and widows, to the poor and the oppressed. He breaks his promises and takes false oaths because of his greed.

We find many people with strong constitutions who are short-lived, while others who are comparatively weak live to a ripe old age. When a man is old, all his desires cease; his youthful sparkle, his fresh color and looks fade, and he becomes thoroughly useless, like a cloud from which the rain has fallen. A pious man loves the life of this world because it serves as a stepladder to the next.

Do not make yourself an object of terror in your home. Fear is the cause of many evils. Drive anger out of your heart; it is only fools who cherish wrath. Do not betray another's secret even when you are in bad terms with him. Keep away from a person of unsavory reputation. Do not be like a fly that dwells on sore spots. Cover up the failings of your neighbor and never reveal them. Do not stay among those who speak ill of their fellow men.²

There are three types of friends: one type is like food without which you cannot exist; another is like medicine, which you need

²Orhoth Hayyim, attributed to Rabbi Eliezer ben Isaac the Great of eleventh century Germany.

¹Emunoth we' Deoth by Rav Saadyah Gaon (882-942), the pioneer of Judeo-Arabic culture in the Middle Ages.

only occasionally; a third is like a disease which you can dispense with altogether.

Lust is preferred by foolish men because of the immediateness of its delight. They do not consider the suffering and the wretchedness that follow in its wake.

He who desires the impossible will have his wish denied, and he whose wish is denied is miserable. The very limit of courage is shown in the strength and endurance with which you bear the things you abhor. Be more prompt to do the things you have not promised than to promise what you will not do.

How can anyone say that the universe came into existence without a wise, purposeful and mighty Designer? If ink were poured out accidentally on a blank sheet of paper, legible writing could hardly result. If someone were to bring us a fair copy of script that could only have been written with a pen and were to tell us that the ink had been spilled on paper and these carefully written characters had come of themselves, we would charge him to his face with falsehood.

One should reflect upon the uses of the limbs and organs and the various ways in which each functions. The heart is the reservoir of natural heat and the well-spring of life; the brain is the seat of all spiritual faculties, the center of sensation, and the root from which the nerves branch out. And so it is with the rest of the bodily organs. They all have their specific functions.

Life and death are brothers that dwell together; they cling to each other and cannot be separated. They are joined by the two extremes of a frail bridge over which all created beings travel. Life is the entrance; death is the exit. Life builds, death demolishes; life sows, death reaps; life plants, and death uproots. Do not say: "I shall make provision tomorrow," for you do not know what the next day may bring forth. Hasten to do your task every day, for death may at any time send forth its arrow-like lightning. Seek the Lord your Maker with all your might and strength; seek uprightness, seek meekness.²

¹Mivhar ha-Peninim and Improvement of the Moral Qualities by Rabbi Solomon ibn Gabirol, who lived in Spain during the eleventh century.

²Hovoth ha-Levavoth by Rabbi Bahya ibn Pakuda of eleventh century Spain.

CHOOSE LIFE

Just as a physician must have a perfect knowledge of the human body and be acquainted with the means by which a patient may be cured, so a person who tries to cure the soul must have a thorough knowledge of it in order to improve its moral qualities. He should know how to prevent disease and how to maintain health

The soul, like the body, is subject to health and illness. It is healthy when it constantly strives to do what is good; it is ill when it craves to do wrong. Now, just as those who are physically ill imagine that the sweet is bitter and the bitter sweet, so those who are ill in spirit imagine that evil is good and the good, evil.

When people realize they are sick, they consult a physician who tells them what they must do, and prescribes medicines which are often unpleasant and bitter. So too, those who have become spiritually ill should consult the sages—ethical physicians—who will advise them not to indulge in evils which seem good only to those who are corrupt. Eventually they will be healed, and their moral qualities will be restored to normal.

But if a morally sick man is unaware of his illness, or does not seek a remedy after becoming aware of it, his end will be like that of a person who disregards a physical ailment and continues to indulge himself—he will meet with an untimely death because of self-neglect.

Goodness keeps to a middle path which lies between two, equally bad, extremes: the too much and the too little. Liberality is the middle course between miserliness and extravagance; courage, between recklessness and cowardice; humility, between arrogance and self-abasement. The whole intention of the noble man is to be good to others through personal service, money or advice, but without bringing suffering or disgrace on himself by it. His is the middle road of conduct.

The mean-minded person does not want others to succeed in anything, even though their success may not bring him any hardship, loss, or injury. His behavior is the one extreme. The exceedingly generous man, on the other hand, is one who performs deeds of kindness willingly in spite of bringing on himself great injury or disgrace, hardship or considerable loss. His behavior is the other extreme.

The Torah leads us to the path of moderation. If we examine the commandments, we will find that they are designed for the discipline and guidance of the soul. The commandments which prohibit revenge and the bearing of a grudge, for example, are intended to soften the fury of a person's anger. If a man carefully keeps to the middle course of action, he will reach the highest degree of perfection possible to a human being.

The man who insists on indulging in savory food, even though it may lead to serious illness, should be classed with the lower animals. A man acts like a man only when he eats that which is wholesome, and does not satisfy his desires without first considering their good or ill effects. His real duty is to do whatever he can to maintain a perfect condition of the body, so that he may be in position to acquire the ethical and mental virtues.

To live according to this standard is to arrive at a very high degree of perfection, which only a few have succeeded in attaining. The man who directs all the faculties of his soul toward the greatest ideal of comprehending God should be ranked with the prophets.

It is impossible for a man to be innately good or bad, just as it is impossible for him to be born skilled in a particular art. One should not believe the absurd statements of astrologers, who falsely assert that the constellation occuring at a child's birth determines the child's future character, good or bad. This would be tantamount to saying that the individual is compelled by fate to follow a certain line of conduct. The truth is that man has full command over all his actions. Hence, God tells him: "I have set before you this day life and death, good and evil... choose life!" Since man is free to act either morally or immorally, it is necessary to teach, command and exhort him, to punish or reward him. He does what is right or wrong by his own determination, without the control of fate.

¹Maimonides' Mishnah Commentary, Eight Chapters.

THIRTEEN PRINCIPLES OF FAITH

- I firmly believe that the Creator, blessed be his name, is the Creator and Ruler of all created beings, and that he alone has made, does make, and ever will make all things.
- 2. I firmly believe that the Creator, blessed be his name, is One; that there is no oneness in any form like his; and that he alone was, is, and ever will be our God.
- 3. I firmly believe that the Creator, blessed be his name, is not corporeal; that no bodily accidents apply to him; and that there exists nothing whatever that resembles him.
- I firmly believe that the Creator, blessed be his name, was the first and will be the last.
- 5. I firmly believe that the Creator, blessed be his name, is the only one to whom it is proper to address our prayers, and that we must not pray to anyone else.
 - 6. I firmly believe that all the words of the Prophets are true.
- 7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true; and that he was the chief of the prophets, both of those who preceded and of those that followed him.
- 8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace.
- 9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be his name.
- 10. I firmly believe that the Creator, blessed be his name, knows all the actions and thoughts of human beings, as it is said: "It is he who fashions the hearts of them all, he who notes all their deeds."

The thirteen principles sum up the Jewish philosophy of Moses Maimonides, namely: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true.

¹Psalm 33:15.

- 11. I firmly believe that the Creator, blessed be his name, rewards those who keep his commands, and punishes those who transgress his commands.
- 12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming.
- 13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be his name forever and ever.

EIGHT DEGREES OF CHARITY

There are eight degrees of charity, one higher than the other.

The highest degree is to aid a man in want by offering him a gift or a loan, by entering into partnership with him, or by providing work for him, so that he may become self-supporting.

The next highest degree is where the one who gives and the one who receives are not aware of each other.

The third, inferior degree is where the giver knows the recipient, but the recipient does not know the giver.

The fourth, still lower degree is where the recipient knows the giver, but the giver does not know the recipient.

The fifth degree is where the giver puts the alms into the hands of the poor without being asked.

The sixth degree is where he puts the money into the hands of the poor after being asked.

The seventh degree is where he gives less than he should, but does so cheerfully.

The eighth degree is where he gives resentfully.1

⁷⁾ Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

¹Maimonides, Mishneh Torah, Mattnoth Aniyyim 10:8-14.

קַרִיאַת הַתּוֹרָה

The ark is opened:

Reader and Congregation:

נַיְהִי בִּנְסְעַ הָאָרֹן נַיְּאמֶר מֹשֶׁה: קוּמָה יְיָ, וְיָפֵצוּ אֹיְבֶּיךּ, וְיְנֶסוּ מְשַׂנְאֶיְדּ מִפָּנֵידְּ. כִּי מִצִּיוֹן תֵּצֵא תוֹנְה, וּדְבַר יְיָ מִירוּשְׁלְיִם. בָּרוּדְ שַׁנָּתֵן תּוֹרָה לִעַמוֹ יִשִּׁרָאֵל בִּקִרְשָׁתוֹ.

והר, ויקהל

בְּרִידְ שְׁמֵה דְּמֶבֶא עָלְמָא, בְּרִידְ בִּתְרָדְ וְאַתְּרֶדְּ. וְבֵא רְעוּתָךּ עִם עַפָּוּך יִשְּׂרָאֵל לְעָלַם, וּפָּרְלַן יִמִינָךּ אַחַזִי לִעַפָּוּך בָּבֵית מָקִדְשֶׁדְ; וּלְאַמִּטוֹיֵא לָנֵא מִטוּב וָהוֹרֶדְ, וּלְקַבֵּל צִלוֹתָנָא בְּרַחֲמִין. יְהֵא רַעֲנָא בָקָרֶמֶד, דְּתוֹרִידְ לָן חַיִּין בְּמִיבוּתָא; וִלְהָוֹא אֲנָא פָּקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עֲלֵי וּלְמִנְּטַר יָתִי וְיָת בָּל דִּי לִי וְדִי לְעַמָּדְ יִשְׂרָאֵל. אַנְתְּ הוּא זָן לְבְּלֶא וּמִפַּרְגִס לְבָבֶּא, אַנִתְּ הוּא שַׁלִּיט עַל בְּלַא. אַנִתְ הוּא דְשַׁלִיט עַל מַלְבַיָּא, וּמַלְכוּתָא דִילֶדְ הִיא. אֲנָא עַבְדָּא דְקָרְשָׁא בִּרִידְ הוּא, דְּסָנְדְנָא קַמָּה וּמָקַמָּא דִיקַר אוֹרַיִתָה בְּכָל עָדֶן וִעָדֶן. לָא עַל אֲנָשׁ רָחַצְנָא, וְלָא עַל בַּר אֱלָהִין סָמִכְנָא, אֱלָּא בָּאֱלָהָא רִשְׁמַיָּא, דָּהוּא אֱלֶהָא קשׁוֹט, וָאוֹרַיִתָה קשׁוֹט, וּנְבִיאָוֹהִי קשׁוֹט, וּמַסְנָּא לְמֶעְבַּר טַבְנָן וּקְשׁוֹט. בָּה אַנָּא רָחֵץ, וּלִשְׁמֵה קַדִּישָׁא יַקּירָא אָנָא אָמַר הָשְׁבְּחָן. יָהָא רַעַנָא הָדֶמָדְ, דִּתִפָּתַּח לְבָּאִי בּאוֹרַיִתָא, Reader וְתַשָּׁלֵם כִוּשָׁאֲלִין דְּלְבַּאִי וְלְבַּא דְכַל עַפָּוּ יִשְׂרָאֵל, לְטָב וּלְחַיִּין וִלְשָׁלֶם.

The Reader takes the Torah and says: נַּדְּלוּ לֵייָ אָתִי, וּנְרוֹמְמָה שָׁמוֹ יַחְדָּוּ.

is ushered in by reading from the Torah a warning against illicit relations. It has been suggested that the section on prohibited marriages is

TORAH READING

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee." Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar. Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.

read on Yom Kippur because, according to Mishnah Ta'anith 4:8, on the Day of Atonement young men used to select their brides who danced in the vine-yards and sang: "Young man, raise your eyes and see what you are choosing; do not set your eyes on beauty, but set your eyes on family ..." אוצר התפלוח). "אוצר התפלוח) אוצר התפלוח ווא א

¹ Numbers 10:35. ² Isaiah 2:3.

Congregation:

לְּדּ יְיָ הַנְּרָלָה וְהַנְּבוּרָה וְהַתְּפְּאֶרֶת וְהַנְּצֵח וְהַהוֹד, כִּי כֹל בַּשְּׁמִים וּבְאָרֶץ. לְדּ, יְיָ, הַפַּמְלְכָה וְהַמִּתְנַשֵּׁא לְכֹל לְרֹאש. רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְּׁהַחְוּוּ לַהַרם רַנְלָיוּ, קְרוֹשׁ הוּא. רוֹמְמוּ יִיָּ אֱלֹהֵינוּ, וְהִשְּׁתַּחֲוּוּ לְהַר קְּרְשׁוֹ, כִּי קְרוֹשׁ יְיָ אֱלֹהֵינוּ.

Reader:

אָב הָרַחֲמִים, הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכּוֹר בְּרִית אֵיחָנִים, וְיַצִּיל נַפְּשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרֶעוֹת, וְיִגְעַר בְּּוָצֶר הָרָע מִן הַנְּשׁוּאִים, וְיָחֹן אוֹתָנוּ לִפְלֵימַת עוֹלְמִים, וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמָרָה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתִּנֶּלֶה וְתַרָאֶה מַלְכוּתוֹ עָלֵינוּ בּזְמַן קָרוֹב, וְיָהֹן פְּלֵישְׁתֵנוּ וּפְּלֵימַת עַמּוֹ בֵּית יִשְּׁרָאֵל לְחֵן וּלְחֶטֶר, לְרַחֲמִים וּלְרָצוֹן, וְנֹאמֵר אָמֵן. הַכָּל הָבוּ וְדֶל לֵאלֹהֵינוּ וּהְנוּ כְבוֹד לַתּוֹרָה; כֹּהַן, קְרָב; יַצְמֹד (פּלוני בּן פּלוני) הַכָּהַן. בְּרוּךְ שֶׁנְּתַן תּוֹרָה לְעַמּוֹ יִשְׁרָאֵל בִּקְרָשָׁתוֹ.

Congregation and Reader:

וָאַתֶּם הַדְּבֵקִים בַּיִי אֱלֹהֵיכֶם, חַיִּים בָּלְכֵם הַיּוֹם.

The person called to the Torah recites:

בַּרְכוּ אֶת יְיָ הַמְבֹרָךְ.

Congregation responds:

בָּרוּף יְיָ הַמְבֹרָף לְעוֹלָם וָעֶד.

He repeats the response and continues:

בְּרוּף אַמָּה, יְיָ אֱלֹהֵינוּ, מֶלֶף ׁ הָעוֹלֶם, אֲשֶׁר בְּחַר בְּנוּ מִבְּל הָעַמִּים, וְנֵתַן לָנוּ אֶת תּוֹרָתוֹּ. בְּרוּף אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בְּרוּךְ אַשָּׁה, וְיָ אֱלֹבוּוּוּ, מֶּלֶךְ הָעוֹלֶם, אֲשֶׁר נְחַן לְנוּ תּוֹרַת אֵטֶּה, וְחַיֵּי עוֹלֶם נָטֵע בְּתוֹבֵנוּ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in goodly measure fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the Kohen come forward [the Reader names the first person called to the Torah]. Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

וַיָּדַבֶּר יִהוָהָ אֶל־משֶׁה לַאמָר: הַבֵּר אָל־בִּנֵי יִשְׂרָאֵל וָאָמַרָהָ אָלַהָם אַנִי יָהוָה אֶלְהִיכֶם: בְּמַעשַׂה אֶרִץ־מִּצְרַיִם אָשֶר יִשַׁבְתָּם־בָּה לָא תַעשִוּ וּכְמַעשֵה אָרֶץ־בְּנַען אֲשֶׁר אָנִי מַבִּיא אָחָכֶם שָּׁפָה לא תַעֲשׁוּ וּבְחָקּתִיהֶם לְא תַלֵבוּ: אַת־מִשְׁפָּטַיַ הַעִשְׁוּ וְאָת־חָלְתִי תִשְׁמְרֵוּ לְלַלֶבֶת בָּהֶם אַנִי יָהוָה אֱלְהֵיכֶם: וּשְׁמַרְתָּם אֶת־חְלֹתֵיׁ וְאָת־מִּשְׁפָּמֵׁי אֲשֶׁר יַעשֶה אֹתָם הָאָדֶם וָתַי בָּהֶם אַנִי יְהוָה: יאִישׁ אִישׁ אָל־כָּל־שְׁאֵר בְּשָׁרוֹ לְא תִקְּרָבִוּ לְנַלְּוֹת עֶרְוָדֶה אָנְ ערות אָבֶיך וְעָרְוַת אִמְּדָּ לָא תְנַלַּדָּ אִמְּדְּ הוא לא תְנַלֶּה עָרוָתָה: עָרוַת אֲשֶׁת־אָבִיךּ לַאַ תָנַלַה עָרַנַת אָבִיךּ הָוא: עַרְנַת אֲחוֹתְךָּ בַת־אָבִיךּ אַוֹ בַת־אִפֶּׁךְ מוֹלֶדֶת בַּיִת אָוֹ מוֹלֶדֶת חֲוֹץ לְאׁ תְנֵלֶה עָרוַתַ בַּת־בִּנְדְּ אָוֹ בַת־בִּתְדְּ לְא תְנַכֶּוֹה עָרְוָתָן כִי עָרְוָתְךָּ הַנָּה: עָרַוֹת בַּת־אַשֶּׁת אָבִיךּ מוֹלֶדֶת אָבִיף אַחְוֹתְהָ הָוֹא לְאֹ ֹתְנֵלֶה עָרְוָתָה: ערות אָרוֹת־אָבִיךּ לָא תְנַלֵּה שְׁאַר אָבִיךּ הַוּא:׳ ערות אַחות־אִמְּדָּ לָא תְנַלֵּהָ כִּי־שְׁאֵר אִמְּדָּ הַוֹא: אָחִי־אָבִיךּ לָא תְנַלֵּה אֶל־אִשְׁתוֹ לָא תִקְרָב דּדָתְךְּ הַוא: ערוַת כַּלַּחָךְּ לָא תְנַלַה אֵשֶׁת בִּוְדְּ הוא לָא תְנַלֶּה עָרָוָתָה: עָרַוַת אֵשֶׁת־אָחִיךּ לָא תְנַלֵּדִּה ערוַת אָקִיך הָוא: ערוַת אִשֶּׁה וּבִּתָּה לְא תְנַלְּה אָת־בַּת־בְּנָה וְאָת־בַּת־בִּתֹּה לְא תַקַּח לְגַלְוֹת עֶרְוָתָה שַאַרָה הַנָּה זִמָּה הָוֹא: וְאִשָּׁה אֶל־אֲחֹתָה לְא תַכָּח לְצְרֹר

סכערs six times in the section condemning incest which is read

Leviticus 18

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them:

I am the Lord your God. You shall not imitate the practices of the land of Egypt, where you dwelt, nor the practices of the land of Canaan, where I am bringing you; do not follow their laws. You shall observe my laws, and carefully follow my statutes; I am the Lord your God. You shall keep my statutes and my ordinances, which if a man obeys, he shall live; I am the Lord.

None of you shall approach any close relative to cohabit with her; I am the Lord. You shall not cohabit with your father's wife, your mother; she is your mother, you shall not uncover her nakedness. You shall not cohabit with your father's wife; [though not your mother], she is your father's wife.

You shall not cohabit with your sister, or your father's daughter or your mother's daughter, whether born at home or elsewhere. You shall not cohabit with your son's daughter or with your daughter's daughter, for they are your own flesh.

You shall not cohabit with your father's wife's daughter, begotten of your father; she is your sister, you must not uncover her nakedness. You shall not cohabit with your father's sister; she is your father's close relative. You shall not cohabit with your mother's sister; she is your mother's close relative. You shall not cohabit with the wife of your father's brother; you shall not be intimate with her, she is your aunt.

You shall not cohabit with your daughter-in-law; she is your son's wife, you must not uncover her nakedness. You shall not cohabit with the wife of your brother; she is the wife of your own brother. You shall not cohabit with a woman and also with her daughter, nor shall you marry her son's daughter or her daughter's daughter; they are blood-relations, it would be lewdness. While your wife is still living, you must not marry her sister as her rival.

from the Torah during the Minhah service on Yom Kippur. The repetition of the declaration, *I am the Lord*, gives an emphatic sanction to the warnings against heathen abominations. The Egyptians are known to have allowed and encouraged the unions condemned in this chapter.

לְגַלַּוֹת עָרְוָתָה עָלֶיִה בְּהַיֶּיִה: וְאֶל־אִשָּׁה בְּוִיַּת מְלְיִאָתְהֹּ לָא תִקְרָב לְגַלְוֹת עֶרְוָתָה: וְאֶל־אֵשֶׁת עֲבְיִרְךְּ לְא־תִתֵּן שָׁבְבְחָךָ רְּוֶבֶע לְטָבְאָרוּבְה: וּמִוֹרְעַךְ לְאַבְאָרוּבְהוֹ לְהַעֲבֵיר לַבָּלֶךְ וְלֵא תְחַלֵּל שָׁת־שֵׁם אֱלֹהֶיךְ אֲנֵי יְהֹוֶה:`` וֹבֶּבֶלֶ־ וֹבְבֶלֶּ־ מִשְׁבָבִּ אַשֶּׁהְ חִוּעבָה הַוּאֹ: ובְבֶּלֶּ־ בְּהַמָּה לֹא־תַתָּן שָׁכָבְתְּךָ לְטִּמְאָה־בַּגָה וְאִשָּׁה לֹא־תַעֲמֹר לפְנֵיַ בְהַמָּח לְרַבְעָה תֶבֶל הְוּא: ׁאַל־חְּטַּמְאַוּ בְּבָל־אֵלֶה כָּי בְבָל־אַבֶּל וְטְמְאָוּ הַגוּוֹיִם אֲשֶׁר־אָנִי מְשַׁבַּחַ מִפְנֵיכֶם: נַתִּטְבָּא הָאָרֶק' וָאֶפְּקֹר עֵוֹנָה עַלֹּיֶה וַתְּקֹא' הָאָרֶץ אֶתְ־ יָשְבֶיה: וְשָׁמַרְתָּם אַתָּם אֶת־חָּלְתַיֹּ וְאֶת־מִשְׁפְּטֵי וְלָא יתַעשו מִבְּל הַתְּוֹעַבְת הָאֵלֶה הָאֶוְרָת וְהַגַּרְ הַנָּרְ בְּתְוֹכְכֶם: בָּי אֶת־כָּל־הַתְּוֹעֵבָת הָאֵל עָשָׂוּ אַנְשֵׁי־הָאָרֶץ אֲשֶׁר לִבְּנֵיכֶּם וַתִּשְׂמָא הָאָרֶץ: וֹןלֹא־תָקַיא ַ דְאָרֶץ אָתְכֶּם בְּטַמַאֲכֶם אתה בַּאֲשֶׁר קָאָה אֶת־הַנְּוֹי אֲשֶׁר לִפְנִיכֶם: כַּי כָּל־אֲשֶׁר יַגַשָּׁה מִכְּל הַתְּוֹעַבָּת הָאֶלֶה וְנִכְרְתָוּ הַנְּפָשִוֹת הָעשׁת מָקֶרֶבֹ עַפֶּם: וֹשְׁמַרְהָם אֶת־מִשְׁמַרְהִי לְבִלְתֹּי צֲשׁוֹת מִחְקוֹת הַחְּוֹעֵבת אֲשֶׁר נַעֲשָׁוּ לַפְּנֵיכָּם וְלָא תִפִּפְּאִוּ בָּתֶם אָנִי יְהוֹוֶה אֶלְהֵיכֶם:

When the Torah is raised, the Congregation recites: וְזֹאת הַתּוֹרֶה אֲשֶׁר שָׁם משֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל פִּי יִיְ בְּיַר משֶׁה.

עץ חַיִּים הִיא לַמַּחַזִיקִים בָּה, וְתֹמְכֶּיהָ מְאֻשָּׁר. דְּרָכֵיהָ דִּרְכֵי וְּעָם, וְכָל נְתִיבוֹתֵיהָ שָׁלוֹם. אְנֶדְ יָמִים בִּימִינְה; בִּשְׁמֹאלָה עְשֶׁר וְכָבוֹד. יְיָ חָפֵּץ לְמַעַן צִּדְקוֹ, יַנְדִּיל תּוֹרָת נִאָּדִיר. You shall not approach a woman to cohabit with her while she is in her monthly uncleanness. And you shall not have carnal relations with your neighbor's wife, defiling yourself with her. You shall not let any of your children be offered up to Molech. You must not profane the name of your God; I am the Lord. You shall not commit any act of sodomy; it is an abomination. You shall not have carnal relations with an animal, defiling yourself with it; nor shall a woman set herself before an animal to have carnal relations with it; this is perversion.

Do not defile yourselves by any of these things; the nations I am expelling before you have defiled themselves by all these things. When the land was thus defiled, I punished it for its iniquity, and the land cast out its inhabitants. Keep, then, my statutes and my laws, and do not engage in any of these loathsome acts—neither the native nor the alien who lives among you. The people of the land who preceded you engaged in such loathsome acts, and the land became defiled. Let not the land cast you out when you defile it, as it cast out the nation that was before you. Everyone who does any of these abominations shall be cut off from among his people. Heed my charge, then, never to engage in any of the abominable customs which were practised before you; never defile yourselves by them; I am the Lord your God.

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.²

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.³

מלך was the fire-god of the Ammonites. Children were consecrated to this deity by passing through the fire and were burned alive.

¹Guide of the Perplexed 3:49. ²Deuteronomy 4:44; Numbers 9:23. ³Proverbs 3:18, 17, 16, Isaiah 42:21.

נִצֶּדֵק. סוֹבִּים וְרָצָה בִּדְּבָרִיהָם דַּנָּאֶמְרִים בָּאֶמֶת בָּרוּף אַתְּה יְיָ הַפּוֹחֵר בַּתּוֹרָה וּבְמשָׁה עַבְּדִּוֹ וּבִישִּׁרְאַל עַבְּׁוֹ וּבִּנְבִיאִי הָאָבְה הַבּוֹחֵר בַּתּוֹרָה וּבְמשָׁה עַבְדִּוֹ וּבִישִּׂרְאַל עַבְּׁוֹ וּבִּנְבִיאִי הָאֲמֶת הַבּוֹחֵר בַּתּוֹרָה וּבְמשָׁה עַבְדִּוֹ וּבִישִּׂרְאֵל עַבְּׁוֹ וּבִּנְבִיאִי הָאֲמֶת

וַיְהֵי דְבַר־יְרֹוֹּוֶה אֶלֹ־יוֹנֶה בֶן־אֲמִתַּי לֵאמְדֹּי לְוֹם בַּרְ אָל־עִינְוֹה הָעִיר הַנְּדוֹלְה וֹקְרֵא עַלֻיָהָ כִּי־עֵּלְתָה רֵעֻּתָּם לְפָנֵי: וַיָּכָּקִם יוֹנָה לִבְרַחַ הַּרְשִׁישָׁה מִלּפְנֵי יְהוֹּדֶה וַיִּבֶּרֹ יָפֿו וִיִּמְצָא אֲנִיָה וּ בָּאָה תַרְשִּׁישׁ וַיִּמֵּן שְׂכָרָה וַיֵּרֶד בָּהָּ לָבָוֹאַ עַפָּתֶהֶם הַרְשִּׁישָׁה בִוּלְפְנֵי יְהוּוְה: ֹנִיהוָה הַשַּיל רְוּתַד נְרוֹלָה אֶלֹּדֶהַיָּׁם ֹנִיְתִי ֹפַעַר־נָּדְוֹל בַּיָּבַ וְהָאֵנִיָּה חִשְּׁבָּה לְהַשָּׁבֵרָ: נַיִּיְרְאַוֹּ ַתַּפּוֹלְּחָׁיַם נַיָּנַעַקוּ אַישׁ אֶל־אֱלַהָיוֹ נַיָּשְׁלוּ אַתֹדַבּלִים אֲשֶׁרְ בָּאֲנִיָּהֹ שֶׁלִדַהַיָּם לְהָקַל מֵעַלֵיהָם וְיוֹנָה, יָרַד אֶל־יַרְכְּתֵי הַפְּפִינְה וַיִּשְׁכָּב וַיֵּרְדֵם: וַיִּקְרַב אֵלְיוֹ רַב הַחבֵּל וַיָּאמֶר לְוֹיַמַה־לְךָּ נִרְהָם כְּוִּם קְרָא אֶל־ אַלהָיד אוּלַי יִתְעַשֵּׁת הַאֶּלהִים לְנֵוּ וְלָא נאבֵר: וַיִּאמְרֹוּ אַשׁ אָל־רַעָּהוּ לְכוֹ וְנַפֶּילָה נְוֹרְלוֹרת וְנֵרְעָה בְּשֶׁלְמֵי הָרָעָה הַוָּאָת לָגֵי וַיַּפְּלוֹ בְּוֹרְלוֹיֵת וַיִּפְּל הַבּוֹרֶל עַל־יוֹנְהְ: וַיִּאמְרָוֹ אַלְיוֹ הַגִּיָדָהִינָאַ לְנוֹ בַּאֲשֶׁר לְמִי־הָרָעָה הַוֹּאת לָנוֹ מַה־מָּלַאּכְחָךֹ וֹמֵאַיוֹ חָבוֹא מָה אַרְצֶּׁך וְאֵי־מִוֶּה עַם אָתָה: זֹיָאפֶר אֲלֵיהֶם עִבְרֵי אָנֶבִי וְאֶת־יְהֹוָה אֱלֹהֵי הַשָּׁמִים אָנִי יָרָא אֲשֶׁרְ־עָשֶׂה אֶת־הַיָּם וְאֶת־הַיַּבְּשְׁה: זַיִּירְאַרּ הָאַנְשִׁים יִרְאָה נְּדוֹלֶה וַיִּאְמְרִיּ אֵלֶיו מַה־נְאֹת עשית כייודעו האָנשׁים כִּיכִּלְפְנֵי יְהוָהֹ הָוֹא ברחַ כִּי הַנְיָד בָּיָם: וַיִּאמְרַוּ אַלְיוֹ מַה־נַעַשָּׁה לֶּךְ וְיִשְׁתְּלְ בִיָּם

The Maftir now chants the Haftarah:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

The Book of Jonah

The Lord spoke to Jonah, the son of Amittai, saying: "Arise, go to the great city of Nineveh and proclaim against it; their wickedness has come up before me." But Jonah started to run away from the Lord's presence to Tarshish. He came down to Jaffa and found a ship bound for Tarshish; he paid the fare and went aboard to go with them to Tarshish, away from the presence of the Lord. The Lord then hurled a furious wind upon the sea; there was a heavy storm at sea, and the ship was about to be broken up. The sailors were frightened, each cried to his own god, and they threw overboard the cargo that was in the ship in order to lighten it; but Jonah had gone down below deck and was lying fast asleep. The captain came and said to him: "Why are you sleeping? Get up and call upon your God! Perhaps God will think of us, so that we may not perish."

They said to one another: "Come, let us cast lots to find out on whose account this evil has come upon us." They cast lots, and the lot fell on Jonah. Then they said to him: "Tell us now, you who are the cause of our present distress, what is your occupation? Where do you come from? What is your country? To what people do you belong?" He told them: "I am a Hebrew; I revere the Lord God of heaven who made the sea and the dry land." The men were terrified, and said to him: "What have you done!" They knew that he was running away from the Lord's presence, because he had told them. They asked him: "What shall we do with you,

The Book of Jonah is read in order to teach us that the compassion of God extends over all that he has created. Jonah's reluctance to go to a heathen city and denounce it was perhaps prompted by fear of exposing himself to

מַעלֵינוּ כִּי הַיֶּםְ הוֹלֵךְ וְסִעֵר: וַיָּאֹמֶר ְאַלֵיהָם שְאֹונוֹ וְהַטִּילְנִי כִּי הַיָּםְ הוֹלֵךְ וְסִער: וַיִּאֹמֶר אֲלֵיהָם שְאֹונוֹ בְשֶׁלִּי הַפַּער הַנְּרְוֹל הַוֶּהְ עֲלֵיכֶם: וַיַּהְתְּרָוּ הְאַנְשִׁים לְהָשִיב אֶל־תַּבְּשָׁה וְלָא יָכֶלוּ כִּי הַיָּם הוֹלֵךְ וְסִעְר עַלִיהָם: וַיִּקְרְאוּ אֶל־יִהוֹה וַיִּאמְרוּ אָנָהְ יְהוֹה אַל־נְא עָתְרֹה בְּנֶפְשׁ הָאִישׁ הַוֹּה וְאַל־תִּתְּן עַלְינוּ דָּם נְכֵיְאֹ כִּי אָתְה יְהוֹּה בַּאֲשֶׁר חָפָּצְתָּ עֲשִית: וַיִּשְׁאוֹ אֶת־יוֹנָה וַיִּטְלְהוּ אֶל־תַּיָּם וַיַּעֲלְהוּ הַבָּאשׁר הָנִּם מִזַּעְפְּוֹ: וַיִּיְרְאֵּוּ הַאָּנְשִׁים וִרְאָר גְלֹרוֹןה עִּוֹבְּרְוּיוֹלָבת לִיתְּרָה וַיִּבְּרִים:

נְיָמֵן יְחּוָהֹ הֵג נָּהֹוֹל לְבְלָע אֶת־יוֹנְהֻ וַיְהָי יוֹנָהֹ בִּמְעֵי הַּדְּנִ שְׁלְשֵׁה יָמִים וּשְׁלְשָׁה לֵילְוֹת: וַיִּהְפֵּלֵל יוֹנָה אֶלְּרָה עָּי יְדְּנָה אֱלְהָיִ מִּמְּעֵי הַבְּנֶה: וַיֹּאמֶר לְּרָאתִי מִצְּרָה לָי וַמְשְׁלִיכֵנִי מְצוּלָה בִּלְבַב יַבִּיםוֹנְהָר יְּמְבְבֵּי בָּנִים עִר־נֶפֶשׁ וְנֵלֶךְ עָלְי עָבְרוּ: וַאֲנִי אָפִּרְתִּי נְנְרָשְׁתִּי מִנֶּנֶד עִינֶדְ אַךְ וְנֵלֶךְ עָלִי עָבְרוּ: וַאֲנִי אָפִרְתִּי נְבְּשְׁרִי יְמְעָבְּי הַבְּעִרִי לְעֹלְם וַמַעַל מִשְׁחַת חַיֵּי וְהְנָה הְּאָרֵץ בִּרְתִיהָ בַעָּרִי לְעוֹלָם וַמַעל מִשְׁחַר חַיֵּי וְהְנָה הַּאְלִיךְ הַבְּבְּיִי אֶל־הַיִּכְלְ לְּוֹלֶם וַמְעַל מִשְׁמִּר חַיֵּי וְהָוֹה אַלִיךְ הִפְּלָתִי אֶלְּהַבִּילְ לְנִלְישׁר: מְשְׁבְּרִי חַבְּלִי שָׁרְאַ אַלִיךְ הִפְּלָתִי אֶלְּרַבִילְ לְּוֹלֶם וַמְעַלְ מִשְׁבְּרִים הַבְּלִי-שָׁוָא אָלִיךְ הִפְּלָתִי אֶל־הַיִּבְּשְׁה: יוֹנְה אָל־הַיִּבְשְׁה: שִׁיּעָתָה לִירְוֹה: וַיְּאֹמֶר יִדְנָהְרְ בִּיִּבְּשְׁה:

נֹיָדְיַ דְבַר־יְהוֹהָ אֶל־יוֹנָה שׁנִית לֵאמְר: קוֹם לֵךְ אֶל־

so that the sea may again be calm for us? The sea is indeed growing more and more stormy." He told them: "Take me and throw me overboard so that the sea may calm down for you, for I know that on my account this great tempest is upon you." Nevertheless, the men rowed hard to get back to land; they could not, however, for the sea was running higher and higher against them. They cried to the Lord: "O Lord, let us not perish for this man's life, let us not be guilty of shedding innocent blood; for thou, O Lord, hast done as it pleased thee." Then they lifted Jonah and threw him overboard, and the sea ceased from its raging. The men feared the Lord exceedingly; they offered a sacrifice to the Lord and made yows.

Now the Lord made a great fish to swallow Jonah, and Jonah was inside the fish for three days and three nights. Jonah prayed to the Lord from inside the fish, and said:

Out of my anguish I called to the Lord, and he answered me; From inside the grave I cried, and thou didst hear my voice. Thou hadst cast me into the deep sea, the flood rolled round me; All thy breakers and thy billows swept over me. And I thought that I was cast out of thy sight; Yet I shall again look upon thy holy temple!

The waters surrounded me, endangering my life; The deep rolled round me, seaweeds wrapped my head. I sank to the very roots of the mountains, The earth was closing her bars upon me forever; But thou, Lord my God, didst restore my life from the grave. When I fainted I remembered the Lord, And my prayer reached thee in thy holy temple. Those who heed vain idols leave their source of kindness, But I will sacrifice to thee with loud thanksgiving;

Then the Lord commanded the fish, and it threw Jonah out upon the dry land.

What I have vowed I will pay. Deliverance is of the Lord!

The Lord spoke to Jonah for the second time, saying: "Arise, go to the great city of Nineveh and proclaim what I tell you."

great peril both from the king and the people of Nineveh. But he could not escape from God's presence. God did not cast off his disobedient servant, but

ּ נְיְנְוָהְ הָעֵיר ֹ הַנְּדוֹלָרָה וּכְןְרָא אֵלֶיהָ אֶת־הַכְּןְריֹאָה ֹאַשְׁיי אַנֹכִי דֹבֶר אֵלֶיך: וַיָּלֶם יוֹנָה וַיֶּלֶךְ אָל־נִינְוָהַ כִּדְבַר יְהוֹהָ וְגִינְוֹה הֵיְתָה עִיֹר־נְּדוֹלָה לֵאלהִים מַהַלַךְ שְׁלְשֶׁת יִמִים: נַיָּחֶל יונָה לָבָוֹא בָעִּיר ֹמַדְּלַךְ וַוֹם אֶדָּוֶר וַיִּבְרָא וַיֹּאֹמַׁר. עוד אַרְבָּעִים יוֹם וְנִינְוָהְ נָהְבָּכֶת: וַיַּאֲמִינוּ אַנְשִׁי נִינְוָהְ באלהים וַיִּקְרָאוּ־צוֹם וַיִּלְבְשׁוּ שַׂבִּׁים בִּוְּדוֹלָם וְעַד־קְשַנָּם: וַיָּגַעַ הַדָּבָר אֶל־מֶלֶך נִינְוֹה וַיָּכָןם מִבִּםְאוֹ וַיֵּעֲבֶר אַדַּרְתְּוֹ מַעָלָיו וַיְכַם שַׁׂק וַיָּשֶׁב עַל־הָאֵפֶּר: וַיַּוָעַק ווֹאֹפֶר בְּנִינְוֹה מַשַעַם הַמֶּלֶךְ וּנְרלָיוֹ לֵאמֶר הָאָרָם וְהַבְּהַמְּה הַבָּקַר וָהַצֹאן אַל־יִמְעַמוּ מְאוֹמָה אַל־יִרְעוּ וּמַוִם אַל־יִשְׁתְוּ: וְיִתְבַּפָּוּ שַׂלִּים הָאָדָם וְהַבְּהֵלָּה וְיִקְרְאָוּ אֶל־אֱלֹהִים בְּחָוֶקֶה וְיִשָּׁבוּ אַישׁ מִּדֵּרְכֵּוּ הָרָעָֹה וּמִן־הֶּחָמָם אֲשֶׁר בָּכַפִּיהֶם: מִירַיוֹדַעַ יָשׁוֹב וְנִחָם הָאֱלֹהַיִם וְשָׁב מֵחָרוֹן אַפְּוֹ וָלָא נאבֶר: וַיַּרָא הָאֱלֹהִים אֶת־פַּעֲשֵׁיהֶׁם פִּי־שָׁבוּ מִדַּרְכָּם הַנָּעָה וַיִּנָחֶם הָאֱלֹהִים עַל־הַרָעָה אֲשֶׁר־דּבֶּר לַעַשְוֹת־לָהֶם וְלָא עָשָה:

נַיְרֵע אֶלְרִיוֹנָהְ רָעָה נְּדוֹלָה וַיְּחַר לְּוֹ: וַיִּתְפַּלֵּל אֶלִריְהְנָה נִיּרֵע אֶלְרִיוֹנָהְ רָעָה נְדוֹלָה וַיְּחַר לְוֹ: וַיִּתְפַּלֵּל אֶלִריְהְנָה עליפון קְרַהְיִּח לְבְרָחַ חַּרְשִׁישָׁה פֵּי יָדִשְׁתִּי פֵּי אַתָּה אֵל־ חַנִּוֹן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב־דֶּטֶר וְנִחֶם עַלּרְהָרָעָה: וַנָּאָמֶר יְהְנָה בַּחִימֵב חָרֶה לְךְ: וַיִּצֵא יוֹנָה מִוֹרָי מַהַיְיָי נִיּאָמֶר יְהְנָה בַּתִּימֵב חָרֶה לְדְי: וַיִּצֵא יוֹנָה מִוֹרְהִי מַהְיָּיִה בַּצַל עַד אֲשֶׁר יִרְאָה מַה־יִּרְיָה בְּעִיר: וַיְּמֵן יְהְנָה־אֵלְהִים בַּצַל עַד אֲשֶׁר וִבְּאֶל לְיוֹנָה לַהְיִוֹת צֵל עַל־רִאשׁוֹ לְהַצְּילֹה לְהַנְיוֹת צֵל עַל־רִאשׁוֹ לְהַצְיל Jonah started for Nineveh, as the Lord commanded. Now Nineveh was a great city, three days' journey across. Jonah began to enter the city a day's journey, proclaiming: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God; they proclaimed a fast and put on sackcloth, great and small alike. When the news reached the king of Nineveh, he rose from his throne, took off his robe, dressed in sackcloth, and sat in ashes. He published this proclamation in Nineveh: "By order of the king and his nobles! Let neither man nor beast, neither cattle nor sheep, taste any food or drink water; they shall put on sackcloth and cry earnestly to God. All must turn from their evil ways and from their acts of violence. Who knows but that God may relent and turn from his fierce anger, that we perish not."

When God saw what they were doing and how they turned from their evil ways, he relented of the evil he said he would inflict upon them, and he did it not.

Jonah was painfully distressed and angry. He prayed to the Lord, and said: "O Lord, this is precisely what I predicted when I was still in my own land; I therefore hastened to run away to Tarshish, for I knew that thou art a gracious and merciful God, patient, abundant in kindness, and relenting of evil. Now, O Lord, take my life away! It is better for me to die than to live." Thereupon the Lord said: "Are you right in being angry?"

Jonah left the city and stayed on its east side, where he made a booth for himself and sat under it in the shade, waiting to see what would happen to the city. The Lord God made a gourd grow up over Jonah to shade his head, to alleviate his discomfort, and

gave him another chance and sent him again to Nineveh, with the result that the king and all the people repented and the city was spared. Displeased at the divine mercy, Jonah is taught by the symbol of the gourd that God's love embraces all mankind.

According to a midrashic statement, Jonah's refusal to go to Nineveh was because of his love for Israel. He felt that the repentance of the heathen in Nineveh would cause the anger of the Lord against Israel who failed to repent despite the admonitions of many prophets.

מיכה ז, יח-כ

מּראַל בָּמוֹך נשַׁא טָוֹן וְעבֵר עַלּ־פֶּשׁע לִשְּאַרִית נַּדַלְתָוֹ לֹא־הָדֶוִיק לָעַר אַפּוֹ כִּי־חָפֵּץ הֶסֶד הְוֹא: יָשְׁוּב יָּרְדָמִנִּנוּ יִכְבָשׁ עַוְנֹתְינוּ וְתַשְׁלִיךְ בִּמְצְלְוֹת יֶם כָּל־חַמּאֹתֶם: מִתֵּן אֶמֶר לְיֵעַלְב הָסֶר לְאַבְרָהָס בָּשֶׁר־נִשְׁבַּעָתָּ לִאָבֹתִינוּ מִימִי בֶּרָם:

בָּרוּדְ אַתָּה, יְיָ אֱלֹבֵינוּ, מֶלֶדְ הָעוֹלֶם, צוּר בָּל הָעוֹלְמִים, צַּדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֱמֶן, הָאוֹמֵר וְעוֹשֶׁה, הַמְרַבֵּר וּמְּלֵבֵים, שֶׁבָּל דְּבָרָיו אֱמֶת וַצָּדֵק.

נְאֶכֶּוֹ אַתָּה הוּא, יְיָ אֱלֹהֵינוּ, וְנָאֱכְנִים דְּבָרֶידּ, וְדָבְר אֶחָר מִדְּבָרֶידּ אָחוֹר לֹא יָשׁוּב הֵיקּם, כִּי אֵל מֶלֶדְ נָאֱמָן וְרַחֲמָן אָחָה. בָּרוּד אַתָּה, יָיָ, הָאֵל הַנָּאֱמָן בְּכֶל דְּבָרָיוּ Jonah was exceedingly pleased with it. But next morning, at dawn, God made a worm which attacked the gourd till it withered. At sunrise, God prepared a hot east wind; the sun beat on Jonah's head till he fainted, and he longed for death, saying: "It is better for me to die than to live." Thereupon God said to Jonah: "Are you right in being angry about the gourd?" He replied: "I am angry enough to die."

Then the Lord said: "You would spare the gourd, though you spent no work upon it, though you did not make it grow; it sprang up in a night and perished in a night. Should I not then spare the great city of Nineveh with more than a hundred and twenty thousand human beings, who do not know their right hand from their left, and much cattle?"

Micah 7:18-20

Who is a God like thee? Thou dost forgive and condone transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old.

Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

The Mishnah (Ta'anith 2:1) relates that on fast days the elder of the congregation used to address the worshipers in words of admonition: "Brethren, it is not written of the men of Nineveh that God saw their sackeloth and their fasting, but that God saw what they were doing and how they turned from their evil way" (Jonah 3:10).

רַחָם עַל צִּיּוֹן, פִּי ֹחִיא בֵּית חַיִּינוּ, וְלַעֲלְוּבַת וֲכֶּשׁ חּוֹשְׁיעַ בּמְהַרָה בְּיָמֵינוּ. בָּרוּך אַתָּה, יָיָ, מְשַׂמֵּחַ צִּיּוֹן בְּכְנֵיהָ.

שַּמְחֵנוּ, יִיָ אֱלֹחֵינוּ, בְּאֵלְיֶהוּ הַנְּבִיא עַבְדֶּךְּ, וּבְמַלְכוּת בֵּית דְּוֹד מְשִׁיחֶוּ. בִּמְהַרָה יָבֹא, וְיָגֵל לְבֵּנוּ; עֵל בִּסְאוֹ לֹא יֵשֶׁב זְר, וְלֹא יִנְחַלוּ עוֹד אֲחֵרִים אֶת בְּבוֹדוֹ, כִּי בְשֵׁם לְּדְיְשְׁדְּ נִשְׁבְּעְתְּ לוֹ, שֶׁלֹא יִבְבָּה גַרוֹ לְעוֹלֶם וְעֵד. בְּרוּדְ אַתְּה, יְיָ, כְּנֵגן דְּוַד.

The Reader takes the Torah and says:

יָהַלְלוּ אָת שׁם יְיָ, כִּי נִשְּׂנֶב שְׁמוֹ לְבַדּוֹ–

Congregation:

הודו על אֶרֶץ וְשְׁמָיִם. וַיְּרֶם מֶרֶן לְעַמּוֹ, תְּהַלֶּה לְכָל חַסִּידִיו, לִבְנִי יִשְּׂרָאֵל עַם קְרוֹבוֹ; הַלְלוּיָה.

תהלים כד

לְדָּוֹד מִזְמוֹד. לַיִּי דָאָרֵץ וּמְלוֹאָה, תֵּבֵל וְיְשְׁבֵי בָה. פִּי הוּא עַל יַמִּים יְסְדָה, וְעַל נְּהָרוֹת יְכוֹיְנֶהָ. מִי יַעֲלֶה בְּהַר יִיְ, וּמִי יָקוּם בִּמְקוֹם קָּדְשׁוֹ. נְמִי כַפְּיִם וּכַּר לֵבְב, אֲשֶׁר לֹא נְשָׁא לַשְּׁוֹא יַשְׁא בִּקְים מָאָת יִיְ, וּצְּדְקָה מָאֱלֹה יִשְׁא בְּרָכָה מֵאֵת יִיְ, וּצְּדְקָה מָאֱלֹה יִשְׁא בְּלְבָּה מֵאֵת יִיְ, וּצְּדְקָה מָאֱלֹה יָשְׁא בְּלְשָׁי פְנֶיף, יַעֲלֹב, סֶלֶה. שְׁאוּ שְׁעָרִים יִשְׁאוֹי פְּנֶיף, יְיָבְוֹא מֶלֶךְ הַבְּבוֹד. מִי זָה יְשְׁאוּ פִּתְחִי עוֹלֶם, וְיָבֹא מֶלֶךְ הַבְּבוֹד. מִי הוּא זָה רָאשׁיכָם, וִשְׁאוּ פִּתְחִי עוֹלֶם, וְיָבֹא מֶלֶךְ הַבְּבוֹד. מִי הוּא זָה מָלֶה הַבְּבוֹד. מִי הוּא זָה הוֹא מֶלֶךְ הַבְּבוֹד. מִי הוּא זָה

While the Torah is being placed in the ark:

וּבְגָּחֹה יֹאמַר: שׁוּבָה, יְיָ, רִבְבוֹת אַלְפֵּי יִשְּׂרָאֵל. קּוּמָה יְיָ לִמְנִיחָתֶךְּ, אַּתָּה וַאַרוֹן עָזֶדּ. פֹהַנִידְּ יִלְבִּשׁוּ צֵּרַק, וַחַסִּידֵידְּ Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in

¹ Psalm 148:13-14.

יְרַנְנוּ. בַּעֲבוּר דָּוִד עַבְדֶּדְּ, אַלֹּ תְשֵׁב פְּנֵי מְשִׁיחֶדְּ. כִּי לֶּקַח מוֹב נְחָתִּי לֶּכֶם, חּוֹרָתִי אַלֹּ תַּעֲוֹבוּ. עֵץ חַיִּים הִיא לַמַּחְזִיקִים בְּה, וְתֹּמֶכֶיהָ מְאֻשֶּׁר. דְּרָכֶיהָ דַרְבֵי לְעַם, וְכָלֹּ נְתִיבוֹתֶיהָ שֶׁלֹּוֹם. הַשִּׁיבֵנוּ יִיָּ אֲלֵידְּ, וְנָשְׁיּבָה; חַדֵּשׁ יְמֵינוּ בְּקְרֶם.

Reader:

יִתְנֵדֵל וְיִתְקַדֵּשׁ שְׁמֵה רַבֶּא בְּעֻלְמָא דִי בְרָא כִּרְעוּתֵה; וְנַמְלִּידִ מַלְּכוּתָה, וְנַצְמַח פָּרְקָנֵה וִיקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בִּית יִשְׂרָאֵל, בַּעֲנְלָא וּבִּוְמַן קְרִיב, וָאָמִרוּ אַמֵּן.

יָהָא שָׁמָה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמִי עָלְמִיָּא.

יִתְבֶּרַדְּ וְיִשְׁתַּבָּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדֵּר, מִבָּלֹ בִּרְכָחָא וְשִׁירָתָא, חֻשְׁבִּחְתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעַלְּמָא, מִבָּלֹ בִּרְכָחָא וְשִׁירָתָא, חֻשְׁבִּחְתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעַלְּמָא, וָאָמִרוּ אָמֵן.

שוב is taken to mean traditional instruction, teachings transmitted from the past, since the verb קיים signifies the act of receiving. איים is reminiscent of the tree of life in the Garden of Eden. מאושר, that is, the Torah holds the key to the true wealth of life. דרכיה דרכי נעם, the Torah yields rich satisfaction and a pleasant life.

In speaking on the theme of Torah and wisdom, Maimonides writes: Let us suppose that a young boy is brought before a teacher. The purpose of instructing the boy obviously is to enable him to receive knowledge, which is the greatest good. But the boy is too tender in years and too weak in understanding to appreciate the good which is intended for him and the advantages which he will reap from his progress. Since the teacher is wiser than the boy, he will encourage his pupil to study by offering such things as appear desirable and worthwhile to the child. He will say: "Read, and you shall have nuts and figs and honey." The little one reads with zest not because he finds pleasure in the book or understands that he will be the better for reading it, but because he wants the sweets which have been promised him. and which mean more to him than all his studies.

When he becomes a little older, those first objects of his desire will appear to him insignificant; and if he is urged to further effort, he must be offered righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

a greater reward. At last, when he is grown up, these rewards tempt him no longer. . . Then the young man studies, keeping in view the honor and glory which men may bestow on him. All of this is unworthy, but it is necessary, because the human spirit is narrow and, while acquiring wisdom, hopes for other, more material advantages.

In searching for truth, the goal is truth itself. Torah is truth. The aim in knowing the commandments is the practice of them. Hence the saying: "Do not be like servants who serve the master for the sake of receiving a reward, but rather be like those who serve their master without expecting a reward." This is called serving in the spirit of love.

Our sages say with the psalmist. "Blessed is the man who glorifies God and takes pleasure in his commandments and not in the reward he might expect." This thought is expressed even more clearly in an early Midrash: "Lest you say: I will learn the Torah so that I may become rich, that I may become a rabbi, that I may be rewarded in the world to come, it is written: Love the Lord your God. That is, all that you do should be done only out of your love for God."

However, since man is accustomed to act or not to act according to the good or the harm which may result, he loses nothing by shaping his conduct with a view to reward and punishment until, by habit and zeal, he arrives at an understanding of the truth and serves purely out of love (Maimonides' Mishnah Commentary on Sanhedrin).

The Amidah is recited in silent devotion while standing, facing east.

בִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גְׁדֶל לֵאלֹהְינוּ. אַלְנִי, שְׂפָתֵי חִפְּתָּח, וּפִי יַנִּיד חְהַלְּתֶךְּּ.

בְּרוּף אַתָּה, יְיָ אֱלֹחֵינוּ וֵאלֹחֵי אֲבוֹתֵינוּ, אֱלֹחֵי אַבְּרָהְם, אֱלֹחֵי יִצְחָק, וֵאלֹחֵי יַצַּלְב, הָאֵלֹ הַנְּרוֹלׁ הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עֶלְיוֹן, נּוֹמֵלֹ חֲסָרִים טוֹבִים, וְקוֹנֵה הַכֹּלֹ, וְזוֹכֵר חַסְרֵי אָבוֹת, וּמַבִיא גוֹאֵלֹ לְבנֵי בִנִיהָם לִּמַעַן שְׁמוֹ בָּאַהַבָּה.

זְכְרֵנוּ לְּחַיִּים, מֶלֶּךְ חָפֵץ בַּחַיִּים, וְכַרְבֵנוּ בְּסֵפֶּר הַחַיִּים, לְמַצַּוָּךְ אֱלֹהִים חַיִּים.

מֶכֶּדְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בָּרוּדְּ אַהָּה, יְיָ, מָגֵן אַבְרָהָם. אַתָּה גְבּוֹר לְעוֹלְם, אֲדֹנִי; מְחַיֵּה מֵתִים אַתָּה, רַב לְּהוֹשִׁיעַ. מוֹרִיד הַשָּׁלֹּ.

מְכַלְּבֵל חַיִּים בְּחֶפֶר, מְחַיֵּה מֵתִּים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְלַיֵם אֱמוּנְתוֹ לִּישֵׁנֵ עָפָר. מִי כָמְוֹדְּ, בַּעַל נְּבוּרוֹת, וּמִי דְּוֹמֶה לְּדְּ, מֶלֶדְ מִמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמְוֹדְּ, אֵב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְּחַיִּים בְּרַחֲמִים. וְנָאֶמֶן אַחָּה לְּהַחֲיוֹת מִתִּים. בְּרוּדְ אַחָּה, יְיָ, מְחַיֵּה הַמֵּתִים. אַחָּה קָרוֹשׁ וְשִׁמְדְּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָל יוֹם יְהַלְּלְּוּדְּ מֶּלָה, בִּי אַלֹּ מֶלֵדְ נָּרוֹלׁ וָקָרוֹשׁ אָחָה.

לְדוֹר וָדוֹר הַמְלְּיְכוּ לְּאֵלֹ, כִּי הוּא לְבַדּוֹ מָרוֹם וְקְדוֹשׁ. וּבְבֵן יִתְקַדִּשׁ שִׁמְדּ, יְיָ אֱלֹבִינוּ, עַלֹּ יִשְׂרָאָלֹ עַבֶּּןדּ, וְעַלֹּ יְרוּשְׁלַיִם עִירֶדּ, וְעַלֹּ צִיּוֹן מִשְׁכֵּן כְּבוֹדֶדּ, וְעַלֹּ מַלְּבוּת בֵּית דָוִר מְשִׁיחֶדּ, וְעַלֹּ מְבוֹנְדּ וְהֵיכְלֶדָּ.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God! O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Deuteronomy 32:3. ²Psalm 51:17.

וּבְבֵן תֵּן פַּחְדְּדָּ, יִיְ אֱלֹבֵינוּ, עֵלֹ כְּלֹ מֵהְשֶׁרְּ, וְשִׁמְּדְּ וּנְבִּיּרָה בְּלוֹ שֶׁבְּרֶאתָ, יְיִ אֱלֹבֵינוּ, שֶׁבַשְׁלְשֶׁן לְּפָנֵידְּ, עֹז בְּיָרְדְּ וּנְבוּרְה בְּלוֹ שֶׁבְּרֶאתָ, יְיִ אֱלֹבֵינוּ, שֶׁבַשְׁלְשֶׁן לְפָנֵידְּ, עֹז בְּיָרְדְּ וּנְבוּרְה בְּמוֹ שֶׁבְּרֵאתָ, יְיִ אֱלֹבֵינוּ, שֶׁבַשְׁלְשֶׁן לְפָנֵידְּ, עֹז בְּיָרְדְּ וּנְבוּרְה בְּמוֹ שֶׁבְּרֵאתָ, יִיְ אֱלֹבִוּנוּ, שֶׁבְשְׁלְשׁן לְפְנֵידְּ, עֹז בְּיִרְדְּ וּנְבוּרְה בּמוֹ שֶׁבְּרֵאתָ.

וּבְבֵן תֵּן כָּבוֹר, יָיָ, לְעַמֶּןךּ, תְּהַלְּה לִּיֵרְאֶיף וְתִּקְנָה שוֹבָה לְדוֹרְשֶׁידּ, וּפְּתְחוֹן בֶּה לַמְיַחֲלִים לְדְּ, שִּמְחָה לְאַרְאֶךְ וְשְׁשׁוֹן לְעִירֶדּ, וּצְמִיחַת מֶנָרו לְדָנִר עַבְדֶדּ, נִעַרִיכַת גֵּר לְבֶּן־יִשֵּׁי מִשִּׁיחָדָר, בִּמְהַרָה בְּנָמֵינוּ.

וּבְכֵּן צַּדִּיקִם יִרָאוּ וְיִשְּׁמְחוּ, וִישְׁרִים יַצְלְּזוּ, וַחֲסִידִים בְּרָנָּה יָגִילוּ, וְעוֹלֶּחָה תִּקְפָּץ־פִּיה, וְכָל הָרִשְׁצָה בְּלָּה בְּעָשְׁן תִּבְיה, בִּי תַּצַבִיר מֵמִשֵּׁלֵת זָרוֹן מִן הָאָרֵץ.

וְתִּמְלֹדְ, אַתָּה הוּא יִי אֱלֹהֵינוּ, מְהֵרָה לְּבֵדֶּדְּ, עַלֹּ כְּלֹ מַעֲשֶׂידְּ, בְּהַר צִּיּוֹן מִשְׁכֵּן בְּבוֹדֶדּ, וּבִירוּשְׁלַיִם עִיר קְרְשֶׁדְּ, כַּכְּתוּב בְּרִבְרֵי קִרְשֶׁדְּ: יִמְלֹדְ יִיְ לְעוֹלֶם, אֱלֹהַוְדְּ צִיּוֹן לְּרֹר וָדֹר: הַלְּלוּיָה.

ָּקָרוֹשׁ אַמָּה וְנוֹרָא שְׁמֶּךּ, וְאֵין אֱלְוֹהַ מִכּּלְּעָרֶידּ, כַּכְּתוּב: נַיִּנְבַּה יָיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקּרוֹשׁ נִקְדַּשׁ בִּצְרָקָה. בְּּרוּדְּ אַתָּה, יִיָּ, הַמֶּלֵדְ הַקָּרוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְּתָּ אוֹתָנוּ וְרָצִיתָ בְּנוּ, וְרוֹמַמְתָנוּ מִכָּל הַלְּשׁוֹנוֹת, וְאַדֵּשְׁתֵנוּ בְּמִצְוֹתֶיף, וְאַרַבְּתְּנוּ מַלְבֵנוּ לַצְבוֹדְתֶךָ, וְשִׁמְּךּ הַנָּרוֹל וְהַבָּרוֹשׁ עָבֵינוּ קָרְאִתָּ.

מחדך and the next two paragraphs are quoted by the renowned Hebrew poet Rabbi Yehudah Halevi of the twelfth century in his philosophical work Kuzari (2:44), where he says that evolution was designed to bring forth

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations. Praise the Lord!"

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

the highest essence of man, namely, prophets and saints. In his opinion, the gradation of man can be observed in this prayer which mentions first כל מעשיך, and finally צריקים who represent the purest essence of humanity.

¹Psalm 146:10. ²Isaiah 5:16.

לָהָשׁ, זָבֶר לִּיצִיאַת מִצְּרָיִם. וֹמִמֶּן לֶנוּ, יִיָּ אֱלֹבִינוּ, בְּאַהַבָּה אֶת יוֹם (הַשַּׁבָּת הַזֶּה לִּקְרָים וּלְּבַפְּרָה, וְלָמְחָל־בּוֹ אֶת כָּל עֲוֹנוֹתִינוּ, (בְּאַהַבָּה) מִקְרָא וּלְבַפְּרָה, וְלָמְחָל־בּוֹ אֶת כָּל עֲוֹנוֹתִינוּ, (בְּאַהַבָּה) מִקְרָא

יְהוֹשִׁיעֵנוּ, פִּי אֵלֵיף אֵבוֹתִינוּ, פִי אֵל מֶלֵּף חַנּוּן וְרַחוּם אָתָּה, וְיִבְּשׁר יְיִ אֱלֹבִינוּ נִאלֹיף אֲבוֹתִינוּ, יִעֲלָבוֹ הַ הְפְּקִרנוּ, וְיִבְּשׁר, לְּחַבְּנוּ, וְיִבְּשׁר, לְּחַבְּנוּ וְלְּחָפֶר וּלְּרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכּפּוּרִים הַיָּה. זְכְרְנוּ וְלְחָפֶר וּלְּרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַכּפּוּרִים הַיָּה. זְכְרְנוּ וְלְחָכְרוֹן כָּשְׁתַ בֵּוֹ דְשִׁרְבוּ וּבְּבֶּר וְבְּבֶר וְבְּבֶר וְבְּבֶּר, וְחַבְּים חוּס וְחְנְנוּ, וְזִבְרָה, לְחֵוּ וְשָׁלֵמוּ, וְיִבְּבֶר וְשִּוּעָה וְנִבְּבָר הְשִׁיעָנוּ בוֹ לִבְּבְרָכָה, וְחִוּשׁיעֵנוּ בוֹ הְשָׁלֹבוִינוּ, בִּי אַבְּבֶר וְשִׁיעָנוּ, בִּי אָלָבְים חִיּה וְבְּבָּר יְשׁוּעָה וְבִּבְּר יְשׁיִּעָה וְנִבְּאָה, וְיִבְּישׁרָם אָתָּה.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מְחַלֹ לַּעֲוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבְּת הַנָּה וּבִיוֹם) הַכְּפָּרִים הַנָּה. מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַמֹּאתִינוּ מְנֵּנֵד עֵינֵיךּ, כְּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה בְּשְׁעֵיף לְּמַעֲנִי וְחַמֹּאתֵיף לֹא אֶזְכֹּר. וְנֵאֲמֵר: מְחִיתִי כָעָב פְּשָׁעֵיף, וְכָבָּר חַמֹּאתֵיף; שׁוּבְה אֵלַי כִּי וְאַלְּחִיף. וְנֵאֲמֵר: כִּי בִיוֹם הַזֶּה יְכַבָּּר עֻלִיכֶם לְּמַהֵר אֶחְכֶם, מִכֹּל חַמֹּאתֵיכֶם לְפְנֵי יְיָ חִּמְּהְרוּ.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost

According to Rabbi Emden of the eighteenth century, only the expression be pleased with our rest במנותנו) refers here to the Sabbath and should be within parentheses; the phrase addressing God, אלהינו ואלהי אבותינו אלהי אבותינו אלהי אבותינו אלהי אבותינו אלהי אבותינו אלהי אבותינו אבותינו או או או ביי אבותינו אבותינו אלהיט וויי אבותינו אבותי

וּמַצְבִיר אַשְּׁמוֹתֵינוּ בְּכָל שֶׁנָה וְשְׁנָה, מֶלֶּדְ עַל בָּל הָאָרֵץ מָקַדִּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַבָּבָּרִים.

רְצֵה, יָיָ אֱלֹחֵינוּ, בְּעַמְּהּ יִשְׂרָאֵלֹּ וְלִּתְפּלְּתָם שְׁעֵה; וְהָשֵׁב אֶת הָעֲבוֹדָה לִּדְבִיר בִּיתֶּה, וְאָשֵׁי יִשְׂרָאֵלֹּ וּתְפִּלְּתָם מְהַרָּה בְּאַהֲבָה תְקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵלֹ עַמֶּה.

וְתֶחֲזֶינָה אֵינִינוּ בְּשׁוּכְךּ לְּצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַהָּה, יְיָ, הַמַּחַזִיר שָׁבִינָתוֹ לָצִיּוֹן.

מוֹדִים אֲנְחָנוּ לָךְ, שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וַאּלֹהֵי אֲבּוֹתִינוּ לְעוֹלֶם וָעֶד. צוּר חַיִּינוּ, מְגוַ יִשְׁעֵנוּ אַתְּה הוּא. לְדוֹר וְדוֹר נוֹדֶה לְּךָּ, וּנְסַפֵּר תְּהִלֶּתֶךָּ, עַלֹ נִפֶּיךְ שֶׁבְּכְלֹ יוֹם עִמְנוּ, וְעַלֹּ נִשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לָךָּ, וְעַלֹּ נִפֶּיךְ שֶׁבְּכְלֹ יוֹם עִמְנוּ, וְעַלֹּ נִפְּלְאוֹתֶיךְ יְמוֹבוֹתִיךְ שֶׁבְּכְלֹ עֵח, עֶרֶב וְבְּכֶּל וְצְהָרֵים. הַמּוֹב בִּי לֹא כָלוּ רַחֲמֶיךְ, וְהַמְרַחֵם בִּי לֹא תַמוּ חֲסְבֶּיךְ, בִּי מֵעוֹלָם קִּיִנוּ לָדְ.

וְעַלֹּ כֻּלֶּם יִתְבָּרֵךְ וְיִתְרוֹמֵם וְיִתְנַמֵּא שִׁמְדּ, מַלְּבֵנוּ, חָמִיד לְעוֹלֶם וָעֶד.

וּכְתוֹב לְּחַיִּים מוֹבִים כְּלֹ בְּנֵי בְרִיתֶּךְּ.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלְה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְךּ הַנְּדוֹל בָּאֲמֶת לְעוֹלֶם כִּי טוֹב. הָאֵל, יְשׁיּעָתֵנוּ וְעֻזְרָתֵנוּ כֶּלְה, הָאֵל הַטוֹב. בָּרוּךְ אַתָּה, יִיְ, הַטוֹב שִׁמְדְּ, וּלְּדְּ נָאֶה לְהוֹדוֹת.

רצה was daily recited by the priests in the Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

ונדה לך לעולם, לדור :is based on Psalms 79:13 and 55:18, namely מודה לך לעולם, לדור :and ערב ובקר וצהרים אשיחה

The phrase מודים אנחנו לך is taken from I Chronicles 29:13.

וכתוב לחיים (like בספר מיים, מי כמוך) was inserted in the Amidah during the period of the Geonim.

אשר שמך is the equivalent of אשר שמך שוב is on rare occasions a substitute for the relative pronoun אשר, as in ההלכו (Joshua 10:24) which is in place of אשר הלכו According to a talmudic statement (Menahoth 53b), שוב וה הקדוש ברוך הוא, שנאמר טוב ה' is the name of God לשוב ברוך הוא, שנאמר טוב ה' is the equivalent of the biblical expression נאור מולד (Psalms 33:1: 147:1).

שִׁים שֲׁלוֹם, טוֹבָה וּבְּרָכָה, חַיִּים חֵן וָחֶסֶר וְרַחֲמִים, עֲבֵּינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵל עַמֶּך. בְּרְבֵנוּ, אֲבִונוּ, תּוֹרַת חַיִּים וְאַהְבַת שָׁטֶר, וּצְרָקָה וּבְּרָכָה, וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב יִהְנָה בְּעִיעֵיך לְּבָרְבֵנוּ וּלְּבָרֵךְ אֶת כָּל עַמְּדְ יִשְׂרָאֵל בְּכָל עַת וּבְּכָל שַׁעָה בִּשְׁלוֹמֶך.

בְּסֵפֶּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַּרְנָסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנָחָמוֹת, נִזָּבֵר וְנִבָּתֵב לְפְנֵיף, אֲנְחְנוּ וְכָל עַמְּּדְּ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּף אַתָּה, יְיָ, הַמְּבְרֵף אֶת עַמוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

יִהְיוּ לְּרָצוֹן אִמְרֵי פִּי וְהֶנְיוֹן לִבִּי לְפָנֵיף, יָיָ, צוּרִי וְגוֹאֲלִי.

אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, חָבֹא לְּפְנֵיף חְפְּלְּתֵנוּ, וְאַלֹּ חִתְעַצַּם מִחְחַנְּתֵנוּ; שֶׁאֵין אָנוּ עַזֵּי פָנִים וְּלְשִׁי עְרֶךְ לֹוֹמַר לְפָנֵיף, יְיָ אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנְחָנוּ וְלֹא חָמָאנוּ; אַבָּלֹ אַנְחָנוּ וַאַבּוֹתֵינוּ חָמָאנוּ.

אָשַׁמְנוּ, בְּגַרְנוּ, נְּזֶלְנוּ, דְּבַּרְנוּ רְפִי; הֶעֲנְוּנוּ, וְהַרְשַׁעְנוּ, זְרְנוּ, חְמַסְנוּ, שָׁבְרנוּ לְבָּי; הֶעֲנְוּ, טְבְרְנוּ, נִאֲצְנוּ, סְרְרְנוּ, עָנְינוּ, שָׁבְרנוּ, נִאַצְנוּ, שָׁבְרנוּ, נִאַצְנוּ, שָׁבְרָנוּ, נִאַצְנוּ, שְׁתְנוּ, שִׁבְרָנוּ, לְשִׁינוּ עְׂרֶרְנוּ, שְׁתְנוּ, שִׁחְתְנוּ, חִּעְהָּעִנוּ, הַעִּינוּ, חִּעְהָּעָנוּ.

בַרִים עַל כָּל הַבָּא עָלֵינוּ, בִּי אֱמֶת עָשְׂיתָ וָאַנְּחְנוּ הִרְשְׁעְנוּ. בַרִים עַל כָּל הַבָּא עָלֵינוּ, בִּי אֱמֶת עָשְׂיתָ וַאַנְחְנוּ הִרְשְׁעְנוּ

שים שלום. the prayer for peace, does not refer to the Temple service and the priests; yet it has been connected with the priestly benediction which ends with the word שלום.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously;

We have acted brazenly, viciously and fraudulently;

We have acted willfully, scornfully and obstinately;

We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

can be rendered: "In the book of life... may we be remembered; may we and all Israel thy people be inscribed before thee for a happy life..."
The seeming redundancy of the passage would thus disappear. However, all worshipers are in the habit of joining the words מוכר ונכתב.

is the reading in the Talmud (Yoma 87b) and in many Ashkenazic prayerbooks; see Baer, Avodath Yisrael, page 414. The reading אבל אתוע ואבותעו תטאנו is based on Jeremiah 3:25; Nehemiah 1:16; Psalm 106:6, where we find the expression: "Like our fathers, we have sinned." In Nehemiah 9:2, we are told that the people of Israel "confessed their sins and the injouties of their fathers."

מַה נֹאמֵר לְּפָנֵיךּ יוֹשֵׁב מָרוֹם, וּמַה נְּסַבֵּר לְּפָנֵיךּ שׁוֹבֵן שְׁחָקִים, הַלֹא כָּל הַנִּסְהָרוֹת וְהַנִּנְלוֹת אַהָּה יוֹרֵעַ.

אַתָּה יוֹדֶעַ רָזֵי עוֹלֶם, וְתַאֲלוּמוֹת סְתְרֵי כָּל חִי. אַתְּה חוֹפֵשׁ כָּל חַדְרֵי בָשֶּׁן, וּבוֹחֵן כְּלָיוֹת וָלֵב. אֵין דְּבָר נֶעְלֶּם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּיֶר

וּבְבֵן יְהִי רָצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹבֵונוּ וֵאלֹבֵי אֲבוֹתֵינוּ, שֶׁחְּבַפֶּר־לָנוּ עַלֹּ כָּל פְּשָׁעֵינוּ, וְתִסְלֵח לָנוּ עַלֹּ כָּל עֲוֹנוֹתֵינוּ, וְתִמְחַלֹּ לָנוּ עַלֹּ כָּל פְּשָׁעֵינוּ.

עַל חַטָּא שֵׁחָטָאנוּ לַּפָנֵיךּ בִּאְנֵס וּבִרָצוֹן, ּוָעַלֹ חַמָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בְּאָמּוּץ הַלֵּב. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בִּבִלִּי דֶעַת, ּוָעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּבִמוּי שְּׂפָתָיִם. עַל חַטָּא שֵׁחָטָאנוּ לָפַנֶיךּ בַּנָּלוּי וּבַסָּתֵר, ּוָעַלֹ חַמָא שֵׁחָטָאנוּ לְּפָנֵיךּ בִּנְלֹּוּי עַרָיוֹת. עַל חַטָּא שֵׁחָטָאנוּ לְּפָנֵיךּ בִּדְבוּר פַּה, ּוָעַלֹּ חַמְּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּדַעַת וּבְמִרְמָה. עַלֿ חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּהַרְהוֹר הַלֵּב, ּוְעַלֿ חַמָּא שֶּׁחָטָאנוּ לְּפָנֵידְ בְּהוֹנֵאַת רֵעַ. עַל חַמָא שֵׁחָטָאנוּ לְּפָנֵיךּ בִּוֹדוּי פָּה, ּוְעַלֹּ חַמְא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּוְעִידַת זְנוּת. עַל חַמָּא שֶׁחָמָאנוּ לְּפָגֵיךּ בְּזָרוֹן וּבִשְׁנָנָה, וְעַלֹּ חֵמָא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּזִלְזוּלֹ הוֹרִים וּמוֹרִים. עַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּחְזֵק יָד, ּוָעַל חַמְא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּחַלּוּל הַשֵּׁם.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally, And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately, And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech, And for the sin we committed against thee knowingly and deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake, And for the sin we committed against thee by contempt for

parents or teachers.

For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name. עַל חַמְא שֶׁחְטָאנוּ לְפְנֵיך בְּטִבְשׁוּת פֶּה,

וַעַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּטָמְאַת שְׂפְּתְיִם.

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּוֹצֶר הָרָע, וְעַלֹּ חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּיוֹרְעִים וּבְלֹֹא יוֹרִעִים.

וְעַל כָּלָּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּפֶּר־לְנוּ.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּכַפַּת שְׁחַר,

יָעַל חַמָּא שֶּׁחְמָאנוּ לְּפָנֵיף בְּכַחַשׁ וּבְכָזָב.

עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בְּלְּצוֹן. וַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בְּלָצוֹן.

עַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיךּ בְּמַאֲּכֶל וּבְמַהְוּ, עַל חַמָּא שֶׁחָמָאנוּ לְפְנֵיךּ בְּמַאֲּכֶל וּבְמִהְּחָה.

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בְּנָשֶׁךּ וּבְמַרְבִּית, וְעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בִּנִשְׂדִּ וּבְמַרְבִּית,

עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּשִׂקוּר עָיִן, ועַל חַמָּא שֶׁחָמָאנוּ לִפָנֵיף בִּשִּׂיחַ שִּׁפְתוֹתֵינוּ.

על חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּעִינִים רָמוֹת, וְעַלֹ חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּעַזּוּת מֵצַח.

ּוְעַלֹ כָּלֶּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּבֶּּר־לְנוּ.

על חַמָּא שֶׁחָמֶאנוּ לְּפָנֵיף בִּפְּלִילּוּת. יַעַל חַמָּא שֶׁחָמֶאנוּ לְפָנֵיף בִּפְּלִילּוּת.

יַעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּצְרוּת עַיֵן. עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּצְרוּת רַעַ, For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery, And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness. עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיףּ בְּלַלּוּת רֹאשׁ, וָעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיףּ בְּלַשִּׁיוּת עְרֶף.

עַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּרִיצַת רַנְלַּיִם לְּהָרֵע, וָעַל חַמָּא שֵׁחָמָאנוּ לְּפָנֵיךּ בִּרְכִילוּת.

> עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיךּ בִּשְׁבִוּעַת שְׁוָא, וַעַל חַטָּא שֵׁחָטָאנוּ לִפָּנֵיךּ בִּשְׂנָאַת חַנָּם.

עַל חַטָּא שֶׁחָטָאנוּ לְּפָנֵיף בִּתְשִּׂינֶת־יָר, יַעַל חַטָא שֵׁחָטָאנוּ לְּפָנֵיף בִּתִמְהוֹן לֵבָב.

וְעַל כָּנְּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לָנִוּ, מְחַל לְנִוּ, כַּפֶּר־לָנְוּ.

ּוְעַלֹּ חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם עוֹלְּה.

ּוְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטְּאת.

ּ וְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם לֶּרְבָּן עוֹלֶּה וְיוֹרֵר.

ּוְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אָשֶׁם וַדֵּאי וְאָשָׁם הָּלֹוּי.

וְעַלֹּ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַבַּת מַרְדוּת.

ּוְעַלֹּ חֲשָׂאֵים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְּקוּת אַרְבָּעִים.

ּוְעַלֹּ חֲשָאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שֶׁמְיִם.

ּוְעַלֹּ חֲשָׁאִים שֶׁאָנוּ חַיְּבִים עֲלֵיהֶם כְּרֵת וַעֲרִירִי.

וְעַל חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין, סָקִילָה שָׁרִבָּה, הֶרֶג וְחָנֶק. עַלֹ מִצְנַת עֲשֵׂה וְעַל מִצְנַת לֹא חַצְשָׂה, בֵּין שָׁיֵשׁ בָּה קוּם עֲשֵׂה, וּבִין שֶׁאֵין בָּה קוּם עֲשֵׂה, אֶת הַגְּלוּיִם לְנוּ וְאֶת שֶׁאִינָם נְּלוּיִם לְנוּ. אֶת הַנְּלוּיִם לְנוּ כְּבָר הַגְּלוּיִם לְּפָנֵיף, וְהוֹדְינוּ לְּךְ עֲלֵיהֶם; וְאֶת שֶׁאִינָם נְּלוּיִם לְנוּ בְּבָר

אום עשה literally denotes rise and act and is closely connected with the talmudic expression לאו שניחק לעשה, a negative law transformed into a positive

For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust.

And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are

law, that is, the transgressor must repair the damage sustained through his violation of a negative law such as "you shall not steal."

According to the Mishnah (Makkoth 3:4), the transgressor of a negative law is not punished where he fulfills the positive law that is joined to it in the Torah. For instance, the Torah forbids the taking away of the mother-bird along with her young offspring, and immediately adds: "You must let the mother-bird go" (Deuteronomy 22:6-7). If he repairs the damage by performing the positive law, he is not liable for the transgression.

אָפָגִיף הַם נְּלּוּיִם זִידוּעִים, כַּדָּבָר שֻׁנְּאֲמֵר: הַנִּסְתָּרֹת לַיִּי הַתּוֹרָה הַוֹּאת. כִּי אַתָּה סְלְּחָן לְּיִשְׂרָאֵלׁ וּמְחֶלֵּן לְּשִׁבְּמֵי יְשָׁרוּן בְּכָלֹ דּוֹר וָדוֹר, וּמִבּּלְּעָדֶיף אֵין לְנוּ מֶלֶדְ מוֹחֵלֹ וְסוֹלֵחַ אֶלָּא אָתָּה.

אֱלֹהַי, עַד שֶׁלֹא נוֹצְרְתִּי אֵינִי כְדַאִּי, וְעַכְשָׁו שֶׁנוֹצַרְתִּי בְּאִלֹּוּ לֹא נוֹצְרְתִּי; עָפָר אֲנִי בְּחַיָּי, אַלֹּ וָחְמֶר בְּמִיחָתִי; חֲהִי אֲנִּי לְפָנֵיְדְּ בִּכְלִי מָלֵא בוּשָׁה וּכְלָּמָה. יְהִי רָצוֹן מִלְּפְנֵיְדּ, יְיָ אֱלֹהֵי וֵאלֹהֵי אֲבוֹתִי, שֶׁלֹא אָחֲשָא עוֹד; וּמַה שֶּׁחְמָאתִי לְּפְנֵיִדְּ מְרַכְ וֵאלֹהָי חָבִּים, אֲבָלֹ לֹא עַלֹּ יְבִי יִסוּרִים וְחֲלָּיִם רָעִים.

After the Amidah add the following meditation:

שָׁצְּוֹם עָצֵׁינוּ וְעַלֵּ כָּלִ יִשְׂרָאֵלֹ, וְאָמָרוּ אָמֵן. וְּבְמִּצְוֹתֶרְ הִּוֹשְׁלֶּהְ מָחָשַׁבְּחָם. עֲשֵׁה לְּמַעֵן שִׁמֶּה, עֲשֵׁה לְּמַעֵן הִיְרָמֶךּ, עֲשֵׁה לְּמַעֵן הִיֹּרָמֶדּ, עֲשֵׂה לְּמַעֵן שִׁמְדּ, עֲשֵׂה לְּמַעֵן הִיֹּרְמֶךּ, עֲשֵׂה לְּמַעֵן הִיֹּרְמֶךּ, עֲשֵׂה לְּמַעֵן הִיִּרְמֶךּ, עֲשֵׂה לְּמַעֵן הִיֹּרְמֶדְּ, עֲשֵׂה לְּמַעֵן הִיֹּרְמֶדְּ, עֲשָׂה לְּמַעֵן הִיִּיְהָ, הִוֹּא יִעֲשָׁה לְּמַעוֹן הִיֹּרְמֶּה, וְנִאֹים נְמִלְּמֵן הִיּנְמֶּה, וְיִי, צוּרִי וְנוֹאְלֵּלִי. עשֶׁה שְׁלוֹם בִּמְרוֹמְיוּ, הוּא יַעֲשֶׁה לְּפְמֵין בְּעִבְּיה בְּמְרוֹמְיוּ, הוּא יַעֲשֶׁה בְּמְרוֹמְיוּ, וְנִעֻלְ בָּלִי וְנִעְלָּה, וְיִי, צוּרִי וְעוֹלְבֶּלְי, עִשֶּׁה שְׁלֹה בִּמְרוֹמְיוּ, הוּא יַעֲשֶׁה בִּילְהִי, וְנִילְים בְּעָבְית בְּוֹלִייוּ, וְעַל בָּל יִשְׂרָאֵל, וְשִׁהְ שְׁבִּיל בְּעִּים וְבִּלְים בְּעִבְּית בְּבִּים בְּעִבְּים בְּבִּילִים בְּעִבְּים בְּעִבְּים בְּעִבְּים בְּעִבְּים בְּבִּים בְּעִבְּים בְּעִבְּים בְּעָבְים וְנְבִּלְּשִׁים בְּעָבְיִים וְנִבְּבְּשִׁים בְּעָבְיִים בְּעִבְּים בְּעִבְּים בְּעִבְּים בְּעִבְּים בְּבְּבְעִים בְּבִּים בְּיִבְּים בְּעָבִים בְּבִּים בְּעִבְּים בְּעִבְּים בְּבִּים בְּבִּים בְּעִבְּים בְּבִּים בְּעִבְּים בְּבִּים בְּבִּים בְּיִבְּים בְּבִּים בְּיִבְּים בְּעִבְּים בְּבִּים בְּיבִים בְּבִּים בְּיבְּים בְּבִּים בְּבִּים בְּעִבְּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּיבִים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּיבִּים בְּבִים בְּיבִים בְּבִּים בְּיבִים בְּיבִּים בְּיבְּים בְּיבְּים בְּיִבְּיבְּים בְּיבְּיבְּים בְּיִבְּים בְּיבִים בְּבִים בְּיבְּים בְּעִבְשִׁים בְּבִים בְּיבְּבְים בְּיבְּים בְּבְּיבְיבְּשׁים בְּבִּים בְּבִּבְיבְּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבְּיבְים בְּבְּיבְים בְּבִים בְּבִים בְּבְּבְּים בְּבְּבְים בְּבְּבְּבְּים בְּבְּבְיוּבְיבְּבְים בְּבִּים בְּבְּבְבְּים בְּבִּבְּבְּבְּבְּים בְּבְּבְּבְּבְּבְּיבְּבְּים בְּבְּבְּבְּבְּבְּים בְּבְּבְּיבְּבְּים בְּבְבְּבִים בְּבְּבִים בְּבְּבְבְּבְּיבְבְּבְּים בְּבְבּים בְּבְבְּבְּבְּבְיבְּבְּים בְּבְבְּבְבְ

יָהִי רָצוֹן מִלְּפְנֵידּ, יָיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִבְּנָה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן הַלְּקְנוּ בְּתוֹרָתֶדּ. וְשָׁם נַעֲבְּרְדּ בְּיִרְאָה, כִּימֵי עוֹלֶם וּרְשָׁנִים קַרְמוֹנִיוֹת. וְעַרְבָה לַיִי מִנְחַת יְהוּדָה וִירוּשְׁלָּיִם, כִּימֵי עוֹלֶם וּרְשָׁנִים קַרְמוֹנִיוֹת. indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah." Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation, and besides thee we have no King to pardon and forgive our sins.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy, cleanse the sins I have committed against thee, but not through severe sufferings.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

¹Deuteronomy 29:28. ²Psalms 60:7; 19:15. ³Malachi 3:4.

חַזָרַת הַתִּפִּכֶּה לִשְׁלִיחַ צִבּוּר

The ark is opened.

בָּרוּדְ אַתָּה, יִיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אַלֹהֵי יִצְחָק, וֵאלֹהֵי יַעַלְב, הָאֵלֹ הַנָּרוֹלֹ הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עַלְּיוֹן, גּוֹמֵל חֲסַרִים טוֹבִים, וִקוֹנֵה הַכֹּלֹ, וְזוֹכֵר חַסְרֵי אַבוֹת, וּמָבִיא גוֹאֵל לָבְנֵי בְנֵיהֵם לְּמַעַן שָׁמוֹ בִּאַהַבָּה.

מָסוֹד חַכַמִים וּנָבוֹנִים, וּמְלֵּמֵד דַעַת מָבִינִים, אֶפַתְּחָה פִּי בַּתִפַלָּה וּבְתַחַנוּנִים, לְחַלּוֹת וּלְחַנֵּן פָּנֵי מֶלֵדְ טָלֵא רַחַמִים מוחל וסוקח לעונים.

The ark is closed.

Congregation:

אַיתָן הִפִּיר אַמוּנָתֶדּ, בִּדוֹר לֹא יָדעוּ לְרַצוֹתֵדּ; נָּהַץ בִּדּ וָיָדַע יִרְאָתֶדָּ, דָץ לְּהוֹדֵיעַ לַכַּלֹּ הַרְרַתֵדָּ. הָדְרִידְּ תּוֹעִים בּנִתִיבָתֶדּ, וִנִקָרָא אָב לַּאָפֶּתֶדּ; זְהֵר לַּצַשׁוֹת דִּבְרַתֵדּ, חָפֵץ לַחַסוֹת בִּצֵל שָׁבִינָתֵך. טִּצֶם לַעוֹבְרִים כַּלְּכַּלַתַךּ, יִדַע לַשָּבִים בִּי אֵין בִּלְּתֵּך; Reader בִּי הָאֵמִין בִּדְּ לְחַלּוֹתֵדָּ, לְּטַע אֵשֵׁלֹ וּלְהַזִּכִּיר נְבוּרוֹתֶיךּ.

Congregation:

צָרַקָה תַּחַשֶּׁב לָנוּ, בְּצֵרֶק אָב סַלַּח לַנוּ.

לא בַחַטָּאֵינוּ תַּעֲשֵּׁה לָנוּ, מַגנַנוּ כִּי לְּדְּ יִחָלְנוּ.

זָבְרֵנוּ לְחַיִּים, מֵלֵךְ חָפֵץ בַּחַיִּים, וְכַתְבֵנוּ בִּסֵפֵר לַמַעַנָּדְ אָלֹהִים חַיִּים.

is an alphabetical acrostic by Rabbi Elijah ben Mordecai of the eleventh century, who is said to have been a native of Italy. The word או is used in Midrash Rabba on Genesis (39) with regard to Abraham's rejoicing

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Invoking the doctrines taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the merciful King who pardons and forgives iniquities.

The ark is closed.

Congregation:

The mighty champion Abraham discerned thy truth In an age when all failed to know how to please thee. Rejoicing in thee, he taught men to revere thee, And cheerfully he proclaimed thy grandeur to all. Those who had gone astray he led back to thy path, Hence he bears the name of father of thy people. He was careful in observing thy commandments, Glad to shelter beside thy protecting presence. The wayfarers he sustained with food of thy own, Teaching the penitent that there is none but thee. Because he believed in thee, he entreated thee And planted a grove to acclaim thy mighty acts. May this be ascribed also to our credit; For the sake of the patriarch forgive us.

Reader:

Treat us not according to our sins; Be thou our shield, for in thee we trust.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

over the command of the Lord to leave his home (נהץ אברהם ושמח על דבור המקום) refers to Genesis 21:33 concerning the tamarisk planted by Abraham. אים has been defined as an orchard or an inn for the benefit of wayfarers.

מֶלֶדֶּדְ עוֹזֵר וּמוֹשְׁיעַ וּמָגַן. בְּרוּדְ אַתָּה, יְיָ, מָגַן אַבְרָהָם. אַתָּה גִּבּוֹר לְעוֹלֶם, אֲדֹנָי; מְחַיֵּה מֵתִים אַתָּה, רַב לְּהוֹשִׁיעַ. מוֹרִיד הַשָּׁלֹ.

מְכַלְּכֵל חַיִּים בְּחֶטֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנְתוֹ לִּישֵׁנִי עָפָר. מִי כָמְוֹדְּ, בַּעַלֹ נְּבוּרוֹת, וּמִי דְּוֹמֶה לַּדְּ, מֶלֶדְ מִמִית וּמִחַיֵּה וּמַצִמִיתַ יִשׁוּעָה.

Congregation:

מְאָהָב וְיָחִיד לְּאִמּוֹ, נַפְּשׁוֹ לַשֶּׁבֶח בְּהַשְׁלִּימוֹ; שְּׂרָפִים צְּעֲקוּ מִמְּרוֹמוֹ, עוֹנִים חְוּסָה לָאֵלֹ מְרַחֲמוֹ. פּוֹדֶה וּמַצִּיל רְחֲמּוֹ, צְּנָה שֶׁה חְּמוּרָה בִּמְקוֹמוֹ; קְשַׁב אֵלֹ תִשְׁפּוֹך דְּמוֹ, רְחֲפּוֹ רַחוּם לְּרוֹמְמוֹ. שְׁמֶרוֹ וְקִיְמוֹ לִשְׁמוֹ, שָׁפֵּר הָאָרוֹ כְּנְנֵה יוֹמוֹ. Reader הִרְאָהוּ הַיּוֹם בִּשֶּׁרוּף בָּאוּלָמוֹ, תִּזְפּוֹר עַקַרְתוֹ וְתָחֹן עַמוֹ.

Congregation:

קֿפָנָיו יָקימָנוּ וְנִחְיֶה, בְּצֶדֶק אָב נִחְיֶה.

Reader:

ּיָרָ מֵמִית וּמְחַיֶּה, בִּטְּלֻלְיוֹ רְדוּמִים יְחַיֶּה.

מִי כָמְוֹדְּ, אַב הָרַחֲמִים, זוֹכֵר יְצוּרְיו לְּחַיִּים בְּרַחֲמִים. נִגֵּאֲמָן אַפָּה לְהַחֲיוֹת מֵתִים. בָּרוּדְ אַפָּה, יַיָ, מְחַיֵּה הַמֵּתִים.

Congregation:

אָרְאֶלִּים בְּשֵׁם הָם מַמְלִיכִים, לְּמֶלֶּף מַלְּכֵי הַמְּלְכִים; יָפִיוֹ לְשׁוּר בַּבֵּס הוֹלְכִים, יְלֶדִיו הַיּוֹם צָנִים בְּמַלְאָכִים.

תאלים בשם תם אראלים בשם מרכני contains an acrostic of the author's name (אליה בירבי מרדכי). The phrase בשם אביהם מברכים refers to the familiar response, Blessed be the name of his glorious majesty forever and ever, which has been attributed to Jacob.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest the dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Congregation:

When beloved Isaac, his mother's only son, Did submit to be offered as a sacrifice. The heavenly seraphim made supplication, And to merciful God they cried: "O spare him!" The redeeming God did have mercy upon him. And commanded a ram be taken in his stead Abraham heard a voice calling: "Shed not his blood!" The Merciful One was hovering over him, Exalting and sustaining him for his name's sake, And making him radiant like the light of the day. Regard him as if offered in the Temple today. Remember his binding and pity his people. May God raise us to live under his care Through the merits of Isaac our father. May the Lord who brings death and restores life Revive with his dew those who are asleep.

Reader:

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Congregation:

Heavenly beings acclaim the supreme King of kings as the God of Jacob, the perfect man. They come to see the beauty of Jacob, whose image is engraved on God's throne. His children are stand-

הַמַּקְהִּישִׁים וְתַחַן עוֹרְכִים, בְּיוֹם זֶה אֵיבָה מַשְּׁלִּיכִים; יְחַד בְּשֵׁם אֲבִיהֶם מְבְרְכִים, רְם לְּרַצוֹת בִּדְבָרִים רַכִּים. בִּזְכוּת הַמְּם יָצִיץ מֵחֲרַכִּים, יָה יָאִיר עֵינֵי חֲשֵׁכִים; מֶלֶּדְ נִצְּב בַּעֲרַת בְּרוּבִים, רוֹצֶה בְעַמּוֹ יְפָאֵר נְמוּכִים. דּוֹפְקִים בּתְפִּלְּה יְהַשְּׁבִים, בְּמוֹב וְסַלְּח עִמְּם יַסְבִּים. פּמוֹב יַשְׁמִיע לֹא תִבְוֹשׁוּ דַּבִּים, יֵאָמֵר לָכֵן לְּבֵית הַמְחַבִּים.

יִמְלֹדְ יָיָ לְעוֹלֶם, אֱלֹהַיִּהְ צִּיּוֹן לְּדֹר וָדֹר, הַלְּלֹוּיָה. יִאָּחָה קָרוֹש, יוֹשָׁב תִּהְלּוֹת יִשְׂרָאֵל, אֵל נָא.

Reader and Congregation:

אָמוּנֵת אֹם נוֹטֶרֶת, לְּמַעַנְךּ עֲזוֹר לְּנִשְׁאֶרֵת, זַעֲקָהּ רְצֵה נָא בָּקִטְּרֵת, קָרוֹש.

יָבַפֶּר וִיִסְלַח, אָל טוֹב וְסַלָּח, נוֹרָא וְקָרוֹשׁ.

תּפִּלָּתֵנוּ מִמְעוֹנוֹת, יַקְבֶּל בְּקַרְבָּנוֹת, הָאֵל קְרוֹשׁ.

מיכָאֵל מִיָּמִין מְחַלֵּלֹּ, וְגַבְרִיאֵל מִשְּׂמֹאל מְמַלֵּלּ, בַּשְּׁמַיִם אֵין בָּאָר, וּבָאָרֵץ מִי בִּעַמָּדְּ יִשְׂרָאָלֿ.

וּבְבֵן שְּׂרָפִים עֹמָדִים מִמַּעַל לוֹ.

Congregation:

אֶרְאֶבֵּי הוֹד פּוֹצְחִים הִלּוּלוֹ, בְּרֶתֶתוְוְיעַ מְפְאֲרִים סְלְּסוּלוֹ נְשִׁים וּבָאִים בְּשִׁנּוּן פָּלּוּלוֹ.

שְּׁרָפִים עֹמְדִים מִמַּעַל לוֹ. מִיכָאֵל...

ing like angels this day, sanctifying God and setting forth their pleas. They cast away enmity on this day and bless God in unison, in the manner of Jacob their father; they are seeking to reconcile the Most High with tender words. For the sake of Jacob the perfect man, may God look down from heaven and lighten the eyes that have grown dim. The King stands in the assembly of the blessed, delighting in his people and adorning the meek, who hasten to attend prayer early in the morning. Beneficent and forgiving, he grants their petition. May he proclaim: "You downtrodden shall not be put to shame!" May this be proclaimed to all who wait hopefully.

Reader:

The Lord shall reign forever, Your God, O Zion, for all generations.

Praise the Lord!

Thou, holy God, art enthroned amidst the praises of Israel.

Reader and Congregation:

For thy own sake, help the remnant of a people that preserves its faith; accept its prayer that ascends like incense, Holy One.

Pardon and forgive, O thou who art beneficent and forgiving, revered and holy.

Holy God who art in heaven, accept our prayer as offerings. Michael praises on the right hand, Gabriel acclaims on the left hand, saying: There is none like God in heaven! Who is like thy people Israel on earth?

Seraphim hover round him.

Congregation:

Glorious angels sing his praise; In awe and dread they extol him; They draw nigh unto him and pray. Seraphim hover round him.

אראלי הוא, an alphabetically arranged Kedushah hymn by Rabbi Elijah ben Mordecai of the eleventh century, strikingly resembles the Kedushah hymn by Rabbi Elazar ha-Kallir of the eighth century which is recited in the Yom Kippur Musaf service. Both hymns are based on Isaiah 6:2-3, phrases of which appear at the end of three-line stanzas.

דְגוּל מֶרְבָבָה הוּא בְּלִי כְחַד, הַמַבִּיט לָאָרֶץ וַתִּרְעַד וַתִּפְחַד, וְעִמּוֹ צָבָא הַמְשֵׁל וָפַחַד.

ששׁ בְּנָפַיִם שׁשׁ בְּנָפַיִם לְּאֶחָד. מִיכָאֵלּ...

זִקִּים וּבְרָקִים מַרְעִידִים לְּפָנָיו, חֲרֵדִים לְּהַרְעִיד בְּכְלֹ פָּנָיו, טָסִים בְּאַרְבַּע פִּנּוֹת מַצְפּוּנָיו.

בִּשְׁתַּיִם יְכַסֶּה פָנָיו. מִיכָאֵלֿ...

יְרֵאִים נַחֲרֵדִים גְּדוּדִי חֲלֶלֶיוּ, כְּלֹ מַלְּאָכֶיוּ נַחַלְּלֵי דְּנֶלֶיוּ, כְּלֹ מַלְאָכֶיוּ נַחַלְּלֵי דְנֶלֶיוּ, לְמוּלוֹ נָרָצוּ לָגַדְּלוֹ בִּשְׁרָלוּלְיוּ.

וּבִשְׁתַּיִם יְבַפֶּח רַגְּלָיוּ. מִיבָאֵלֹ...

מִיֶּם וְעֵד יָם בְּרֶנֵע מְעוֹפֵף, נוֹרָא בְּלִי יְכוֹלִּים לְשׁוּר וּלְצוֹפֵף, סְבִיבוֹת בִּפֵּא מִתְחוֹפֵף.

וּבִשְׁתַּיִם יְעוֹפֵף. מִיכָאֵל...

עוֹרְכִים ענְיֵן עזּוּזוֹ לּוֹמַר, פְּאֵר פִּקּוּד פֶּלֶל לּנְמַר, צִפְצוּף צַהַל צֶדֵק בָּנָאֵמֵר.

וָקְרָא זֶה אֶלֹ זֶה וְאָמֵר. מִיכָאֵלֹ...

קליס קְּדָשׁוֹת קָדוֹשׁ קוֹרְאוֹת, רְבּוֹא רְבְּוָן עֵינְיִם מְלֵּאוֹת. שוֹבֵן עַד מַעַרִיצִים בִּיצִיאוֹת.

קָרוֹשׁ קָרוֹשׁ יָנְ צְּבָאוֹת. מִיכָאֵלֹּ...

Reader:

תַּקּיף מֵרְבָבָה מְפָּאֲרִים לְּסַקְּדוֹ, תִּצֵּי תִּלִּים עוֹמִדים לְּכַבְּדוֹ, תַּבֵלֹ וְכָלֹ דְּרֶיהָ מַקְהִישִׁים הוֹדוֹ. מְלֹא כָלֹ הָאָרֵץ כִּבוֹדוֹ. Afternoon Service for Yom Kippur Supreme above myriads he stands; He looks on the earth and it quakes; Dominion and fear are with him.

Each one of them has six wings.

Flame-like beings tremble before him; They hasten to stir all his foremost; They fly about his inner chambers.

Two wings covering the face.

All his hosts are in fear and dread; All his angels and countless bands Dart to extol him in his shrines.

Two wings covering the feet.

From sea to sea they fly in a flash; They cannot look at God revered When they hover about the throne.

Two wings hovering in flight.

They set forth the theme of his might, And praise the precept of prayer, In joy recounting his righteousness.

They call to one another.

They recite the Kedushah hymn; Numberless myriads, many-eyed, Revere him who abides forever.

Holy, holy, holy is the Lord of hosts.

Reader:

They acclaim God who is supreme; Many throngs stand to honor him; The whole world hallows his majesty.

The whole earth is full of his glory.

Reader and Congregation:

מִיכָאֵד מִיָּמִין מְהַדֵּדּ, וְנַבְרִיאֵד מִשְּׁמֹאל מְמַדֵּדּ, בַּשְּׁמִיִם אָין בָּאָרָ, וּבָאָרֵץ מִי בְּעַמִּדּ יִשְׂרָאֵל.

וּבְבֵן וּלְדְּ תַעֲצֶׁה קָדָשָׁה, כִּי אַתָּה אֱלֹבוִינוּ מֶלֶּדְ מוֹחֵל וְסוֹלֵחַ. כִּי רָכוּבוֹ בָּעַרָבוֹת, וִעָזוֹ בַּשִּׁחָקִים; וּזְרוֹעוֹ בַּמְעוֹנָה, וָקדושׁוֹ בַּוָבוּלֹ; וָאֵימָתוֹ בָּעֵרָפֵלֹ, וּמוֹרָאוֹ בִּשָׁמֵי שָׁמַוָם; וַקַשְׁתוֹ בַשָּׁמַיִם, וִקוֹלוֹ עַלֹּ הַמַּיִם; וּמוֹשָׁבוֹ בִּרוּם, וּמַבָּטוֹ בִּתַחַת; מִפַּוְעְכָּה קָרוֹשׁ, וּמִפַּוְשָׁה בָּרוּה; מִפַּוִים אַדִּיר, וּמִנְּהָרוֹת קוֹלֹ; וּמֵאֶרֵץ זֶמֶר, וּמֵעַצִים רֶנֵן; וּמֵהָרִים רֲקָד, וּמִנְּבְעוֹת שִׁיר; וּמִבֶּלֹ בְּרִיָּה תְּמֵף. וּמִבָּלֹ רֹאשׁ בֶּפֵף, וּמִבָּלֹ עֵיון רֱמֶז; וּמִבְּלֹ אָזו שֶׁמַע, וּמִכָּל פָּה הוֹדָיָה; וּמִכָּל לָשׁוֹן שֶׁבַח, וּמִכָּל נְּרוֹן רֹן; וּמִבֶּלֹ לֵב רָחַשׁ, וּמִבָּלֹ קָרֵב הָנֵיוֹן; וּמִבֶּלֹ בָּרֵךְ כִּרִיעָה, וּמִבֶּל קוֹמָה הִשְּׁתַּחֲנָיָה; וּמִוָּקנִים בָּבוֹד, וּמֵאֲנָשִים וְנָשִׁים שִׁיר; וּמָבַחוּרִים וּבָתוּלוֹת הַלֵּלֹ, וּמֵעוֹלְלָיִם וִיוֹנָקִים עז; וּמִדּוֹר קָרוֹר נְבוּרָה, וּמֵעוֹלֶם וְעַר עוֹלֶם בְּרָכָה; כִּי כֻלְּם בְּרָאתָ לְּמַעֲנֶהָ. יִקְרָאוּ זֶה לָּזָה, וִיַעֲנוּ זֵה לָּזָה, וִיֹאמָרוּ זֵה לָּזָה, נְשׁוּ עושו קושו, ונַעַריץ לָּמֶלֶךְ הַכָּבוֹר, הָאָלֹ הַנַּעַרָץ וִהַנְּקְרָשׁ בַּקִּרִשׁ.

בֶּתֶר יִהְנוּ לְּדּ, יָיָ אֱלֹבֵוְנוּ, מַלְּאָכִים הַמְוֹנֵי מַנְעָּלָה עִם עַמְּדּ יִשְּׂרָאֵל קְרָוּצֵי מַשְּׁה. יָחַד כָּלָּם קְרָשָׁה לְּדּ יְשַׁלֵּשׁוּ, כַּדְּבָר הָאָמוּר עַלֹּ יַד נְּבִיאֶּך: וְקָרָא זָה אָלֹ זֶה וְאָמֵר:

כי רכובו בערבות, by Rabbi Elijah ben Mordecai of the eleventh century, alludes to the seven heavens spoken of in the Talmud: יילון, רקיע, שחקים,

Reader and Congregation:

Michael praises on the right hand, Gabriel acclaims on the left hand, saying: There is none like God in heaven! Who is like thy people Israel on earth?

> Let now our Kedushah ascend to thee, For thou art our God and forgiving King.

His dominion is in the heavens, and his power in the skies; his might is in Meonah, and his holiness in Zevul; he is dreaded in Arafel, and revered in the highest heavens. His bow spans the firmament, his voice is above the waters. His throne is on high, vet he looks down below. He is acclaimed Holy on high, and Blessed on earth below. He is glorified, praised and adored, by the waters, the streams, the soil, the trees, the mountains, the hills; all creation acclaims his mighty power! Unto him every head bows low, every eye looks hopefully, every ear listens. Thanksgiving and praise come from every mouth, tongue and throat; prayer and meditation issue forth from every heart and inner being. Every knee bends, every one bows; hymns are chanted by men and women, young and old; babes and infants lisp out praise! From generation to generation, from eternity to eternity, he is acclaimed and worshiped, for he has formed all for his own sake. They call to one another, and keep saying to each other: Come, hasten, let us revere the King of glory, the God who is revered and acclaimed holy.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaim thy holiness, as it is written by thy prophet: "They keep calling to one another:

ובול, מעון, מכון, ערבות (Hagigah 12b). Psalm 11:4 describes heaven as the dwelling-place of God, from which he looks down upon all the inhabitants of the earth. The term heaven came to be used as an equivalent for the name God, so that the expression מלכות שמים ("kingdom of heaven") denotes sovereignty of God. According to Maimonides (Guide 1:70), is at times used figuratively in the sense of dominion.

ָּקְרוֹשׁ, קָרוֹשׁ, קָרוֹשׁ יְיָ צְּבָאוֹת; מְלֹא כָלֹ דְאָרֵץ כְּבוֹרוֹ. כְּבוֹרוֹ מְלֵא עוֹלָם, מְשָׁרְתִיוֹ שׁוֹאֲלִים זֶה לְזֶה: אַיֵּה מְּקוֹם בְּבוֹרוֹ לְּהַעֲרִיצוֹ. לְּעָמָתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מְמָּקוֹמוֹ הוּא יָפֶּן בְּרַחֲמָיו לְּעַמּוֹ, וְיָחֹן עַם הַמְּנַחֲדִים שְׁמוֹ עֶרֶב וָבְּכֶּלִר, בְּּכָלֹ יוֹם תָּמִיד, בַּעֲמַיִם, בְּאָהֲבָה שְׁמַע אוֹמְרִים: שָׁמַע יִשְׁרָאֵל, יִיָ אֱלֹהֵינוּ, יִיָ אֵחָד.

הוא אֱלֹהֵינוּ, הוא אָבְינוּ, הוא טַלְבֵּנוּ, הוא מוֹשִׁיעֵנוּ; וְהוּא יוֹשִׁיעֵנוּ וְיִנְאָלֵנוּ שֵׁנִית; וְיַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְּעֵינִי כָּל חַיּ, לֵאמֹר: הַן נָאַלְתִּי אֶתְכֶם אַחֲרִית בְּרֵאשִׁית, לְהְיוֹת לְּכֶם לֵאלֹהִים. אֲנִי יִיְ אֱלֹחֵיכֶם.

Reader:

אַדִּיר אַדִּירָנוּ, יְיָ אֲדֹנְינוּ, מָה אַדִּיר שִׁמְּדּ בְּכֶל הָאָרֶץ. וְהָיָה יְיָ לְּמֶלֶדְ עַלֹּ בְּלֹ הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוּ אֶחָד.

וּבְדַבְרֵי קָדְשְׁדְּ בְּתוּב לֵאמֹר:

יִמְלֹדְ יָיָ לְעוֹלָם, אֱלֹהַיִּהְ צִיוֹן לְדֹר נְדֹר; הַלְּלוּיָה.

מַלֶּדְ נְּרוֹל וְקָרוֹשׁ אָתְּה. נְנִיד נְּרְלֶּךְ, וּלְּנְצֵח נְצְחִים קְּרֶשְׁתְּּדּ מַלֶּדְ נְּרוֹל וְקָרוֹשׁ אָתְה. מָלֶדְ נְּרוֹל וְקָרוֹשׁ אָתָה.

לְּדוֹר וָדוֹר הַמְלִּיְיבוּ לָאֵלֹ, כִּי הוּא לְבַדּוֹ מְרוֹם וְקְּדוֹשׁ.

שמע ישראל and the concluding words of the Shema were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the Shema was thus recited in an abridged form. מני ה' אלהיכם had להית לכם לאלהים are from Numbers 15:41.

Holy, holy, holy is the Lord of hosts; The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."2

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."3

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God: I am the Lord your God."

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written: The Lord shall reign forever, Your God, O Zion, for all generations. Praise the Lord!

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

¹Isaiah 6:3. ²Ezekiel 3:12. ²Deuteronomy 6:4. ⁴Numbers 15:41. ⁶Psalm 8:10; Zechariah 14:9. ⁶Psalm 146:10.

חַמוֹל עַל מַעֲשֶׂידּ, וְתִשְּׁמַח בְּמַעֲשֶׂידּ; וְיֹאמְרוּ לְּדְּ חוֹמֶידּ, בְּצַבְּקְדְּשׁ אָרוֹן עַל בָּל מַעֲשֶׂידּ. כִּי מַקְדִּישֶׁידּ בְּצַבְּקְדְּשׁׁתְדִּ קִבְּשְׁיִדָּ, תְּקְבִּשׁ אָרוֹן עַל בָּל מַעֲשֶׂידִּ. כִּי מַקְדִּישֶׁידּ בְּלֵרְשִׁתְדָּ קִבְּשְׁתָּדִּ, נְאָה לְּקָרוֹשׁ בְּאֵר מִקְּרוֹשִׁים.

בְּאֵין מֵלְּיץ יְשֶׁר מוּלֹ מַנִּיד פֶּשַׁע, הַנִּיד לְּיַצְלְב דְּבַר חֹק וּמִשָּׁפָט, וַצַּדְּקַנוּ בַּמִשְׁפָּט, הַנְּּלֵךְ הַמִּשְׁפָט.

עוֹד יִזְפֶּר־לְּנִוּ, אַהֲבַת אִיתָן, אֲדוֹנְנוּ, וּבַבֵּן הַנְּּצֶקּד יַשְׁבִּית מְדִיְנְנוּ, וּבִזְבוּת הַתָּם יוֹצִיא אָיוֹם לְצֶדֶק דִּינְנוּ, בִּי קְּדוֹשׁ הַיּוֹם לַאַדוֹנְנוּ.

וּבְבֵן יִתְקַדֵּשׁ שִׁמְּדּ, יְיָ אֱלֹֹחֵינוּ, עַלֹּ יִשְׂרָאֵלֹּ עַמְּדְּ, וְעַלֹּ יְרוּשְׁלַּיִם עִירֶדְּ, וְעַלֹּ צִּיּוֹן מִשְׁכֵּן בְּבוֹדֶדְּ, וְעַלֹּ מַלְּכוּת בֵּית דָּוִר מְשִׁיחֶדְּ, וְעַלֹּ מָכוֹוְדְּ וְחֵיכְלֻדֶּרָ.

וּבְבוֹ תֵּן פַּחְדְּדּ, יְיָ אֱלֹחֵינוּ, שַלֹּ כְּלֹ מַעֲשֶׂידּ, וְאֵימְתְּדּ עַלֹּ בְּלֹ מַהְ שֶׁבָּרָאתָ. הַבְּרוּאִים, וְיִעְשׁוּ כֻּלְּם אֲנִדְּה אַחַת לַצְשׁוֹת רְצוֹנְדְּ בְּלֵבְב שְׁלֵם, הַבְּרוּאִים, וְיִעְשׁוּ כֻּלְּם אֲנִדְּה אַחַת לַצְשְׁלוֹת רְצוֹנְדְּ בְּלֵבְב שְׁלֵם, בְּמוֹ שֵׁיְרְענוּ, יְיָ אֱלֹחֵינוּ, שֶׁהַשְּׁלְטְן לְּפְנֵידּ, עֹז בְּיִרְדְּ וּנְבוּרָה בְּמוֹ שֵׁיִבְענוּ, יִיְ אֱלֹחֵינוּ, שֶׁלֹ בָּל מַה שֵּבָּרֵאתָ.

וּבְבֵן תֵּן בָּבוֹר, יָיָ, לְעַמֶּןדּ, תְּהַלָּה לִּירֵאֶיְדּ וְתִּקְנָה טוֹבָה לְּדוֹרְשֶׁידּ, וּפְּתְחוֹן בָּה לַמְיַחַלִים לְּדּ, שַּׁמְחָה לְאַרְאֶדּ וְשְׁשׁוֹן לְעִירֶדּ, וּצְמִיחַת מֶנֶן לְדָוִר עַבְדֶּדּ, וַאַרְיכַת גֵּר לְבָּן־יִשֵּׁי מְשִׁיחֶדּ, בִּמְהֵרָה בְּיָמֵינוּ.

וּבְבֵן צַדִּיקִים יִרָאוּ וְיִשְּׁמֶחוּ, וִישְׁרִים יַעֲלְזוּ, וַחֲסִירִים בְּרִנָּה יָגִילוּ, וְעוֹלֶּחָה תִּקְפָּץ־פִּיהָ, וְכָלֹ הָרִשְׁעָה כָּלְּהּ בְּעָשְׁן תִּכְלֶּה, בִּי תַעֲבִיר מֶּמְשֶׁלֶּת זָדוֹן מִן הָאָרֵץ.

וְתִמְלֹדָר, אַתָּה יִיָ לְבַדֶּדָּ, עַלֹ כְּלֹ מַעֲשֶׂיְדּ, בְּהַר צִיּוֹן מִשְׁבַּן

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of Justice.

O Lord, remember still the love of faithful Abraham; clear us of accusers for the sake of his son Isaac who was ready to offer his life for thee. Revered One, vindicate our rights for the sake of Jacob the upright. This day is indeed holy to thee, our Lord.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou shalt reign over all whom thou hast made, thou alone, O Lord, on Mount Zion the abode of thy majesty, in Jerusalem thy יִּמְלֵּבוֹ יָּרְ לְּעוֹלֶם, אֱלֹבוֹ דְּיִּוֹ לְּרִר וַדְר; בַּלְּעִייָה. בְּבוֹדֶדְ, וּבִירוּשָׁלָיִם עִיר לְּרְשֶׁדְ, כַּפָּתוּב בְּדִבְּרֵי לְּרְשֶׁדְ:

ָקרוֹשׁ אַתָּה וְנוֹרָא שְׁמֶּןדּ, וְאֵין אֱלְוֹהַ מִבּּלְּעֶבֶידּ, בַּבְּתוּב: נִיגְבַּה יָיָ צְּבָאוֹת בַּמִשְׁפָּט, וְהָאֵל הַמָּרוֹשׁ נִּקְדַּשׁ בִּצְּדָקָה. בְּרוּדְ אַתָּה, יִיָּ, הַמֶּלֵדְ הַקָּרוֹשׁ.

מַלְבֵנוּ לַעֲבוֹדְתָּלָּה מִפֶּל הָעֲמִים, אָהַבְּתָ אוֹתְנּוּ וְרָצִיתָ בְּנוּ, יְרוֹמַמְמְנִוּ מִפָּל הַלְּשׁוֹנוֹת, וְמִדְּשְׁתְנוּ בְּמִצְוֹתֶיךּ, וְמַרַבְּתְּנּוּ מַלְבֵנוּ לַעֲבוֹדְתָּלָּה מִפָּל הַנָּחוֹת, וְמִדְּשׁתְנוּ בְּמִצְוֹתֶיךּ, וְמָבִּרְתְּנוּ

וַתִּמֶּן לְנוּ, יִיְ אֱלֹתֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּבְּת הַזֶּה לְּקְרָשְׁה וְלְּמָנוּחָה, וְאֶת יוֹם) הַבְּפּוּרִים הַזֶּה לִמְחָילָה וְלְסְלִּיחָה וּלְבַפָּרָה, וְלִמְחָלֹ־בּוֹ אֶת בְּלֹ עֲוֹנוֹתֵינוּ, (בְּאַהֲבָה) מִקְרָא לְבָשׁ, זֵבֶר לִּיצִיאַת מִצְרִים.

אֶלֹהֵינוּ וַאלֹהֵי אֲבוֹתִינוּ, יַעֲלֶה וְיָבֹא, וְיַגְּיעַ וְיִרְאֶה, וְיִבְּאָה וְיִבְּאָה וְיִבְאָה וְיִבְאָה וְיִבְאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּאָה וְיִבְּקֹר וְיִבְּרוֹן פָשִׁים בְּוֹך עַבְּדְּך וְיִבְּרוֹן כְּלְבוֹי וְיִבְּלוֹן יְרוֹשְׁלֵיִם עִיר קְּדְשֶׁהְּוּ וֹיִבְרוֹן כָּלְ עַמְּהְ וּלְּטִוֹבְה, וְּיִבְּלֵנוּ וּפִּקְּדוֹנוּ עִיר קַּרְשָׁהְּ וְיִבְּעָה וּלְּטֵוֹבְה, וְיִבְּרָנוּ בּוֹ לְּבְּרָבְה, וְהוֹשִׁיעֵנוּ בוֹ וֹלְבְרָבְה, וְהוֹשִׁיעֵנוּ בוֹ לְּטֵוֹבְה, וֹבְּקְבְר יְשׁיּעָה בּוֹ לְּטִוֹבְה, וְהִוֹשְׁמִים חוּס וְחָבְּנוּ, וְיִבְשָׁת עִּנִינוּ, בּוֹ לְשִׁיְעָם בּוֹלְבְיִים בּוֹלְיִים בְּעָבְים בְּיִבְּר יְשׁיּעָה עִינְים, בּוֹלְבִים מוֹבִים; וּבְּרְבַר יְשׁיּעָה בִּי אֵלֹּ עֲלְבִים בוֹל בוֹן בְּבִּר יְשׁיִּעָה עִינִינוּ, בִּי אֵלֹּ מְלֵין בְּיִבְּר יְשִׁיעָם בּוֹּבְר יְשִׁיעָנוּ בְּיִבְּר יְשִׁיעָם בּוֹים בּבְּבְר יְשִׁיעָם בּוֹים בּבּים בּיִבְּבְּר וְשִׁיְעָם בְּיִבְּר וְשִׁיְעָם בּוֹן בְּיִים בְּבְּר יְשִׁיעָם בּוֹים בּיִּבְבְּר וְשִׁיְעָם בְּיִבְּים בּיִבְּים בְּיִבְּים בְּיִבְּים בְּוֹים בְּבְּר יְשִׁיעָנוּ בְּיִבְּבְּים בּיִבְּים בְּבִּים בְּיִבְּים בְּבִּים בְּבִּים בְּיִים בְּבִּים בְּיבִּים בְּיבִים בְּיִים בְּבִּים בְּיִים בְּבִּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִים בְּיִבְּים בְּיִים בְּבְּבְּים בְּיִים בְּיִים בְּיבִים; וּבְּבְבְּר יְשִׁיעָבוּוּ, בִי אֵלְּבְיּוּ בְּבִּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּיִנוּ בְּיִבְּים בְּיִים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיבְּים בְּיִבְּים בְּיבְּבְּים בְּיִבְּים בְּיבְּבְיבְים בְּיִבְּים בְּי

וְכֹר רַחֲמֶּיך יְיָ נַחֲסְבֵּיך, כִּי מֵעוֹלְם הַמָּה. אַל תִּוְבָּר־לְנוּ עֲוֹנוֹת רִאשׁוֹנִים, מַהֵּר יְקַדְּמְוּנוּ רַחֲמֶּיך כִּי דַלְּוֹנוּ מְאֹר. זְכִרְנוּ יִי בִּרְצוֹן עַמֶּך, פָּקְדְנוּ בִּישׁוּעָתֶך, וְכֹר עֲדְתְהְ קְנְיִתְ קֶּבְם, נָאַלְּתְּ שֵׁבֶט נַחֲלְּתֶך, הַר צִּיוֹן זֶה שְׁכַנְתְּ בּוֹ. זְכֹר יִי חִבָּת יִרוֹשְׁלָים, אַהֲכַת צִיוֹן אַל תִּשְׁכַּח לְּנְצַח. זְכֹר יִי, לִבְנֵי אֱדוֹם holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

- O Lord, remember thy mercy and thy kindness; they are eternal. Mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low.
- O Lord, remember us and show favor to thy people; think of us and bring thy deliverance.

Remember the community thou didst win long ago, the people thou didst rescue to be thy very own, and Mount Zion where thou hast dwelt.³

O Lord, remember the love of Jerusalem; never forget the love of Zion.

¹Psalm 146:10. ²Isaiah 5:16. ³Psalms 25:6; 79:8; 106:4; 74:2.

אָת יוֹם יְרוּשְּׁלֶּיִם, הָאֹמְרִים עְרוּ עָרוּ עַד הַיְסוֹד בְּהּ. אַהָּה יְרוּשְׁלָיִם, הָאֹמְרִים עָרוּ עָרוּ עַד הַיְסוֹד בְּהּ. מָהָה הָקוּם תְּרַחֵם צִּיוֹן, כִּי עֵת לְּחָנְהָּ, כִּי כָא מוֹעֵד. זְכֹר לְּאַבְרָהְם לְּיִצְּחָק וּלְּיִשְּׁרָאֵל עֲבָרֶיף אֲשֶׁר נִשְׁבְּעְתְּ לְּחָם בְּּהְּ, וַמְּדַבֶּר אֲשֶׁר אָמְרָהָם יְּלְּהָעְ לְּחָלְם. זְכֹר לַעֲבְרֵיף אֲשֶׁר אָמְרָהָם יְּלְּהָעְ לְּחִלְּם. זְכֹר לַעֲבְרֵיף אֲשֶׁר אָמְרָהָם לְּיִצְּלְב, אַלֹ מֵפֶּן אֶלְ לְשִׁי הָעָם הַזָּה וְאָלֹ רְשָׁעוֹ וִאָּלֹ חַשְּאתוֹ.

Reader and Congregation:

אַל נָא תָשֵׁת עָלֵינוּ חַטָּאת, אֲשֶׁר נוֹאַלְנוּ נִאֲשֶׁר חָטְאנוּ. חָטָאנוּ צוּרַנוּ, סְלַח לָנוּ יוֹצְרֵנוּ.

אָל נָא, רְפָא נָא תַּחֲלוּאֵי גֶבֶּן פּוֹרִיָּה, בּוֹשָׁה נַחֲפּוּרָה וְאָמְלֵּלֹ פִּרְיָה, נְּאָלֶגָּה מִשְׁחַת וּמִמַּבָּה טְרִיָּה. עַנֵנוּ בְּשֶׁעָנִיתְ לָאַבְרָהָם אָבִינוּ בִּחַר הַמּוֹרִיָּה.

חָטָאנוּ צוּרֶנוּ, סְלַח לְנוּ יוֹצְרְנוּ.

דְּגְלֵי עָם פְּדוּיֵי בִּזְרוֹעַ חָשׁוּף, הַצֵּל מָנֶגָף וְאַל יִהְיוּ לְּשְׁפּוּף, וְתַצְגָה לְרִיאָתֵנוּ לְּמַצְשֵׁה יְדֶיף תִּכְסוֹף. עַנְנוּ בְּשֶׁעְנִיתְ לַאָבוֹתֵינוּ עַל יַם־סוּף.

חָטָאנוּ צוּרְנוּ, סְכַּח לָנוּ יוֹצְרְנוּ.

וְכוּת צוּר חָצַב הַיּוֹם לָנוּ תְנַלּ, חְשְּׂבֵנוּ מֵאֶנֶף וּנְחֵנוּ בְּיְשֶׁר מַעְנָּלֹ, מַהֵר שָּמְאָחֵנוּ וְלָּמְאוֹר תּוֹרְתְדְּ עֵינֵינוּ נַלֹּ. עֲנֵנוּ בְּשֶּׁעְנִיתְ לִּיהוֹשֵׁעַ בַּנִּלְּנָל.

חָמָאנוּ צוּרֵנוּ, סְלַח לָנוּ יוֹצְרֵנוּ.

אל נא רסא נא is an alphabetical acrostic reaching to the letter w. Zunz quotes from the Polish ritual the verse תענה לקוראיך, which completes the

O Lord, remember the day of Jerusalem's fall against the Edomites, who shouted: "Destroy it, destroy it, to its very foundation!"

Thou wilt rise to have mercy on Zion; the time to favor her is now.

Remember Abraham, Isaac and Jacob, thy servants, to whom thou didst solemnly promise, saying to them: "I will make your descendants as countless as the stars in heaven; all this land of which I have spoken I will give to your descendants, that they shall possess it forever."

Remember thy servants Abraham, Isaac and Jacob; heed not the obstinacy of this people, nor their wickedness, nor their sin.

Reader and Congregation:

O do not punish us for the folly And for the sin that we have committed¹ We have sinned against thee, our God; Forgive us, O our Creator.

O God, pray heal the ailments of a nation likened to a fruitful vine; she is crushed and confounded, withering her fruit. O set her free from death and from bleeding wounds. Answer us as thou didst answer our father Abraham on Mount Moriah.

We have sinned against thee, our God; Forgive us, O our Creator.

Save from disaster the people that were redeemed by sheer force; let them not be hacked to pieces. Answer our call, take delight in thy creation. Answer us as thou didst answer our fathers at the Red Sea.

We have sinned against thee, our God; Forgive us. O our Creator.

Reveal to us today the merit of Abraham, the rock whence we were hewn; keep us back from thy wrath, and lead us in the right path. Cleanse our impurity, and open our eyes to the light of thy Torah. Answer us as thou didst answer Joshua in Gilgal.

We have sinned against thee, our God; Forgive us. O our Creator.

alphabet and concludes with: מננו כמו שענית למרדכי ואסתר וחלו על העץ חמשים (Literaturgeschichte der synagogalen Poesie, page 228).

¹Psalms 137:7: 102:14: Exodus 32:13: Deuteronomy 9:27: Numbers 12:11.

יָה, רָאָה דֶשֶׁן עָקוּד וְהַצְּמַח לֻנוּ תְרוּפָה, כַּלֵּה שׁוֹד וָשֶׁבֶּר סַעַר וְסוּפָה, לַּמְּדְנוּ וְחַבְּמֵנוּ אִמְרְתְּדּ הַצְּרוּפָה. עֲנֵנוּ בְּשֶׁעְנִיתְ סָשֵׁר וְסוּפָה.

חָמָאנוּ צוּרֶנוּ, סְלַח לָּנוּ יוֹצְרֵנוּ.

לְאָלֵּיֶהוּ בְּהַר הַכַּרְמֶּל. נִאָמֵל, סְעָרָנוּ וְנִנְּשֵׁעָה וְאָרְחוֹת חֲסָרֵיף נִנְּמֵל. עֲנְנוּ בְּשֶׁעָנִיתְ מָתְמָם מֵרֶחֶם שָׁרְשֶׁיו אַל חַּקְמֵל, נַקְּנוּ מִבֶּחֶם וְשֶׁמֶץ וְלֹּא

חָטָאנוּ צוּרֵנוּ, סְלַח לָנוּ יוֹצְרֵנוּ.

עוֹדְדְנוּ בְּצֶדֶק מָשׁוּי מִמַּיִם וְכַפֵּר זְדוֹן וּמְשׁוּנָה, פְּדְנוּ מִמְּהְוּמֵת מָנֵת וְאָחוֹר בַּלֹ נִסְוֹנָה, צַוַּה יְשׁוּעָתֵנוּ וּבַעֲוֹנוֹתֵינוּ עַלֹּ נִחְמוֹנְנָה. עֲנֵנוּ כְּשֶׁעָנִיתְ לְּיוֹנָה בִּמְעֵי הַדְּנָה.

חָטָאנוּ צוּרְנוּ, סְלַח לְנוּ יוֹצְרְנוּ.

אָלֶהְשַּׁת אִישׁ חֲסִידֶה זְכוֹר לִּיפַת פַּעֲמַוְם, רַחֲמֶיְה הְעוֹבֵר בִּי לָּמִינוּ בְּבִפְּלַיִם, שׁוּבֵנוּ הְּמֶּף לְּיִרְאָתֶדּ וְלֹא נִחְשֵּׁר שׁוּלַיִם. עַנְנוּ בְּשָׁעָנִיתְ לְּדָוֹד וְלִשְׁלֹמֹת בְנוֹ בִּירוּשְׁלָּיִם.

חָמָאנוּ צוּרֵנוּ, סְלַח לָנוּ יוֹצְרֵנוּ.

וְהָאֶרֶץ אָזְכֹּר. זְכָר־לָגוּ בְּרִיתִּי אָבָוֹת בַּאֲשֶׁר אָמַרְתָּי וּזְכַרְתִּי אֶהְרָהָם אֶזְכֹּר. יַצְלָב, וְאַף אֶת בְּרִיתִי יִצְחָק וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְכֹּר, זְבָר־לָגוּ בְּרִיתִ אָבוֹת בַּאֲשֶׁר אָמַרְתָּי: וְזָכַרְתִּי אֶת בְּרִיתִי

את בריתי יעקב begins with the youngest patriarch and ends with the eldest to convey, Rashi explains, the idea that Jacob is worthy that Israel be redeemed for his merits; if they are inadequate, then the merits of Isaac will be added, and so on.

O Lord, regard the ashes, as it were, of Isaac who was once bound as an offering; bring us forth thy healing; make an end to havoc and ruin, tempest and storm. Instruct us, teach us thy purified word. Answer us as thou didst answer Samuel in Mizpah.

We have sinned against thee, our God; Forgive us, O our Creator.

Perfect from birth was Jacob, let not his roots dry up; purify us from stain and fault, and let us not be stricken. Sustain us and we shall be saved; may we be shown thy lovingkindness. Answer us as thou didst answer Elijah on Mount Moriah.

We have sinned against thee, our God; Forgive us, O our Creator.

Strengthen us for the sake of Moses who was drawn out of the water; forgive our conscious and unconscious failings; save us from a deadly panic, and let us not slide back. Command thou our salvation, and we shall not melt through our sins. Answer us as thou didst answer Jonah inside the fish.

We have sinned against thee, our God; Forgive us, O our Creator.

For the holiness of Aaron thy godly one, remember those who walk uprightly; show us thy mercy, for we have received full punishment for all our sins. May we return to reverence thee; do not let us be exposed to shame. Answer us as thou didst answer David and Solomon in Jerusalem.

We have sinned against thee, our God; Forgive us, O our Creator.

Remember in our favor thy covenant with our fathers, as thou didst promise: "I will remember my covenant with Jacob, Isaac and Abraham; also the land will I remember."

ברית ראשונים refers to the covenant made at Sinai. The people of that period are termed יראשונים in contrast with their descendants who went into exile (Ibn Ezra).

מְחֵחָה פְּשָׁעֵינוּ לְּמַעַנְּדְּ, כַּאֲשֶׁר אָנַוְרְתָּ: אָנֹכִי אָנֹכִי הוּא מֹחֶה פְשָׁעֶיךּ לְּמַעֲנִי, וְחַפֹּאתֵיךּ לֹא אָזְכֹר. מְחֵה פְשָׁעֵינוּ כָּעָב וְבָעָנְן, כַּאֲשֶׁר אָמַרְתָּ: מָחִיתִי כָעָב פְּשָׁעֵיף, וְכַעֶּנְן חַפֹּאתֵיף, שׁבְּחוּב: לְבוּ נָא וְנִנְּכְחָה, יֹאמֵר יִיָ; אָם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים, שֶׁבְּתוּב: לְבוּ נָא וְנִנְּכְחָה, יֹאמֵר יִיָ; אָם יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים, בַשֵּׁלְנוֹ יַלְבִינוּ; אָם יַאָּדְימוּ כַחּוֹלְע, כַּצְמֶר יִהְיוּ. זְרוֹק עָלֻינוּ

ומל ...אח לבבך has been explained to mean that the people, having taken the initiative in returning to God, will receive his support in attaining purification of the heart. Their eyes will be opened, and they will abandon the errors which corrupted their heart. Man's dual character, good and evil, will come to an end so that goodness alone will be his natural tendency.

Remember in our favor thy covenant with our ancestors, as thou didst promise: "In their favor I will remember my covenant with their ancestors whom I brought out of the land of Egypt, in the sight of all the nations, to be their God; I am the Lord."

Treat us as thou didst promise: "Even when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them and break my covenant with them; for I am the Lord their God."

Have mercy upon us and do not destroy us, as it is written: "The Lord your God is a merciful God; he will not fail you, he will not destroy you, he will not forget the covenant he made with your fathers."

Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart and the heart of your descendants to love the Lord your God with all your heart and soul, that you may live."

Restore us and have compassion on us, as it is written: "The Lord your God will restore you and have compassion upon you, gathering you again out of all the nations where the Lord your God has scattered you."

Gather our dispersed, as it is written: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you."

Be thou with us when we seek thee, as it is written: "If you seek the Lord your God, you shall find him when you seek him with all your heart and all your soul."

Blot out our transgressions for thy own sake, as thou didst promise: "It is I who blot out your transgressions, for my own sake; I will remember your sins no more."

Sweep aside our ill deeds like a mist, like a cloud, as thou didst promise: "I will sweep aside your ill deeds like a mist, and your sins like a cloud; return to me, for I will redeem you."

Make our sins as white as snow or wool, as it is written: "Come now, let us reason together, says the Lord; if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as wool."

¹Leviticus 26:45, 44; Deuteronomy 4:31; 30:6, 3, 4; 4:29; Isaiah 43:25; 44:22; 1:18.

מִים טְחּוֹרִים וְטַהֲרָנוּ, כְּטָה שֶׁבְּתוּב: וְזָרַקְתִּי עֲכֵּים מַיְם מְחֹב וּטְהָרִים וְטַהֲרָנוּ, כְּטָה שֶׁבְּתוּב: וְזָרַקְתִּי עֲכֵּים מְּיִם מְּחִב וּטְבְּרִוּ וּשְׁבְּתוּב: נְּבְרִוּ בִּיוֹם הַזֶּה וְשַׁמְּחִנוּ בְּבִית תְּפִּלְּתִוּ בְּבִית תְּפִּלְּתִוּ בְּבִית תְּפִּלְּתְוּ בְּיוֹם הַזֶּה וְשַׁהְּרֵנוּ, כְּטָה שֶׁבְּתוּב: כִּי בִּיוֹם הַזֶּה שְׁבְּתוּב: בִּי מִפְּלְתְּרִוּ הְבִּית תְּפִּלְּתְוּ, בִּיוֹם הַזֶּה וְשַׁמְּחֵנוּ בְּבִית תְּפִּלְּתְוּ, כִּבְּית תְּפִּלְּתְוּ, בִּיוֹם הַעָּה שֶׁבְּתוּב: בִּי מִשְּקְרוּ. הַבִּיאֹנוּ אֶלְ הַר קְרְצוֹן עֲלֹ מִוְבְּחִיתִּם בְּבִית בְּבִית מִפְּלְּתְוּ בְּיֹם הַעְּהָ הַעְּבְּהְ הַעְּמִים. בְּבִית מִפְּלְּתְוּ בְּבִית מִפְּלָּת הַעְּבִּים בְּבִית מִפְּלְתוּ בְּבִית מִבְּלְתוּ בִּיוֹם הַזְּיִם בְּבִית מִבְּלְּתְיִים בְּבִית מִבְּבְּתוּ בְּבִית מְבְּלְּתְיִים בְּבִּית מִפְּלְּתִי מְבִּבְּתְיִים בְּבִּית מִבְּלְבִית בְּבִּית מִבְּבְּתְיִּים בְּבִּית מִבְּלְּתִי בְּבִּית הְפִבְּית בְּבִּית מִבְּלְּתִי בְּבִּית הְבָּבְּת בְּבִּית הְבָּבְּת בְּבִית בְּבִּבְּת בְּבִּתְיִים בְּבִּית הְבָּבְּת בְּבִית בְּבִּית הְבָּבְּת בְּבִּית הְבָּבְּת בְּבִּית בְּבִּית בְּבִּית בְּבִּית בְּבִּית בְּבִּית בְּבִּבְית בְּבִּית בְּבִּית בְּבִּבְית בְּבִּית בְּבִּית בְּבְּבִית בְּבִּית בְּבִּבְּת בְּבִּית בְּבִּבְּית בְּבִּית בְּבְּבִית בְּבִּית בְּבִּבְּת בְּבִּבְּת בְּבִּית בְּבִּית בְּבִּבְית בְּבִּית בְּבִּבְית בְּבִּית בְּבִּבְית בְּבִּבְית בְּבִּית בְּבִית בְּבִּית בְּבִּית בְּבִּבְּת בְּבִּית בְּבִּית בְּבִּית בְּבִית בְּבִּית בְּבִּית בְּבִּית בְּבִּית בְּבִּית בְּבִית בְּבִּית בְּבִית בְּבִּית בְּבִּית בְּבִית בְּבִית בְּבְּת בְּבְּית בְּבִּית בְּבִית בְּבִּית בְּבְּבִית בְּבִּית בְּבִית בְּבִית בְּבְּית בְּבִּית בְּבִית בְּבִּית בְּבִּית בְּבִּית בְּיבּית בְּית בְּיבְּית בְּבִּית בְּבִית בְּבִּית בְּבְּבּית בְּבִּית בְּבְּיי בְּבְּית בְּיבְּית בְּבְּית בְּיוּי בְּבְּית בְּבְּית בְּבְּיים בְּבְּית בְּיבּית בְּיבְּית בְּיבְּים בְּבִּית בְּיים בְּיבְּים בְּבְּבּית בְּבְּבִית בְּיבְּים בְּבְּיבּים בְּבְּים בְּבִּבְית בְּבְּבּית בְּיבְּבְּית בְּבְּבְּית בְּבְּיִבְיּים בְּבְּבְית

Reader and Congregation:

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עֶלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבָרָצוֹן אֵת חִפִּלְּתֵנוּ.

הַשִּׁיבֵנוּ יָיָ אֵכֶּידּ וְנָשְׁוּבָה, חַדֵּשׁ יָמֵינוּ בְּקֶבֶם.

אָמֶרִינוּ הַאָּזִינָה יָיָ, בִּינָה הֲגִינֵנוּ. יִהְיוּ לְּרָצוֹן אִמְרֵי פִּינוּ וָהָגִיוֹן לִבֵּנוּ לְּפָנֵיך, יָיָ צוּרָנוּ וְגוֹאַלֵּנוּ.

אַל הַשָּׁלִיבֵנוּ מִלְּפָנֵידּ, וְרְוֹחַ קַרְשִׁדְּ אַל תִּקַח מִמֶּנוּ.

אַל תַּשְׁלִּיבֵנוּ לְּצֵת זִקְנָה, כִּכְלוֹת כֹּחֵנוּ אַל תַעַזְבֵנוּ.

אַל תַּעַזְבְנוּ, יִיָ אֶלֹהֵינוּ, אַל תִּרְחַק מִמֶּנוּ. עֲשֵׁה עִמְנוּ אוֹת קְטוֹבָה, וְיִרְאוּ שׁוֹנְאֵינוּ וְיֵבְשׁוּ, כִּי אַתָּה יִיְ עֲזַרְתָּנוּ וְנִחַמְתְנוּ. כִּי לַּדִּ יִיָּ הוֹחָלְנוּ, אַתָּה חַעֲנֵה, אֲרֹנִי אֱלֹהֵינוּ.

אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ, אַלֹּ תַעַזְבְנוּ וְאַלֹ תִּטְשֵׁנוּ, וְאַלֹ מַבְלִּימֵנוּ וְאַלֹ תָּפֵר בְּרִיתְדּ אָתְּנוּ. קְרְבֵנוּ לְתֹּלְתֶּךְ, לַמְּלְנוּ מָצְוֹתֶיִדּ, הוֹרָנוּ דְרָכֶידְּ, הַט לִבֵּנוּ לְיִרְאָה אֶת שְׁמֶדְ, וּמוֹלֹ אָת לְבָבֵנוּ לְאַהַבְתֶּדְ, וְנְשׁוּב אָלֶיִדְ בָּאֲמֶת וּבְלֵב שְׁלֵב, וּמֹלֹל

שמע קולט is taken from the daily Shemoneh Esreh; the remainder of this prayer is composed of verses from Lamentations 5:21; Psalms 5:2; 19:15; 51:13;

Cleanse us from all our impurities, as it is written: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Atone our sins on this day and purify us, as it is written: "On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Bring us to thy holy mountain and make us joyful in thy house of prayer, as it is written: "I will bring them to my holy mountain and make them joyful in my house of prayer; their offerings and sacrifices shall be accepted on my altar; my temple shall be called a house of prayer for all people."

Reader and Congregation:

Lord our God, hear our cry, spare us: Have mercy and accept our prayer. Turn us to thee, O Lord, Renew our days as of old. Give heed to our words, O Lord, Consider thou our meditation. May our words and our meditation Please thee, O Lord, our Protector. Cast us not away from thy presence, And take not thy holy spirit from us. Do not cast us off in our old age: When our strength fails, forsake us not. Forsake us not, Lord our God, And keep not far away from us. Show us a sign of favor despite our foes: Thou, O Lord, hast helped and comforted us. For thee, O Lord, we are waiting: Thou wilt answer us, Lord our God.

Our God and God of our fathers, do not discard us in disgrace; do not break thy covenant with us. Bring us near to thy Torah; teach us thy commandments. Show us thy ways; devote our heart to revere thy name. Open our mind to loving thee, that we may return to thee sincerely and wholeheartedly. For the sake of thy

^{71:9; 38:22; 86:17; 38:16.} The seven verses from the Psalms are phrased here in plural though originally they appear in the singular.

¹Ezekiel 36:25; Leviticus 16:30; Isaiah 56:7.

שָׁמְדּ הַנֶּרוֹל תִּמְחַל וְתִסְלַח לַצְוֹנֵי, כַּכְּתוּב בְּרִבְרֵי קְּרְשֶׁךּ: לְּמַעוֹ שִׁמְדּ וָיָ, וְסָלַחְתָּ לַצְוֹנִי כִּי רַב הוּא.

אָנוּ עַמֶּדָר, וְאַתָּה מַלְבֵּנוּ; אָנוּ מַאֲמִירֶדּ, וְאַתָּה מַאֲמִירָנוּ. אָנוּ פְעָלְּתָדְּ, וְאַתָּה תֹלְבֵנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה תֹלְבֵנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה תֹלְבֵנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה חִלְבְנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה חִלְבְנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה חִלְבְנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה חֹלְבְנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה חֹלְבְנוּ. אָנוּ פְעַלְּתֶדְ, וְאַתָּה חֹלְבְנוּ. אָנוּ פִעְלְּתֶדְ, וְאַתָּה חֹלְבְנוּ. אָנוּ פִעְלְּתָדְ, וְאַתָּה חִלְבְנוּ. אָנוּ מַאָבְירִוּ, וְאַתָּה מַלְבִנוּ. אָנוּ מַאָבְירִדְיּ, וְאַתָּה מַלְּבְנוּ. אָנוּ מַלְּבְנוּ.

Reader:

אָנוּ עַצִּי פָנִים, וְאַתָּה רַחוּם וְחַנּוּן; אָנוּ לְבֶּי עְׂבֶרְ וְאַתָּה לְאַנְּה לְבֵּים. אָנוּ יָבֵינוּ בְּצֵלֿ אַפַּיִם. אָנוּ מְלֵּאִי עָוֹן, וְאַתָּה מְלֵּא רַחֲמִים; אָנוּ יָבִינוּ בְּצֵלֿ עוֹבַר, וְאַתָּה הוּא וּשְׁנוֹתֶיךּ לֹא יִתָּמוּ.

אָבָל אַנְחָנוּ וַאַבֹּוֹתֵינוּ הָבִּא הְּבָּא לְּפָנֵיְדּ חְפָּלְּתֵנוּ, וְאַבֹּל אַנְחָנוּ וְאַבֹּל חְמָאנוּ, רְפָנֵיְדּ, יְיָ אֱלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ, צַּדִּיקִים אַנְחָנוּ וְלֹא חְטָאנוּ; אֱלֹבֹינוּ וַאלֹהֵי אֲבוֹתִינוּ חָפָאנוּ.

Congregation and Reader:

אָשַׁמְנוּ, בָּגְדְנוּ, נְּזְלְנוּ, דִּבְּרְנוּ, לְשְׁעְנוּ, וְהִרְשַׁעְנוּ, זְדְנוּ, מְקַרְנוּ, עָבֶרְנּ, לְצְנוּ, לְהַרְנּוּ, נִאַצְנוּ, בְּקִרְנוּ, עָבְרָנוּ, עָבְרָנוּ, עָבְרָנוּ, נִאַצְנוּ, שָׁחַתְנוּ, שָׁחַתְנוּ, עַרְרֵנוּ, עָבְינוּ, לְבְנוּ, בְשִׁעְנוּ, שִׁחַתְנוּ, שָׁחַתְנוּ, תְּעָנוּ, שִׁקְנוּ, בְּבְרְנוּ, תְּעָתֵנוּ, תִּעְתָענוּ.

אשמנו, the confession is phrased in plural because it is made collectively by the whole community regarding itself responsible for many offenses that could have been prevented. It is recited repeatedly on the Day of Atonement to make

great name pardon our iniquities, as it is written in thy Holy Scriptures: "O Lord, for the sake of thy name pardon my iniquity, for it is great."

Our God and God of our fathers,
Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.
We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.
We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to asy to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

us intensely aware of the need of a fuller mastery over our wandering impulses. Noteworthy are the numerous terms denoting sins committed with our tongue.

¹Psalm 25:11.

פְרָנוּ מִמְּצְוֹתֶיךְ וּמִמְשְׁפְּשֶׁיֶךְ הַמּוֹרִים, וְלֹא שְׁהָ הְּלֵנוּ. וְאֶלֹ אֱלֹהֵנוּ הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. וְהַוֹּשׁ לְנוּ וְשְׁעַנוּ, לָבֶן לֹא נוֹשַׁעְנוּ. וְהֵן בְּלֹבֵנוּ הַרְשְׁעְנוּ. הַרְשְׁעְנוּ. הְרָשְׁעִנוּ וּפְשַׁעְנוּ וּפְשַׁעְנוּ, לָבֵן לֹא נוֹשַׁעְנוּ. וְהֵן בְּלֹבְוֹי הַרְשְׁעְנוּ. בְּיַבְּ בְשַׁע וְחִישׁ לְנוּ וְשֻׁעַנוּ, לָבֵן לֹא נוֹשַׁעְנוּ. וְהֵן בְּלֹבְי וְנִישְׁעִנוּ. בְּיַבְּע עְבִייִם לְנוּ וְשֻׁעָנוּ, לָבֵן לֹא נוֹשְׁעְנוּ. וְהָבֹן בְּיִבְּע בְּבִּיתְ בִּיבְּעוֹ בְיִיבְּע בְּבִּיתְ בְּיִבְּע בְּבִּיתְ בִּיבְּעוֹים בְּשִׁע בְּבִיתְ בְּבִּיתְ בְּיִבְּע בְּבִּיתְ בִּיבְּבְּת בְּבִּיתְ בִּיבְיה לְּמִילְ וַבְּבְּעְם בְּבִּיתְ בִּבְּבְּת בְּבְּעוֹיִים בְּבִּית בְּבִּיתְ בִּבְּבְּתוֹים בְּיִבְּעִים בְּבִּיתְ בִּבְּבְּתוֹים בְּבִּיתְ בִּבְּעִים בְּבְּעִבְּיתוּ בְּבִּיתְ בִּבְּבְּתוּ בְּבְּעִבְּתוּ בְּבְּעִבְּתוּ בְּבִּיתְ בְּבִּיתְ בְּבִּיתְ בְּבְּבְּתוּ בְּבְּבְּתְּיִם בְּבְּבְּתוֹים בְּבְּבְּתוּ בְּבִיתְ בְּבִיתְ בְּבְּבְּתְ בְּבִּיתְ בְּבִּיתְ בְּבִּיתְ בְּבִּיתְ בְּבִייִים בְּבִּיתְ בְּבִּיתְ בְּבִּיתְ בְּבִיתְ בְּבִּיתְ בְּבִּיתְ בְּבְּבְּתְ בְּבִיתְ בְּבִיתְ בְּבִּיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִּיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִּיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִיתְ בְּבִּיתְ בְּבִּיתְ בְּבִּיתְ בְּבִיתְ בְּנִבְּעִיתְ בְּבִּיתְ בְּיִבְּיִיתְ בְּבִייִיתְ בְּבִייִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּבְּיִבְּיִים בְּיִבְּיִים בְּבִיים בְּבִּיבְּיִים בְּיבְּיִים בְּבִּים בְּבִיבְּיבְ בְּבִייִים בְּבִיבְיִים בְּבְיבִּים בְּבִיבְּיִים בְּבִּיבְּים בְּבִיים בְּבִּיבְּיבְיִים בְּיבְּבְיבְיבְּיבְּיבְּבְּבְיבְיִים בְּבִּיבְּיבְיבְיבְּיבְיבְיבְיבְּבְיבְּיבְּבְיבְיבְּיבְיבְּיבְיבְיבְיבְּיבְיבְיבְּבְיבְיבְּבְּבְיבְּיבְיבְּיבְיבְיבְיבְּבְיבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּי

בָּכָל לָבָבָך וּבָל נַפִּשִׁך לָמַצֵן חַיֵּיך. מְאַהַבָּה אָת יִי אֱלֹהִינוּ בִּיוֹם הַשָּׁתְינוּ לְבָבִּ זִרְאָד, לְאַהַבְּה אָת יִי אֱלֹהִינוּ הָשָׁתִינוּ מִנְּנֶד עִינִיף, וְחָה בִּלְּיוֹמִינוּ לְשָׁמוֹר בִּקּקרִים הַנָּה. מְחָה בְּקּרִיך; וּמִלּע לְבָבִנוּ לְשְׁמוֹר בְּקּרִיך; וּמוֹל עָרְפֵּנוּ לְשִׁבִּר אַבֶּיך, וְחַבֵּשׁ בִּלְּיוֹמֵנוּ לְשְׁמוֹר בִּקּקרִיך; וּמוֹל עַרְפֵּנוּ לְשִׁבִּר אַבֶּיך, וְחָבִשׁ בִּלְיוֹמֵנוּ לְשִׁמוֹר בִּקּקרִיך; וּמוֹל עַרְפֵּנוּ לְשִׁבִּר אַבְּרְה, וְבָּרְבִּי אָת שְׁמֶּך, כַּבְּתוּב בְּתוֹרְתָּך: וּמְלֹּע עַיְיבָּר אָלְיבִיר אַבְּרְר, וְמְחַל בִּינִיךְ בְּבִּינוּ בְּמִעוֹנוּ בְּמִעוֹנוּ בְּקִבְּיה אָת יִי אֶלֹהְרָה אָת יִי אֶלֹהְיִם בְּיחִים בְּבָּר וּבְּקְיבִּיה אָת יִי אֲלֹהְרָה בִּיתוֹנְינוּ בְּעִּלְיבִים בְּיִּה בְּתוֹים בְּיחִבְּיה בְּמִים בְּיחִים בְּיִבְיה בְּיחִבְּיה בְּעִינוּ בְּיִבְּיה וְלְבִּרְ וּבְּלִיבְיה וְבְּבִּית בְּעָבְיה וּבְּלֵיה בְּבָּר וּבְּלָּה וּבְּלָּה וּבְּלָּה וּבְּלָּה וּבְּלָּה וּבְּלָּה וּבְּלָּה וּבְּלְיבִּיה בְּיִיבְּבְיה בְּעִּים בְּעָּה בְּיִבְּיה בְּיִבְּיה בְּיִבְּיה וְבִּילְים בְּבָּר וּבְּבְר וּבְלָּיה בְּיִים בְּיִבְיה בְּבְּר וּבְּלָּה וּבְּיִים בְּנִים בְּיִים בְּבָּר וּבְּבִית בְּיִים וּבְּיה בְּבְּר וּבְּבִית בְּיִבְּיה בְּיִּבְּיה בְּיִבְּיה בְּיִבְּיה בְּבִּיוֹם בְּבִית בְּיִבְּיה בְּיִּבְיה וּבְּיוֹם בְּיִים בְּיִים בְּיִים בְּיִים בְּבִּים בְּבִילְים בְּבִּים בְּבִילְים בְּבִילְים בְּבִיים בְּבִים בְּיִים בְּבִיל בְּבְרְיוֹים בְּבִילְים בְּבִיים בְּבִים בְּיִים בְּבִילְם בִּבְיוֹם בְּבִּבְּבְּיוֹם בְּבִילְם בְּיִים בְּיִים בְּבִּים בְּבְבִּים בְּיִּבְּיוֹם בְּעִים בְּיִים בְּבִּים בְּבְּיוֹים בְּיוֹם בְּיוֹם בְּבִילְים בִּיבְים בְּיבְּבְּיוֹם בְּבִילְים בְּיוֹבְייִים בְּיִים בְּיִבְיִים בְּיִים בְּיוֹבְייִים בְּיִים בְּיִים בְּיוֹבְיוֹים בְּבְיוֹם בְּיוֹבְיּיוֹם בְּיוֹבְייִים בְּיוֹבְייִים בְּיוֹבְייִים בְּבְּיוֹבְבְּיוֹם בְּיִים בְּיִבְּיוֹים בְּיִים בְּיִבְיוֹים בְּבְיוֹבְייִים בְּיִיבְיוֹם בְּיִים בְּיִים בְּיִים בְּיִיבְיּים בְּיִים בְּיִים בְּבְּיִים בְּיִּיּים בְּיִים בְּיִים בְּיִבְיּים בְּיִיבְיִים בְּיִיבְיּיִים בְּיִיבְי

הַזְּדוֹנוֹת וְהַשְּׁנָנוֹת אַחָּה מַפִּיר, הָרָצוֹן וְהָאְנֶס, הַגְּלֹוּיִם וְהַנְּסְתָּרִים; לְּפְנֵיף הֵם נְּלֹוּיִם וִידוּעִים. מָה אָנוּ, מֶה חַיְינוּ, מֶה חַיְינוּ, מֶה תַּמְנוּ, מַה צִּדְקְנוּ, מַה יִשְׁעֵנוּ, מַה בֹּחֵנוּ, מָה נְבוּרָתֵנוּ מָה נֹאַהְרִים בְּאָיִן לְּפְנֵיף, וְאִנְשִׁי הַשֵּׁם בְּלֹא דְיוּ, וַחֲכָמִים בְּכִּלִּי הַשְּׁבֵנוּ, וֹאַלֹהֵי אָבוֹרְתֵנוּ הַבְּלֹי הַשְּׁבֵנוּ, וֹאַלְהֵי הַשְּׁבֵלוּ, בִּי רֹב מַעֲשֵׂיהֶם הְּהוּ, וִימֵי מַדְּע, וּנְבוֹנִים בְּבְלִי הַשְּׁבֵּלֹ, בִּי רֹב מַעְשֵּׁיהֶם הְּהוּ, וִימֵי חַלְּבוֹי וְשָׁב מְרוֹם, וּמֵה נְּסַבֵּר לְּפְנֵיף שׁוֹבֵן הְבָּנִיף. מַה נֹאמַר לְּפְנֵיף יוֹשֵב מְרוֹם, וּמֵה נִמְה נֹלְעֵים בְּלֹלִים אַחָּקים, הַלֹּא בְּלֹ

וכף את יצרט להשתעבד לך is considered to be one of the sublimest expressions in our pressook. God's help is invoked in the struggle against man's lower impulses so as to force human passions into the service of goodness. Even the lower impulses can be employed in the service of God. They are evil only when they are misused.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

We have acted wickedly and transgressed, hence we have not been saved. O inspire us to abandon the path of evil, and hasten our salvation, as it is written by thy prophet: "Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly."

Our God and God of our fathers, forgive and pardon our iniquities (on this day of Sabbath and) on this Day of Atonement. Blot out and remove our transgressions and sins from thy sight. Bend our will to submit to thee; subdue our stubbornness, that we may turn back to thee; renew our conscience, that we may observe thy precepts. Open our heart to love and revere thy name, as it is written in thy Torah: "The Lord your God will open your heart, and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live."

Thou art aware of conscious and unconscious sins, whether committed willingly or forcibly, openly or secretly; they are thoroughly known to thee. What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath; man is not far above beast, for all is vanity.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

¹Isaiah 55:7. ²Deuteronomy 30:6.

Reader:

שָׁמְדָּ מָעוֹלֶם עוֹבֵר עַלֹּ פֶּשַׁע לְּעֵם שָׁבֵי פֶּשַׁע, חַּמְחָה לְּפָנֵיך בִּחְפִּלֶּה. חַעֲבוֹר עַלֹּ פֶּשַׁע לְעַם שָׁבֵי פֶּשַׁע, חִמְחָה שָּׁשָׁעִינוּ מִנְּנָד עִינֵיך.

אַתָּה יוֹדְעַ רָזִי עוֹלֶם, וְתַעֲלוּמוֹת סְתָּרֵי כָּל חָי. אַקּה חוֹפֵשׁ כָּלֹ חַדְרֵי בָשֶּׁן, וּבוֹחֵן כְּלְיוֹת וָלֵב. אֵין דְּבָר נְעִלֶּם מִמֶּןדָ, וֹאֵין נִסְתָּר מָנֵּנֶר עִינֵיף.

וּבְבֵן יְהִי רָצוֹן מִלְּפְנֵיךּ, יְיָ אֱלֹבוִינוּ וֵאלֹבִי אֲבוֹתִינוּ, שֶּׁחְבַפֶּר־לָנִוּ עַלֹּ כָּלֹ חַשִּׁאַתִינוּ, וְתִסְלַח לְנִוּ עַלֹּ כָּלֹ שֲוֹנוֹתִינוּ, וָתִמְחַלֹּ לֵנִוּ עַלֹ כָּלֹ פִּשָּׁעֵינוּ.

על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בְּאָנֵס וּבָרְצוֹן,
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּאָנֵס וּבָרְצוֹן,
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְלוּי וּבַסְּתִּים.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְלוּי וּבַסְּתִּים.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְלוּי וּבַסְּתִּים.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְלוּי וּבַסְתִּים.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְלוּי וּבַסְתִּר.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּנְלוּי וּבַסְתִּים.
על חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּוֹלוּי וּבַסְתִּים.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּוֹדְנִי מִּרְיוֹת.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּוֹלוּי וּבִמְרִמָּה.
וְעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּוֹלוּי הַלְּתוֹ

ממך מעולם conveys the idea expressed by Maimonides that the names of God occurring in the Bible are derived from his actions (Guide 1:61).

Render:

O thou, who art ever forgiving transgression, heed our cry when we stand in prayer before thee. Pardon the transgression of the people who are turning from transgression; blot out our wrongs from before thy sight.

Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight.

Now, may it be thy will, Lord our God and God of our fathers, to grant atonement for all our sins, to forgive all our iniquities, and to pardon all our transgressions.

For the sin we committed in thy sight forcibly or willingly, And for the sin we committed against thee by acting callously.

For the sin we committed in thy sight unintentionally, And for the sin we committed against thee by idle talk.

For the sin we committed in thy sight publicly or privately, And for the sin we committed against thee by lustful behavior.

For the sin we committed in thy sight by offensive speech, And for the sin we committed against thee knowingly and deceptively.

For the sin we committed in thy sight by evil thoughts, And for the sin we committed against thee by oppressing a fellow man.

For the sin we committed in thy sight by insincere confession, And for the sin we committed against thee by lewd association.

For the sin we committed willfully or by mistake, And for the sin we committed against thee by contempt for parents or teachers.

והואת רע includes the idea of defrauding a man in a transaction and that of wounding his feelings by unkind words. A wrong inflicted by means of words is worse than one inflicted in financial dealings. For example, one must not say to a penitent: "Remember your former deeds" (Baba Metsi'a 57b).

עַל חַטְא שֶׁחָטָאנוּ לְּפָנֵיךּ בְּחְזֶק יָר,

ּוְעַלֹּ חֵמְא שֶׁחְמָאנוּ לְּפְנֵיךּ בְּחִלּוּלֹ הַשֵּׁם.

וַעַל חַטָּא שֶׁחְטָאנוּ לְּפְנֵיךּ בְּטִּכְשׁוּת בֶּה, עַל חַטָּא שֶׁחְטָאנוּ לְּפְנֵיךּ בְּטִכְשׁוּת בֶּה,

עַל חִשְא שֶׁחָמָאנוּ לְּפְנֵיךּ בְּיֵצֶר הָרָע,

ּוְעַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיךּ בְּיוֹרְעִים וּבְלֹא יוֹרְעִים.

ּוָעַלֹ כָּלָּם, אֱלְוֹהַ סְלִּיחוֹת, סְלַח לֻנִּיּ, מְחַל לְנוּ, בַּפֶּר־לֶנִיּ

ַ הַּטַתְאָ שֶׁחָטָאנוּ ַלְפְנֵיְדְ בְּכַפַּת שְּׁחַר, עַלַ װִאָא שֶׁחָטָאנוּ ַלְפְנֵיְדְ בְּכַפַּת

ּוָעַל חַטָּא שֶׁחָטָאנוּ לְּפְנֵיךּ בְּכַחַשׁ וּבְכָזָב.

עַל חַמְא שֶׁחְמָאנוּ לְּפָנֵיךּ בִּלְשׁוֹן הָרָע.

עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּלָצוֹן. עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בְּמַשָּׂא וּרְמַהָּן,

ָּוֹעַל חַמְאַ שֶּׁחְמָאנוּ לְּפָנֵיךּ בְּמַאָּכָל וּבְמִשְּׁתָּה. יַנִילָא שֶׁחְמָאנוּ לְפָנֵיךּ בְּמַאָּכָל

יַעַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיף בִּנְשֶׁךּ וּרְמַרְבִּית, עַל חַמָא שֶׁחָמָאנוּ לְפָנֵיף בִּנְשִׁר וּרִוֹן.

יַעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בְּשִׂיחַ שִּׂבְּתוֹמֵינוּ. עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בִּשִׂיחַ שִּׂבְתוֹמֵינוּ.

עַל חַשָּא שֶׁחָשָאנוּ לְּפְנֵיךּ בְּעֵינִים רָמוֹת,

וְעַל כָּלֶּם, אֱלְוֹהַ סְלִיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּבֶּּר־לְנוּ. וְעַל כָּלֶּם, אֱלְוֹהַ סְלִיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, בַּבֶּּר־לְנוּ.

עַל חַמָא שֶׁחָמָאנוּ לְּפָנֵיךּ בִּפְרֵיקַת עֹל,

וְעַלֹּ חַמָּא שֶׁחְמָאנוּ לְּפְנֵיךְ בִּפְּלִילוּת.

ַנְעַל תַּמְא שֶׁחְמָאנוּ לְּפְנֵיךּ בְּצְרוּת עָין. עַל תִמְא שֶׁחְמָאנוּ לְפְנֵיךּ בִּצְרוּת עָין. For the sin we committed in thy sight by violence, And for the sin we committed against thee by defaming thy name.

For the sin we committed in thy sight by foolish talk, And for the sin we committed against thee by unclean lips.

For the sin we committed in thy sight by the evil impulse, And for the sin we committed against thee wittingly or unwittingly.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sin we committed in thy sight by bribery, And for the sin we committed against thee by fraud and falsehood.

For the sin we committed in thy sight by slander, And for the sin we committed against thee by scoffing.

For the sin we committed in thy sight in dealings with men, And for the sin we committed against thee in eating and drinking.

For the sin we committed in thy sight by usury and interest, And for the sin we committed against thee by a lofty bearing.

For the sin we committed in thy sight by wanton glances, And for the sin we committed against thee by our manner of speech.

For the sin we committed in thy sight by haughty airs, And for the sin we committed against thee by scornful defiance.

For give us all sins, O God of for giveness, and grant us at one ment.

For the sin we committed in thy sight by casting off responsibility, And for the sin we committed against thee in passing judgment.

For the sin we committed in thy sight by plotting against men, And for the sin we committed against thee by sordid selfishness.

מרבית and מרבית refer to Leviticus 25:36 ("If your brother becomes poor ... you must sustain him; you shall take no interest from him in money or in kind").

עדית רע ill will towards a neighbor. צדיה signifies malicious intent (Numbers 35:20, 22).

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּקַלּוּת רֹאשׁ, יַעַל חַמָא שֶׁחָמָאנוּ לְפָנֵיף בְּקַלּוּת רֹאשׁ,

ָעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בְּרִיצֵּת רַוְּלֵּיִם לְּהָרַע, עַל חַמָּא שֶׁחָמָאנוּ לְפָנֵיף בִּרְכִילּוּת.

> עַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בִּשְׁבָוּעַת שְׁוָא. יָעַל חַטָּא שֶׁחָטָאנוּ לְפָנֵיף בִּשְׂנָאַת חַנָּם.

יַעַל חַמָּא שֶׁחָמָאנוּ לְּפָנֵיף בִּתְמְּוֹנְ לֵבֶב. יַעַל חַמָא שֶׁחָמָאנוּ לְפָנֵיף בִּתִמְהוֹן לֵבֶב.

וְעַלֹּ כָּכְּם, אֱלְּוֹהַ סְלִּיחוֹת, סְלַח לְנוּ, מְחַל לְנוּ, כַּפֶּר־לְנוּ. וְעַלַ חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהָם עוֹלְה.

ּוְעַלֵּ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם חַפְּאת.

וְעַלֹּ חֲטָאִים שֶאָנוּ חַיָּבִים עֲלֵיהֶם לְּרְבָּן עוֹלֶה וְיוֹרֵר.

ּוְעַלֹּ חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם אָשֶׁם וַדַּאי וְאָשֶׁם הָלֹוּי. וְעַלֹּ חֲשָאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם מַכַּת מַרְרוּת.

יָעַל חֲטָאִים שֵׁאָנוּ חַיָּבִים עַלִּיהָם מַלְּקוּת אַרְבָּעִים. הַשָּׁל חֲטָאִים שֵׁאָנוּ חַיָּבִים עַלִּיהָם מַלְקוּת אַרְבָּעִים.

ּוְעֵלֹ חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּירֵי שֶׁמָיִם.

ּוְעַלֿ חֲשָׂאִים שֶׁאָנוּ חַיָּבִים עֲלֵּיהֶם כְּרֵת וַעֲרִירִי.

ְּעַל חֲשָׁאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין, סְקִילְה, שְׁרָפָה, הֶרֶג, וְחֶנֶק. עַל מִצְוֹת עֲשֹׁה וְעַל מִצְוֹת לֹא חַנְשֶׁה, בִּין שֶׁיֵשׁ בָּה קוּם עֲשֵׁה, וּבֵין שֶׁאֵין בָּה קוּם עֲשֵׁה, אֶת הַנְּלוּיִם לְלֵנוּ וְאָת שֲׁאִינָם נְּלוּיִם לְלֵנוּ. אֶת הַנְּלְּוּיִם לְּלֵנוּ בְּבָר לְפְנֵיך הָם נְּלוּיִם וִידוּעִים, בַּדְּבָר שֶׁנָּאֲמֵר: הַנִּסְתְּרֹת לַיִּי לְפְנֵיך הָם נְּלוּיִם וִידוּעִים, בַּדְּבָר שֶׁנָּאֲמֵר: הַנִּסְתְּרֹת לַיִּנוּ הַתּוֹרָה הַוֹּאת. For the sin we committed in thy sight by levity of mind, And for the sin we committed against thee by being obstinate.

For the sin we committed in thy sight by running to do evil, And for the sin we committed against thee by talebearing.

For the sin we committed in thy sight by swearing falsely, And for the sin we committed against thee by groundless hatred.

For the sin we committed in thy sight by breach of trust, And for the sin we committed against thee by a confused heart.

Forgive us all sins, O God of forgiveness, and grant us atonement.

For the sins requiring a burnt-offering,
And for the sins requiring a sin-offering.
For the sins requiring varying offerings,
And for the sins requiring guilt-offerings.
For the sins requiring corporal punishment,
And for the sins requiring forty lashes.
For the sins requiring premature death,
And for the sins requiring excision and childlessness.

Forgive us the sins for which the early courts would inflict four kinds of death-penalty: stoning, burning, beheading, or strangling. Forgive us the breach of positive commands and the breach of negative commands, whether or not they involve an act, whether or not they are known to us. The sins known to us we have already acknowledged to thee; and those that are not known to us are indeed well-known to thee, as it is said: "What is hidden belongs to the Lord our God, but what is known concerns us and our children forever, that we may observe all the commands of this Torah."

על חטאים points to a period when sacrifices were still offered in the Temple. עולה ויורד, so called because the value of the required offering varied according to the means of the person presenting it. The expense was so small that poverty would not be a bar to any man's pardon; see Leviticus 5:11.

Deuteronomy 29:28.

וְדָנִד עַבְדְּדְ אָמֵר לְּפְנֵיד: שְׁנִיאוֹת מִי יְבִין, מִנְּסְתָּרוֹת נַקְנִי.
עַלֵּינוּ מִיְם מְהוֹרִים וְּשְׁבֵינוּ, כַּבְּתוּב עַלֹּ יַד נְבִיאֶּדְ: וְזָרְקְתִּי
עַלֵּינוּ מִיְם מְהוֹרִים וְשְׁהַרְנוּ, כַּבְּתוּב עַלֹּ יַד נְבִיאֶדְ: וְזָרְקְתִּי
עַלֵּינוּ מִיְם מְהוֹרִים וּשְׁהַרְנוּ, כַּבְּתוּב עַלֹּ יַד נְבִיאֶדְ: וְזָרְקְתִּי
עַלֵּיכֵם אַשַּהֵר אָתָבם.

אַל תִּירָא יַעֲלָב; שְׁוּבוּ שׁוֹבְבִים, שְׁוּבְה יִשְׂרָאֵל, הָנָה לֹא
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְּׁרָאֵל, בַּכְּתוּב עַל יַד נְבִיאֶך: שְׁוּבְּה
יִשְּׂרָאֵל עַד יִי אֱלֹהֶיך, כִּי כְשַׁלְּתָּ בַּעֲוֹנֶךּ. וְנָאֱמֵר: קְחוּ עִּמְּכֶּם
יְּשְׂרָאֵל עַד יִי אֱלֹהֶיך, כִּי כְשַׁלְּתָּ בַּעֲוֹנֶךּ. וְנָאֱמֵר: קְחוּ עִמְּכֶּם
יְּבְּרִים, וְשִׁוּבוּ אֶלֹ יִי, אִמְרוּ אֵלֶיו כָּלֹ תִּשְׂא עְוֹן, וְקַח מוֹב,
וּנְשַׁלְּמָה בָּרִים שָּבְּתֵינוּ.

וְאַתְּה רַחוּם מְקַבֵּל שָׁבִים, וְעַלֹּ הַתְּשׁוּבָה מֵרֹאשׁ הִבְּטַחְתְּנוּ, וִעַלֹּ הַתִּשׁוּבָה אֵינֵינוּ מִיַחֲלוֹת לַךְּ.

לֵמִׁחִילֵת חֵמָא, וֹלַסְׁלִיחַת עַוֹן וּלַכַּפְּרֵת פְּשָׁת. (תַּשַּׁבָּת הַיָּה לַּלְרָשָׁה וְלַמְנוּחָה, וְמֶּת יוֹם) הַכּּפְּרִים הַיָּה מַלְפֵנוּ שֶׁחָמַלְּהָ עַל בְּנִי בִרִיתֵּף, נְמֶת יִּוֹם) הַכּפּּרִים הַיָּה ומִאּהַבְּתְדּ יִיְ אֶׁלַהְינוּ שֶׁאָּחַבְהָּ אֶת יִשְּׂרָאֵל עַמֶּּף, וּמִחֶּמְלְּתְּדּ

יוֹם אֲשֶׁר הוּחַק לְּכַפָּרָתֵנוּ, הַיּוֹם תְּבַשְּׂרְנוּ צוּרְנוּ תּשְּׁהְרוּ, כַּבָּתוּב בְּתוֹרָתֶף: וְהָיְתָה זֹאת לְּכֶם לְּחֻקַּת עוֹלְם, לְּכַבּּר עַל בְּנִי יִשְׂרָאֵל מִכָּל חַמֹאתֶם אַחַת בַּשְּׁנָה.

יוֹם מַנְחִיל דָּת שָׁנַּע בְּעַר דּוֹר, הַיּוֹם נִשָּׂא לּוֹ בְּבַקְשׁוֹ סְכַּח נְבִאָשֶׁר נְשָׂאחָה לָּעָם הַזֶּה מִמִּצְרְיִם וְעַר הֵנְּה. וְשָׁם נִאָּמַר: נִיּאמֶר יָיָ סְכַּחִתּה לָּעָם הַזֶּה מִמִּצְרְיִם וְעַר הֵנְּה. וְשָׁם נִאָּמַר: נִיִּאמֶר יִיִ סְכַּחָתִּי בִּרְבָרֶדְּ. David thy servant said to thee: "Who can discern his own errors? Of unconscious faults hold me guiltless." Lord our God, hold us guiltless of all our transgressions and purify us, as it is written by thy prophet: "I will sprinkle clean water upon you, and you shall be pure; from all your impurities and from all your idolatries I will purify you."

Fear not, O Jacob; return, you backsliders; return, O Israel! The Guardian of Israel neither slumbers nor sleeps, as it is written by thy prophet: "Come back to the Lord your God, O Israel, for your guilt has made you fall. Take words and return to the Lord; say to him: Forgive all iniquity, and accept what is good; instead of bullocks, we will offer the prayer of our lips."

Thou, Merciful One, dost receive those who repent; thou didst promise us in days of old concerning repentance, and because we repent we hopefully look to thee.

It was because thou, Lord our God, didst love thy people Israel—because thou, our King, didst show mercy to thy people of the covenant—that thou, Lord our God, didst grant us this (Sabbath for holiness and rest and this) Day of Atonement for pardon of sin, forgiveness of iniquity and atonement of transgression.

This day has been ordained for our atonement; O Creator, tell us that we are cleansed, as it is written in thy Torah: "This shall be an everlasting statute for you, to make atonement for all the sins of Israel once a year."

This day Moses the lawgiver prayed for his generation, whose sin was pardoned when he pled "O forgive," as it is written in thy Torah: "Pardon the sin of this people, according to thy abundant kindness, even as thou hast forgiven this people ever since they left Egypt. And the Lord said, "I pardon them as you have asked." ⁵

¹⁻²Psalm 19:13; Ezekiel 36:25. ³Hosea 14:2-3. ⁴Leviticus 16:34. ⁵Numbers 14:19-20.

מַּוֹחֵל וְסוֹלֵחָ, סְלַח נָא לְּמַעֵן שְׁמָּןדּ. מּוֹחֵל וְסוֹלֵחָ, סְלַח נָא לְמַעֵן שְׁמָּוִדּ.

יוֹם קוֹרָאֵי בְּשִׁקְהּ וַאֲּמֶת. נֹצֵר חֶסֶר לְּאַלְפִים נֹשֵּׁא עָוֹן, בַּבְּתוּב בְּתוֹרָתֶהְ: וַיְּרֶד יִיְ בָּעְנָן, וַיִּחְנַצֵּב עִמוֹ שָׁם, וַיִּקְרָא בָּשֵׁם יִיְ. וַיִּעֲבֹר יִיָ עַלֹּ פְּנְיו וַיִּקְרָא: יְיְ יִיְ, אֵלֹ רַחוּם וְחַנּוּן, בְשֵׁם יִיָּ. וַיִּעֲבֹר יִיָ עַלֹּ פְּנְיו וַיִּקְרָא: יְיִ יִיְ, אֵלֹ רַחוּם וְשֹׁא עָוֹן, בְּשֵׁם יִיִּב הָמִים וְנַבְּת יִיִּ עַלֹּ פְּנְיו נִיִּקְרָא: יְיִ יִיְ, אֵלֹ רַחוּם וְשֹׁא עָוֹן, בְּשֵּׁם יִנִבְּקוֹ הַבְּּעִם וֹנַבְּת יִיִּים בְחַבּיּן הַיִּבְּת וֹשִׁא עָוֹן,

> בַּעֲבוּר בְּבוֹר שִׁמְדְּ חִמְּצֵא לְּנוּ; מוֹחֵלֹ וְסוֹלֵחָ, סְלַח נָא לְּמַעַן שְׁמֶךּ.

יום שִּׁמְמוֹת הֵיכְלְּךְ תַּבִּים, הַיוֹם תַּעֲשֶׁה לְּמַעֵן שִׁמְּךּ שִּׁכְּם אַנִם תַּעֲשֶׁה וְמָרָא עַלֹּ עִירְךּ אִישׁ חֲמוּדוֹת, כַּבְּתוּב בְּרִבְּהִי מְּרְשֶׁךְּ: הַשֵּׁה אֱלֹהֵי אֲוֹךְ עִקְּיִה, בִּישׁה אֱלֹהִי אֲרְנִי הַּמְשִׁרְ, וְהָעִיר אֲשֶׁר נִּקְרָא שִׁמְּה עָלֶּיהָ; בְּיִבְּים תַּחֲנוּנֵינוּ לְּפְנֵיךְ, כִּי עַלֹּ בִּילֹץ בִּים תַּחֲנוּנֵינוּ לְּפְנֵיךְ, כִּי עַלֹּ בִילֹץ בִּים הַחֲנוּנֵינוּ לְּפְנֵיךְ, כִּי עַלֹּ רַחֲמֶיךְ הַּלְּמְיר, אֲרֹנִי שְׁמְעָה, אֲרֹנִי שְׁמְעָה, אֲרֹנִי שִׁמְּבִים. אֲרֹנִי שִׁמְעָה, אֲרֹנִי שִׁמְעָה, וְעִבְּל עַמֶּךְ.

הַנּוּן וְרַחוּם, שְׁמַע נָא הְפִּלְּחֵנוּ לְּמַעַן שְׁמֶךּ. בַּעַבוּר כְּבוֹר שִׁמְדּ הִפְּצֹא לְּנוּ;

מִי אֵל בְּמְוֹדְּ.

Congregation: Reader: אָרוֹן אַבִּיר בְּמַעֲשָׂיו כַּבִּיר מִי אַל בְּמְוֹדְּ.

גּוֹלֶה עֲמָשִׁים הִיבָּר צְרָקוֹת מִי אֵל בְּמְוֹדְּ.

הַצוּר הְּמִים וּמְלֵא רַחֲמִים מִי אֵל בְּמְוֹדְּ.

הַצוּר הְּמִים מִי אֵל בְּמְוֹדְּ.

For the sake of thy glorious name, be with us; Gracious God, forgive us for the sake of thy name.

This day, when they are saved who call upon thy name, have mercy upon us as of old, at the proclaiming of thy name, as it is written in thy Torah: "The Lord descended in a cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

For the sake of thy glorious name, be with us; Gracious God, forgive us for the sake of thy name.

This day, when thou seest the ruins of thy Temple, act for thy name's sake, according to the utterance of beloved Daniel, as it is written in thy Holy Scriptures: "Incline thy ear, O God, and hear; open thy eyes and see our ruins, and the city which bears thy name; for it is not because of our righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action; do not delay, for thy own sake, my God; for thy city and thy people are called by thy name."

For the sake of thy glorious name, be with us; Gracious God, hear our prayer for thy name's sake.

Responsively

O God, who is like thee?

Mighty Lord, thou art great in deeds.

O God, who is like thee?

Thou knowest all and speakest what is right.

O God, who is like thee?

Thou, merciful Creator, art perfect.

O God, who is like thee?

Thou dost suppress wrath to clear thy children.

O God, who is like thee?

¹Exodus 34:5-7. ²Daniel 9:18-19.

אֶלֹהֵינוּ וָאלֹהֵי אֲבוֹתִינוּ, מְחַלֹּ לַעֲנֹוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַבְּפָּרִים הַזֶּה. מְחָה וְהַעֲבֵר בְּשְׁעֵינוּ וְחַטֹּאתִינוּ מְנֵגֶד עִינֵיךּ, בְּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה בְּשְׁעֵיךּ לְּמַעֲנוּ וְחַטֹּאתֵיךּ; שׁוּבָה אָלֵי בִּי נְאֵלְּמִיך: נְיָהָעָבר: בִּי בַיּוֹם הַזֶּה יְבַבָּּר חַטֹּאתֵיך; שׁוּבָה אָלֵי בִּי נְאַלְּמִיך: נְעָבֵּל הַטֹּאתֵיכֵם לְּפָנִי יִיְ מִשְׁהָרוּ. עַלֵּיכֶם לְּטַהֵר אֶתְכֶם, מִבֹּלֹ חַטֹּאתֵיכֶם לְּפָנִי יִיְ מִשְּהָרוּ.

מְּלֵבֵינוּ וֵאלֹבִי אֲבוֹתֵינוּ (רְצֵה נְא בִמְנוּחָתֵנוּ) כַּךְּשֵׁנוּ בִּמֹצְוֹתֶּינוּ (רְצֵה נְא בִמְנוּחָתֵנוּ) כַּךְּשֵׁנוּ בִּישׁוּעְתֶּדְּ, וְמָבְּרִי וְשְׁבָּת וְשְׁבָּת וַפְשֵׁנוּ בִּישׁוּעְתֶּדְּ, וְמָבְּרִי וְשְׁבָּת וְפְשֵׁנוּ בִּישׁוּעְתֶּדְּ, וְמָבְּרִי וְשְׁבָּת וְשְׁבָּת בְּישׁוּעְתֶּדְּ, וְמָבְּרִי וְשְׁבָּת וְשְׁבָּת בְּישׁוּעְתֶּדְּ, וְיִנְּוֹחוּ מִמְּבְּרְ וְשְׁבָּת וְשְׁבָּת וְמְּבְּרִי וְשְׁבָּת וְמְּבְּרִי וְשְׁבָּת וְמְּבְּרִי וְשְׁבָּת וְמְּבְּרִי וְשְׁבָּת וְמְבְּבִּי וְשְׁבָּת וְבְּבְּעוֹ וְשְׁבָּת בְּיִוֹי וְשְׁבָּת וְיִבְּעְתְּי, בִּי וֹמְנִי מְמָּבְּרִי וְשְׁבָּת וְמְבְּבִיי וְשְׁבָּת וְמְבְּבִּי וְשְׁבָּת וְבְּבְּעְבְיִךְ בְּבְּעְתְּי, בְּיוֹתְינוּ בְּכְל דְּוֹר וְבְּבְּרִיךְ בִּבְּלְ בְּרִי בְּבְּלְיְבְיִר אַשְׁנְחֹת וְבִּבְּלְ בְּרִי בְּבְּלְיתְרִי מִוֹּ בְּכְל שְׁנְח וְשְׁבָּת וְשְׁבְּת וְשְׁבָּת וְבְּבְּעְרֵיךְ אַשְׁבְּתוֹ בְּכִּל וְשְׁבְּת וְשְׁבָּת וְשְׁבְּת וְשְׁבְּת וְבְּבְּעְרְיִבְּי וְשְׁבְּת וְבִּבְּת וְשְׁבְּת וְבְּבְּעְבְיִר אַשְׁרָאֵל וְיִים בְּבְּכְּלְבְיִרְי אַשְׁנְתוֹיִבוֹ עִוֹים בְּבְּבְּלְעְבְיר אַשְּׁמוֹת וְנִיּבְּלְיתְרִי שְׁנִי בְּבְּלְיתְרִי שְׁנְתְּיוֹ בְּבְּלְיתְרִי בְּבִיל וְשְׁבְּת וְיִבְּעְבְיוֹ בְּבְּלְבְיִי וְשְׁרְאֵל וְיוֹם בַּבְּבְּתוֹי וְשְׁבְּתוֹי בְּבְּבוֹי שְׁבְּבוֹי שְׁבְּבִיוֹ וְשְׁבְּבִי שְׁבְּבִיי שְׁבְּבוֹי וְשְׁבְּבִיי שְׁבְּבִיי שְׁבְּבִיי בְּבְיוֹים בְּבְּבְּבִיי בְּבִּיי בְּבִּבְיוֹ בְּחוֹת וְיִים בְּבְּבְיִים בְּבִיים בְּבִיים בְּבִּיים בְּבִיים בְּבִיים בְּבִּבּיי בְּבְּבְּיוֹת בְּבִּים בְּבִיל בְּבְּבְּיוֹם בְּבִים בְּבְּבְיוֹת בְּבְּיוֹים בְּבִיים בְּבִיוֹים בְּבְּבְּבְּיוֹם בְּנִים בְּחִינְיוֹם בְּבְּבְּיוֹ בְּחִיתְיוֹם וְבְּבְיוֹם בְּבּבְּיוֹ בְּחִבְּיוֹם בְּבְּבְבְּיוֹים בְּבְּבְיוֹבְיבְּים בְּבְּבִיים בְּבְּבְבְיוֹם בְּבּבְּעוֹים בְּבְבְּבְּבְּיוֹב בְּבְּבְיוֹב בְּבְבְבְיוֹב בְּבְבוֹי בְּבְּבְּת וְיִים בְּבּבְּבְבְּבְיוֹ בְּבְּבְיוֹב בְּבְבְּיוֹ בְּבְּבְיוֹם בְּבְּבְבְּבְבּבְּבְבּי בְּבְּבְבּיוֹ בְּבְבְּבְבּבְבּבְּבּבּבְבּבּבּבּבְּבְבּבְבּבּבּבּבּבּבּבּבּבּבּבּבּבּבְבּבּבּבּבּבְבּבּבְבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבְבּבּבּבְבּב

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּףּ יִשְּׂרָאֵלֹּ וְלִּתְפִּלְּחָם שְׁעֵה; וְהָשֵׁב אָת הָעַבוֹרָה לִּרְבִיר בִּיחֶףּ, וְאָשֵׁי יִשְׂרָאֵלֹּ וּתְפִּלְּחָם מְהַרָּה It is written by thy prophet: "Who is a God like thee? Thou dost forgive and condone transgression of the remnant of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea." Mayest thou cast all the sins of thy people, the house of Israel, into a place where they shall never be remembered nor recalled to mind. "Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise our fathers in days of old."

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.³

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary;

¹⁻² Micah 7:18-20. 3I saiah 43:25; 44:22; Levilicus 16:30.

בְּאַהֲכָה הְקַבֵּל בְּרָצוֹן, וּחְהִי לְּרָצוֹן הָמִיד עֲבוֹדַת יִשְׂרָאֵלֹ עַמֶּדָ.

וָתָחֵזֵינָה עִינֵינוּ בִּשׁוּבִך לָּצִיּוֹן בִּרַחַמִים. בָּרוּךְ אַתָּה, יְיָ, הַמַחַזִיר שָׁבִינָתוֹ לְצִיּוֹן.

Congregation:

מוֹדִים אַנַחִנוּ כָּד, שָׁאַתְּה הוא יִי אֱלֹבִינוּ נִאלֹבֵי ְאַבוֹתֵינוּ. אֵלֹהֵי כָלֹ בָּשָּׁר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית, בָּרָכוֹת וְהוֹדָאוֹת לְּשִׁמְּדְּ ן בַּנָּרוֹל וְהַקּרוֹשׁ עַל שֶׁהֶחֲיִיתְנוּ וְלַנַיִּמְתָּנוּ. בֵּן תִּחַיֵּנוּ וּתְקַיְּמֵנוּ, וָתָאֵסוֹף נָּלָּיוֹתֵינוּ לְּחַצְרוֹת קַרָשָׁדְ לִשִׁמוֹר חָקֵידְ וַלַּעֲשׁוֹת בְּרוּךְ אֵלֹ הַהוּדָאוֹת.

מוֹדִים אַנַחִנוּ כַּדְּ, שָׁאַתָּה הוא וְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לָעוֹלֶם וָעֵר. צוּר חַיֵּינוּ, מָגַן יִשְׁעֵנוּ אַתָּה הוּא. לְּדוֹר וָדוֹר נוֹדֵה לָדָּ, וּנִסַפֵּר תִּהַלָּתֶדְּ, עַלֹּ חַיֵּינוּ הַמִּסוּרִים בִּיָדֶדּ, ועַלֿ נִשָּׁמוֹתֵינוּ הַפָּקוּרוֹת כָּך, וִעַל נָפֶיך שַׁבָּכָל יוֹם עִנָּוְנוּ, וִעַל נָפִלָּאוֹתֶיךּ וְטוֹבוֹתֶיךּ שֶׁבְּכְל עת, עֶרֶב וָלְהֶר וְצְהָרֵים. הַמּוֹב כִּי לֹא כָלוּ רַחֲמֶיף, רְצוֹנֶף, וּלְּעָבְרְדּ בְּלֵבְב ּוָהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָבֶיךּ, | שָׁצֵם, עַלֹּ שֶׁאֲנַחְנוּ מוֹדִים לְּדָּ בִּי מֵעוֹלָם קוַינוּ לָּדְ.

וְעַלֹּ כָּלֶּם יִתְבָּרַה וְיִתְרוֹמֵם שִׁמְדּ, מַלְּבֵּנוּ, הָמִיר לְעוֹלָם ַנֶעֶר.

Congregation and Reader:

אָבִינוּ מַלְּבֵנוּ, זְכוֹר רַחֲמֶיף וּכְבוֹשׁ בַּעַסִּף, וְכַּוֹּה דֶבֶּר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשִׁמַד וּמַוָּפָה, וּפָגַע רַע וְכָל מַחֲלָה, וְכָל הְּקָלָה וְכָל קְטָטָה, וְכָל מִינֵי פֻּרְעָנִיּוֹת, וְכָל וְזַרָה רָעָה וְשִׂנְאַת חָנָם, מֵעָבֵּינוּ וּמֵעַלֿ בָּלֹ בְּנֵי בִרִיתֵךּ.

speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise-for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favorsevening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

Congregation:

We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

מרים דרבנן, recited by the Congregation in an undertone, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a). Hence the name מודים דרבון.

וּכְתוֹב לְחַיִּים טוֹבִים כָּלֹ בְּנֵי בְרִיתֶּדְּ.

וְכֹלֹ הַחַיִּים יוֹדְוּךֵּ כֶּלָה, וִיהַלְּלֹּוּ וִיבְרְכוּ אֶת שִׁמְךּ הַנְּדוֹלֹ בָּאֲמֶת, לְעוֹלֶם כִּי טוֹב. הָאֵלֹ, יְשׁוּעָתֵנוּ וְעָזְרָתֵנוּ כֶּלְּה, הָאֵלֹ הַטוֹב. בָּרוּדְ אַתָּה, יָיָ, הַטוֹב שִׁמְדּ, וּלְדְּ נְאֶה לְהוֹדוֹת.

אָלֶיף נִאלֹהֵי אֲבוֹתֵינוּ, בְּרְבֵנוּ בַבְּרְבָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַבְּתוּבָה עַל יְדִי משֶׁה עַבְדֶּף, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיוּ, בֹּהָנִים עַם קְדוֹשֶׁף, כָּאָמוּר: יְבָרֶכְף יְיָ וְיִשְׁמְרֶף. יָאֵר יְיָ פְּנְיוּ אַלֶיף וִיחָנָּהָ. יִשָּׁא יָיָ פָּנְיוּ אַלֶּיף, וְיָשָׁם לְּף שָׁלוֹם.

שִׁים שֲׁלוֹם, טוֹבָה וּבְרָכָה, חַיִּים חֵן וָחֶסֶד וְרַחֲמִים, עְלֵינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלׁ עַמֶּדְּ. בָּרְבֵנוּ, אָבִינוּ, כִּלְּנוּ כְּאֶחָד, בְּאוֹר שָּטֶד. וּצְּדָקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב יִהְיֶה בְּצִינֵיךְ לְּבָרְבֵנוּ וּלְּבָרָךְ אָת כָּלֹ עַמְּדְּ יִשְׂרָאֵלׁ בְּכָלׁ עֵת וּבְכָל שַׁעַה בִּשְׁלוֹמֵד.

Congregation and Reader:

בְּסֵפֶּר חַיִּים, בְּרָכָה וְשֶׁלוֹם וּפַרְנַסָה טוֹבָה, וּנְזֵרוֹת טוֹבוֹת, יְשׁׁרִשׁׁר וְנָבְּר וְנָבְּר וְנְבָּר וְנְבָּרְ וְשְׁלוֹם וּפַרְנָסָה טוֹבְה, יְיָ, הַמְבְּרֵך אֶת יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אֵתְה, יְיָ, הַמְבְרֵךְ אֶת יִשְׂרָאֵל, יִשְׁרָנִם טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ אֵתְה, יִיָּ, הַמְבְרֵךְ אֶת עַמוֹ יִשְׂרָאֵל בַּשְׁלוֹם.

אביע מלכני (page 423) is recited if it is still broad daylight.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Our God and God of our fathers, bless us with the threefold blessing, written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times.

Congregation and Reader:

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Avinu Malkenu (page 424) is recited if it is still broad daylight.

מפר חיים, the book of life in which only the righteous are inscribed and from which the unrighteous are blotted out, is mentioned in Psalm 69:29. The Mishnah (Avoth 2:1) tells us that the deeds of every human being are recorded in a book. Rabbi Judah of Regensburg (Sefer Hasidim, 33) points out that God is in no need of a book of records and that the "book of life" is used figuratively ("the Torah speaks the language of man").

Reader:

יִתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעָלְמָא דִי בְּרָא כִּרְעוּתֵה; וְנִילְלִידְּ מַלְּכוּתֵה, וְיַצְמַח בָּרְקָנֵה וִיקְרֵב מְשִׁיחָה, בְּחַנֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלְּא וּבִזְמַן קּוֹריב, וְאָמָרוּ אָמֵן.

יָהָא שָׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַדְּ וְיִשְׁתַבַּח, וְיִתְפָּצֵּר וְיִתְרוֹמֵם, וְיִתְנַשֵׂא וְיִתְהַדֵּר, יִיתְעַבֶּׁר וְיִתְהַלֵּלֹ שְׁמֵה דְּקִרְשָׁא, בְּרִידְ הוּא, לְּעֵלְּא לְעֵלְּא מָבֶּל בִּרְכָּתָא וְשִׁירָתָא, קִשְׁבְּחָתָא וְנָחֲמָתָא, דַּצְּמִירָן בְּעָלְמָא, מָבָל בִּרְכָּתָא וְשִׁירָתָא, קִשְׁבְּחָתָא וְנָחֲמֶהָא, דַּצְמִירָן בְּעָלְמָא,

הַתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְּׂרָאֵל ,קְדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וִאָּמָרוּ אָמֵן.

יְהֵא שְׁלֶּמֶא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עֲלֵּינוּ וְעַלֹּ כְּלֹּ יִשֶּׂרָאֵל, וִאִמִרוּ אָמֵן.

עשֶׁה שֶׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שֶׁלוֹם עָלֵינוּ וְעַלֹּ כְּלֹ יִשַּׂרַאֶּלֹּ, וִאָמִרוּ אָמֵן.

דעלא מכל... ושירתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression דוד על כל דברי שירות ותשבחות דוד.

is said between Rosh Hashanah and Yom Kippur; otherwise only לעלא is said. In some rituals לעלא is repeated throughout the year. מעלה מעלה is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

ניינסחא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

recited at the end of the Shemoneh Esreh. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the Shemoneh Esreh. On the other hand, the phrase "and say Amen," added at the end of the silent meditation after the Shemoneh Esreh, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

It has been suggested that the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The mourners' Kaddish, like אוויס אבויס recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

JEWISH FAITH

Israel among the nations is like the heart among the organs of the body. Israel is at one and the same time the weakest and the healthiest of them all. Even as the heart may be affected by the disease of other organs, so Israel is affected by the troubles and wrongs of other nations. The tribulations which we experience are meant to cleanse us and to remove all taint of evil from us.

The function of divine laws will be incomplete unless social laws are perfected. If a person gives in to licentious desires, he blunts the edge of his mental keenness; if he leans toward violence, he injures some other faculty.

Our Torah is based on reverence, love and joy. Through any of these you may approach God. Your contrition on a fast day is not more effective in drawing you near to God than is your joy on the Sabbath and on holydays. Observance of the Sabbath is an acknowledgment of God's omnipotence as the Creator and Originator of all things.

The influence of divine power is not seen in choice phrases and raised eyebrows, in weeping and praying and uttering empty words, unsupported by charitable deeds. It is only made manifest by a pure heart and good works which, although difficult, are performed with utmost zeal and love.

The servant of God does not detach himself from secular contacts and does not despise life, which is one of God's bounties to him. On the contrary, he loves the world and desires a long life. The more good he does, the greater his claim to immortal life. Even philosophers, who love solitude in which to refine their thoughts, seek the society of disciples to stimulate their reasoning and research.

The man who desires ascetic solitude can count only on pain of soul and body. He is sick and miserable, living as a prisoner and hating life purely out of disgust with his solitude and pain. How could it be otherwise? He has not received prophetic light, nor has he acquired knowledge to stimulate his interest and enjoyment of life as the philosophers did.

Like a prince who is obeyed by his subjects, the godly man is obeyed by his mental and physical faculties, over which he has full control. He is fit to rule If he were the prince of a country he would be as just to his people as he is to his own body and soul. He satisfies his desires moderately, restraining them from excess. He always acts and speaks in the realization that he is being observed by God, who rewards and punishes, calling man to account for everything objectionable in word or deed.

If God's providence and guidance were removed for even one instant, the whole world would perish. Deeply convinced of God's justice, the pious man finds in it protection and help from the world's woe and trouble. He knows that the Creator sustains and guides his creatures with wisdom surpassing our intellect.

The perfection of creation reveals the purpose of an all-wise God, who has endowed great and small with all their essential organs. Anyone who considers the formation and use of his own limbs, and their relation to the animal instinct, sees in them so perfect a proportion and so precise an arrangement that no doubt or uncertainty whatever can remain in his mind concerning the justice of the Creator.

Reason refutes those who see injustice in the fact that a hare falls prey to a lion and a fly to a spider. How can I charge the supremely wise Creator with injustice? Divine injustice is out of the question. I see only that this wise and just Master of the world has equipped the lion with ferocity and strength, with teeth and claws; that he has furnished the spider with cunning and designated the fly to be its food, just as some fish are food for other fish. I cannot but conclude that I am unable to fathom the wisdom and justice of the Almighty.

Everyone should therefore follow the example of Nahum of Gimzo who, no matter what happened to him, was in the habit of saying: "This too is for the best." The man who does this will live happily and bear lightly the tribulations of life.

¹From Kuzari by Rabbi Yehudah Halevi, poet-philosopher who lived in Spain (1085-1142). He made a pilgrimage to Jerusalem where, according to tradition, he was ridden down and killed by an Arab horseman.

FROM TALMUD AND MIDRASH

A single light will do for a hundred men as well as for one. He who studies but does not review his work is like one who sows but does not reap. He who knows that he knows nothing possesses knowledge indeed.

If a man says to you: "I have searched for wisdom but have not found it," do not believe him. If he says: "I have not searched for it but have found it anyhow," do not believe him then either. But if he says: "I have searched for wisdom and have found it," believe him, for he speaks the truth.

As iron whets iron, so mind sharpens mind. A teacher should give instruction concisely. Pay special attention to the children of the poor, for it is from them that knowledge will come. He who does not teach his son a trade is as guilty as though he teaches him to steal.

Love your wife as much as yourself; honor her more than yourself. Men should be careful not to give their wives any cause for tears, for God counts their tears. All the blessings of a home come through its mistress. If your wife is short, bend your head and take her advice. A man should eat and drink beneath his means, clothe himself within his means, and honor his wife above his means.

The noblest charity of all is that which enables the poor to earn their living. Adversity reveals man's inner strength, but prosperity weakens his will. No man should be held responsible for words uttered in his grief. Do not let care enter your heart, for care has killed many. No man dies with even half his desires realized.

No man sins unless a spirit of foolishness has entered into him. He who has committed a sin twice no longer considers it a sin. No one should taunt a reformed sinner about his past. A man notices the weaknesses of others but not his own. Adorn *yourself* before you adorn *others*.

He who seeks a friend without faults will remain friendless. Love the one who shows you your faults more than the one who praises you. Kindliness is the beginning and the end of the Torah. If two men ask for your help, and one of them is your enemy, help your enemy first.

739

Your friend has a friend, and your friend's friend has a friend, so be careful with what you say. A slanderous tongue kills three people: the slanderer, the slandered, and the one who listens to the slander. God turns away from four types of men: the scoffer, the liar, the hypocrite, and the slanderer.

He who neglects to visit a sick friend is as guilty as if he sheds his blood. A man should cast himself into a flaming furnace rather than embarrass someone in public. The man who can feel shame will not easily go wrong. There is a great difference between the man who can feel ashamed before his own conscience and the one who is only ashamed before his fellows.

The greatest commandment in the Bible is: "Love your neighbor as yourself." God loves three types of men: the one who does not get angry, the one who does not become intoxicated, and the one who is generous.

Do not weep in the presence of those who laugh, and do not laugh in the presence of those who weep; wake not among those who sleep, and sleep not among those who are awake; stand not while others sit, and sit not while others stand.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God. When good people die, they are not truly dead, for their example lives. Man enters the world with closed hands, as if to say: "The world is mine." He departs from it with open hands, as if to say: "I take nothing with me."

It is easy to acquire an enemy, but difficult to win a friend. He who turns his enemy into a friend is the bravest hero. He who hates a man is as if he hated God. Learn to receive blows, and forgive those who insult you. The greater the man, the humbler he is. Slander is as bad as murder. Gossipers begin with praise and end with abuse.

When trouble comes in the world, Israel feels it first. One empire comes and another passes away, but Israel continues forever. God loves the persecuted and hates the persecutors. In prosperity, people feel brotherly toward one another. Every man is a king in his home. When you come into a town, follow its customs.

HOPE AND STRENGTH

- The Lord is my light and my aid; Whom shall I fear?
- The Lord is the strength of my life; Of whom shall I be afraid?
- Though a host should encamp against me, My heart shall not fear;
- Though war should rise against me, Still will I be confident.
- One thing I ask of the Lord, One thing I desire—
- That I may dwell in the house of the Lord All the days of my life,
- To behold the pleasantness of the Lord, And to meditate in his temple.
- O Lord, hear my voice when I call; Be gracious to me and answer me.
- Hide not thy face from me; Turn not thy servant away in anger.
- Teach me thy way, O Lord, And lead me in a straight path.
- I believe I shall see the goodness of the Lord In the land of the living.
- Hope in the Lord, be strong; Let your heart be brave, hoping in the Lord.

¹ From Psalm 27.

ISRAEL

Thus says the Lord: I have answered you at a time of grace; I have helped you when the day of deliverance did come.

I have fashioned you and made you a covenanted people To restore the land, to populate its desolate places,

Saying to captives 'Go,' to those in darkness 'Show yourselves!' They shall have food on the roads home and on the bare hills.

They shall not hunger, neither shall they thirst; No hot wind nor sun shall ever plague them;

For he who has mercy on them leads them; He guides them to fountains of water.

I will make a highroad of the mountains; The highways shall be leveled for them.

Here they are coming from afar! Some from the north and the west, some from China!

Sing, O heavens! Rejoice, O earth! Burst into song, O hills! For the Lord has comforted his people and pitied his poor.

Zion says, 'The Lord has forsaken me, the Lord has forgotten me!' Can a woman forget her infant, forget to pity her own child?

Already your children come in haste; Those who ruined you withdraw from you.

Look round you and see, all of them are flocking to you! All of them shall be your ornament, says the Lord.¹

¹Isaiah 49:8-18.

תִּפִּלַת נִעִיקָה

אַשְׁרֵי יוֹשְׁבֵי בִיתֶּדּ; עוֹד יְהַלְּלְוּדְּ פֶּלְה. אַשְׁרֵי הָעָם שֶׁבָּכָה לוֹ; אַשְׁרֵי הָעָם שֶׁיִי אֱלֹהִיוּ.

תהלים קמה

תִּהַלָּה לְדָוִר

אַרוֹמִמְדּ, אֱלֹהַי הַמֶּוֶלֶדְ, וַאֲבָרְכָה שִׁמְדּ לְעוֹלָם וָעֵד. בְּבָל יוֹם אֲבָרְכֶךְ, וַאֲהַלְלָה שִׁמְדְּ לְעוֹלֶם וָעֵר. נָּדוֹל יָיָ וּמְהַפָּל מְאֹד, וְלִנְדָלָתוֹ אֵין חֵקֵר. דּוֹר לְדוֹר יָשַבַּח מַצַשֶּׁיה, וּגְבוּרֹתֶיה יַגְידוּ. הַדַר כָּבוֹד הוֹדֶךּ, וִדְבָרֵי נִפְּלָאֹתֵיךּ אָשִּׁיחָה. וַנָאָזוּז נוֹרָאוֹתֶיךּ יֹאמֵרוּ, וּנְרָלֶּתְדּ אֲסַפְּרֶנָה. זַבֶּר רַב מוּבְדּ יַבִּיעוּ, וְצִדְקָתְדּ יְרַוַּנוּ. חַנוּוּן וְרַחוּם יְיָ, אֶרֶךְ אַפַּיִם וּגְּדָל־חָמֵר. מוֹב יְיָ לַבֹּל, וְרַחֲמָיו עַל בָּל מַעֲשָׂיו. יוֹדוּה יָיָ בָּל מַצַשֶּׁיה, וַחַסִידֵיה יִבְּרְכְוּכָה. בְּבוֹר מַלְבוּתְדּ יֹאמֵרוּ, וּגְבוּרָתְדּ יִדַבּרוּ. לְהוֹדֵיעַ לִבְנֵי הָאָדָם נְבוּרֹתַיו, וּכְבוֹד הַדֵּר מַלְכוּתוֹ. מַלְבוּתְדְּ מַלְבוּת בָּל עֹלָמִים, וּמֵמִשַּׁלְתִּדְ בִּכָל דּוֹר וָדֹר. סומד יו לכל הַנֹפְלִים, וְזוֹמֵף לְכָל הַבְּפוּפִים. עיני כל אַלֶידָּ יִשַּׂבֶּרוּ, וְאַתָּה נוֹתֵן לָהֵם אַת אָכַלֶם בִּעִתוֹ.

נעילה, the last of the five services held on Yom Kippur, is mentioned in the Mishnah (Ta'anith 4:1). Throughout the Ne'ilah service the word "" ("seal us in the book of life") is substituted for כתבנו ("inscribe us") which is used in

CONCLUDING SERVICE

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.

Psalm 145

A hymn of praise by David. I extol thee, my God the King. And bless thy name forever and ever. Every day I bless thee. And praise thy name forever and ever. Great is the Lord and most worthy of praise; His greatness is unsearchable. One generation to another praises thy works; They recount thy mighty acts. On the splendor of thy glorious majesty And on thy wondrous deeds I meditate. They speak of thy awe-inspiring might, And I tell of thy greatness. They spread the fame of thy great goodness, And sing of thy righteousness. Gracious and merciful is the Lord. Slow to anger and of great kindness. The Lord is good to all, And his mercy is over all his works. All thy works praise thee, O Lord, And thy faithful followers bless thee. They speak of thy glorious kingdom, And talk of thy might, To let men know thy mighty deeds. And the glorious splendor of thy kingdom. Thy kingdom is a kingdom of all ages, And thy dominion is for all generations. The Lord upholds all who fall. And raises all who are bowed down. The eyes of all look hopefully to thee, And thou givest them their food in due season.

all services between Rosh Hashanah and Yom Kippur. This is in keeping with the tradition that the entry in the book of life is made during the ten days of repentance and is sealed at the conclusion of that period.

פּוֹחֵם אֶת יֶדֶה, וּמַשְּׁבִּיעַ לְכָל חֵי רָצוֹן. צַהִּיס יְיָ בְּכָל דְּרָכִיו, וְחָסִיד בְּכָל מַעֲשָּׁיו. קָרוֹב יְיָ לְכָל לִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֲהוּ בָאֱמֶת. רָצוֹן יְרֵאָיו יַצַשָּׁה, וְאֶת שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעִם. שׁוֹמֵר יִיָ אֶת כָּל אֹהֲבָיו, וְאֵת כָּל הָרְשָׁעִים יַשְׁמִיד.

תָּהַלַּת יְיָ יְדַבֶּר־פִּי, וִיבָרִף כָּל בָּשֶׂר שֵׁם קְּרְשׁוֹ לְעוֹלְם וָעֶר. וַאֲנַחְנוּ וְבָרֵף יָה מֵעַתָּה וָעַר עוֹלְם, הַלְלוּיָה.

וּבָא לְצִיּוֹן גּוֹאֵל, וּלְשָׁבֵי בֶּשַׁע בְּיַעֲלְב, נְאָם יְיָ. וַאַנִי, וֹאת בָּרִיתִי אֹתָם, אָמַר יָיָ: רוּחִי אֲשֶׁר עָלֶיף, וּדְבָרֵי אֲשֶׁר שַׂמְחִי בָּפִידָ לֹא יָמִוּשׁוּ מִפִּידָ וּמִפִּי זַרִעַדְ, וּמִפִּי זַרַע זַרִעַדְ, אָמַר יִיָ, מַעַהָּה וְעַד עוֹלָם. וְאַהָּה קָדוֹשׁ, יוֹשֵׁב הְהַלּוֹת יִשְּׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר: קָרוֹשׁ, קָרוֹשׁ, קָרוֹשׁ יְיָ צְבָאוֹת, מְלֹא כָל הָאָרֶץ בְּבוֹדוֹ. וּמְקַבְּּלִין דֵּן מִן דֵּן וְאָמְרִין: קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עָלֶאָה, בִּית שָׁבִינְתָּה; קַדִּישׁ עַל אַרְעָא, עוֹבַד נְבוּרְתָה; קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת; מַלְיָא כָל אַרְעָא זִיו יְקָרַה. וַתְשָּׂאָנִי רְוּחַ, וָאֶשְׁמַע אַחֲרֵי קוֹל רְעַשׁ נְּרוֹל: בְּרוּךְ כְּבוֹר יְיָ מָמָקוֹמוֹ. וּנְטָּלַחְנִי רוּחָא, וְשִׁמְעֵת בַּתְרֵי קָל זִיעַ סַנִּיא דִי מְשַבְּחִין וְאָמְרִין: בְּרִיךְ יָקָרָא דַיָּי מֵאֲחַר בֵּית שָׁכִינְחֵה. יִיָּ יִמְלֹדְ לְעֹלֶם וָעֶד. יְיָ מַלְבוּתָה (קָאָם) לִעָלַם וּלְעָלְמֵי עַלְמַיָּא. יָן אֱלֹהֵי אַבְרָהָם יִצְחָק וִישְׂרָאֵל אֲבוֹתֵינוּ, שֶׁמְרָה זֹאת לְעוֹלֶם, לְיָצֶר מַחְשָׁבוֹת לְבַב עַמֶּה, וְהָבֵן לְבָבָם אֵלֶיךּ. וְהוּא רַחוּם, יְכַפָּר עָוֹן וָלֹא יַשְׁחִית, וְהַרְבָּה לְהָשִׁיב אַפּוֹ, וִלֹא יָעִיר בָּל חַמָּתוֹ. כִּי אַתָּה, אֲדֹנָי, טוֹב וְסַלָּח וַרַב חֶסֵד לְכַל לֹּרָאֵידָ.

אשרי and ובא לציון, which should have preceded the Minhah service, are

Thou openest thy hand
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him;
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.

We will bless the Lord henceforth and forever. Praise the Lord!

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.

Thou, holy God, art enthroned amidst the praises of Israel. They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." *They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory." Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode." Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode." The Lord shall reign forever and ever. The Lord's kingship is established forever and to all eternity.

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness

*The words in italics are the Targum paraphrase of the preceding verse.

made to precede the Ne'ilah service instead, so as to form a division between the two services. The reading from the Torah marks a similar division be-

צַרַקַתָּה צֶרֵק לְעוֹלֶם, וִתוֹרָתִה אֵמֶת. תִּתוֹ אֵמֶת לְּיַצַלְב, חֵסֵר לָאַבְרָהָם, אֲשֶׁר נִשְׁבַּעִתְּ לַאֲבֹתֵינוּ מִימֵי קַרָם. בֶּרוּךְ יִיָ, יוֹם יוֹם יַצַמָּס־לָּנוּ; הָאָל יִשׁוּעָהֵנוּ, סֵלָּה. יִיָ צִבָּאוֹת עִּמָּנוּ, מִשִּׁבּ לְּנוּ אָלֹהֵי יַעַלְב, סֶלָּה. יָיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּמֶחַ בָּדְּ. יְיָ, הוֹשִׁיעָה; הַפֶּוְלֵדְ יַעַנֵנוּ בִיוֹם קָרְאֵנוּ. בָּרוּךְ הוּא אֵלֹהֵינוּ שֵׁבְרָאָנוּ לָּבְבוֹדוֹ, וָהָבִדִּילְנוּ מִן הַתּוֹעִים, וְנָתַן לָּנוּ תּוֹרַת אֵמֶת, וְחַיֵּי עוֹלַם נַטַע בָּתוֹבֵנוּ; הוא יִפְתַּח לָבֵנוּ בְּתוֹרַתוֹ, וַיַשֶּׁם בְּלְבֵנוּ אַהַבָּתוֹ וִיִראָתוֹ, לַּאֲשׁוֹת רָצוֹנוֹ וּלְּעָבְרוֹ בְּלֵבֶבְ שֶׁלֵּם, לְּנַאֲנַן לֹא נִינַע לַרִיק, ולֹא נֵלֵד לַבָּחָלָה. יִהִי רָצוֹן מִלְּפָנֵיךּ, יִיָּ אַלֹהֵינוּ וֵאלֹהֵי אַבוֹתֵינוּ, שַׁנְשָׁמוֹר חָקֵיךּ בַּעוֹלֶם הַזָּה, וְנַזְבָּה וְנִחְיֵה וְנִרְאֶה, וְנִירַשׁ מּוֹבָה וּבְרָכָה, לִשְׁנֵי יִמוֹת הַפָּוֹשִׁיחַ וּלְּחַיֵּי הָעוֹלֶם הַבָּא. לְּמַעַן יִזַמֶּרְךּ כָבוֹר וִלֹא יִדֹם; יִיָ אֱלֹהַי, לְעוֹלֶם אוֹדֶדָ. בָּרוּדְ הַנֶּבֶר אֲשֶׁר יִבְשַׁח בַּיָי, וָהָיָה יִי טִבְשַחוֹ. בִּטְחוּ בַיִי עֲדֵי עַד, כִּי בְּיָה יִיָ צוּר עוֹלְּמִים. Reader יוֹדְעֵי שָׁמֶךּ, כִּי לֹא עַזַבְתַּ דֹּרְשֵׁיךּ, יִיַ. יִיַ חַפֵּץ לְּמַעַן צִּרְקוֹ, יַגִּרִילֹ תוֹרָה וְיַאִּדִיר.

Reader:

יִתְנַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּּא בְּעֻלְמָא דִי בְרָא כִּרְעוּתֵה; יִמְלֵּיךְ מַלְּכוּתָה, וְיִצְמַח בָּרְקָנֵה וִיקָרֵב מְשִׁיחָה, בְּחַיֵּכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל בִּית יִשְׂרָאֵל, בַּעֲנֶלֶא וּבִוְמון קּוְרִב. יִתְבָּרַף וְיִשְׁחַבַּח, וְיִתְבָּא מְבָרַף לְּעֻלֵּם וּלְעַלְּמֵי עַלְּמֵיִא. יִתְבָּרָף וִיִשְׁפַּח, וְיִתְבָּא מְבָרַף לְעַלֵּם וּלְעַלְמֵי עָלְמַיָּא. יְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקִרְשָׁא, בְּרִיף הוּא, לְעַלְּא לְעַלְּא יִנְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקִרְשָׁא, בְּרִיף הוּא, לְעַלְּא לְעַלְּא וַאָּמָרוּ אָמֵן.

tween Musaf and Minhah (Kol Bo, section 70). In order to eliminate possible delay of the Ne'ilah service, Rabbi Meir of Rothenburg (thirteenth century)

is eternal, and thy Torah is truth. Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old. Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will praise thee forever. Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

ordained that אבינו מלכנו be omitted at the close of Minhah נהניות מיימוניות: ורבינו מאיר הנהיג שלא לומר אבינו מלכנו עד נעילה כדי שלא לאחר המנחה. להתפלל ונעילה ביום. The Amidah is recited in silent devotion while standing, facing east.

בִּי שֵׁם יְיָ אֶקְרָא, הָבוּ וְּדֶלֹ לֵאלֹהֵינוּ.

אַדֹנָי, שְּׁבָּתִי תִּבְּתָח, וּפִי זַנִּיד תְּהַלְּתֶךְּ.

בָּרוּף אַתָּה, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְּרָהְם, אֱלֹהֵי יִצְחָק, וֵאלֹהִי יַעֲלָב, הָאֵלֹ הַנְּדוֹל הַנְּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, נּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַבֹּלֹ, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמִבִיא נוֹאֵל לִבְנִי בְנִיהֶם לְּקַעַן שְׁמוֹ בְאַהֲבָה.

לָמַעַנָּדְ אֶלֹהִים, מֶלֶּדְ חָפֵּץ בַּחַיִּים, וְחָרְמֵנִנּ בְּסֵפֶּר הַחַיִּים, זְבְרֶנוּ לְחַיִּים, מֶלֶּדְ חָפֵץ

מֶלֶדְ עוֹזֵר וּמוֹשְׁעַ וּמְגַן. בָּרוּדְ אַמָּה, יְיָ, מָגֵן אַבְרָהָם. אַמָּה גִבּוֹר לְעוֹלֶם, אֲדֹנָי; מְחַיֵּה מֵתִים אַמָּה, רַב לְהוֹשְׁיעַ. מוֹרִיד הַטָּל.

מְכַלְּבֵל חַיִּים בְּחֶפֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְלַלֵּם אֱמוּנְתוֹ לִּישֵׁנֵי עָפָר. מִי כָמְוֹדְּ, בְּעַל וְּבוּרוֹת, וּמִי דְּוֹמֶח לֶּדְ, מֶלֶדְ מִמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמְוֹדְּ, אַב הָרַחֲמִים, זוֹבֵר יְצוּרָיו לְּחַיִּים בְּרַחֲמִים. וְנֶאֶמָן אַמָּה לְּהַחֲיוֹת מֵתִים. בְּרוּדְ אַתָּה, יְיָ, מְחַיֵּה הַמֵּתִים. אַתָּה קָרוֹשׁ וְשִׁמְדְּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָלׁ יוֹם יְהַלְּלְּוּךְ סֶּלְּה,

בִּי אֵל מֶלֶּדְ נְּרוֹלֹ וְקְרוֹשׁ אָתְּה.

לְדוֹר נְדוֹר הַמְלְּיְכוּ לְּאֵלֹּ, כִּי הוּא לְּבַדּוֹ מְרוֹם וְקְדוֹשׁ. וּבְבֵן יִתְּקַדֵּשׁ שִׁמְּדּ, יָיָ אֱלֹבֵינוּ, עַלֹּ יִשְׂרָאֵלֹ עַמֶּןדּ, וְעַלֹּ יְרוּשְׁלַּיִם עִירֶדּ, וְעַלֹּ צִּיּוֹן מִשְׁכַּן כְּבוֹדֶדּ, וְעַלֹּ מַלְּכוּת בֵּית דָוֹר מְשִׁיחֶדּ, וְעַלֹּ מְכוֹּנְדּ וְהֵיכְּלֶדְּ. The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹ O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; seal our fate in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Deuteronomy 32:3. ²Psalm 51:17.

וּבְכֵן תֵּן פַּחְדְּדּ, יְיָ אֱלֹבִינוּ, עַלֹּ בְּלֹ מַעֲשֶׁידּ, וְאִימְתְּדּ עַלֹּ בְּלִינִיּ, וְיָשֶׁלְדּ כְּלֵּם אֲלִדְּה אָחַת לַשְׁשִׁיחׁוּ וְיִשְׁהַחֲוּוּ לְּכְּנֵידְ כְּלֹּ בְּלֵוֹ שֵׁיִּדְעְנוּ, יְיָ אֱלֹבִונוּ, שָׁהַשְּׁלְּשֶׁן לְּפְנֵידּ, עֹז בְּיִדְדְּ וּנְבוּרָה בְּמוֹ שֶׁיִּדְעְנוּ, יְיָ אֱלֹבִונוּ, שָׁהַשְּׁלְשֶׁן לְּפְנֵידּ, עֹז בְּיִדְדְּ וּנְבוּרָה בְּמוֹ שֶׁיִּדְענוּ, יְיָ אֱלֹבֵונוּ, שַׁהַשְּׁלְשֶׁן לְּפְנֵידְּה וְיִבוּרָה בְּמוֹ שֵׁיִרְאוֹיִם בְּלֵים בְּיִבְיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְּיִבְיים בְּי

וּבְבֵן תֵּן כָּבוֹד, יָיָ, לְעַמֶּןדּ, תְּהַלְּה לִּירֵאֶידּ וְתִּקְנָה מּוֹבְה לְדוֹרְשֶׁידּ, וּפִתְחוֹן פָּה לַמְיַחַלִּים לְדּ, שִׁמְחָה לְאַרְאֶדּ וְשְׁשׁוֹן לְעִירֶדּ, וּצְמִיחַת קֶרֶן לְדָוִד עַבְרֶדּ, וַעֲרִיכַת גַר לְבֶן־יִשִׁי מְשִׁיחֶדָּ, בִּמְהָרָה בְּיָמֵינוּ.

וּבְבֵן צַּדִּיקִם יִרְאוּ וְיִשְּׁמְחוּ, וִישְׁרִים יַצְלְּזוּ, וַחֲסִידִים בְּרָנָה יָנִילוּ, וְעוֹלְּחָה תִּקְפָּץ־פִּיק, וְכָלֹ הָרְשְׁצָה בְּלָּה בְּעָשְׁן תִּבְלֵה, כִּי תַּצַבִיר מֵמִשֵּׁלֵת זָרוֹן מִן הָאָרֵץ.

וְתִמְלֹדְ, אַתָּה הוּא יִי אֱלֹהֵינוּ, מְהֵרָה לְּבֵדֶּה, עַלֹּ כְּלֹ מַעֲשֶׂיְדּ, בְּהַר צִּיוֹן מִשְׁבֵּן בְּבוֹדֶדּ, וּבִירוּשָׁלַיִם עִיר קְּרְשֶׁדְּ בַּבְּתוּב בְּדִבְרֵי קָּדְשֶׁדִּ: יִמְלֹדְ יְיָ לְעוֹלְם, אֱלֹהַיְדְּ צִיוֹן לְּדֹר וָדֹר; הַלִּלִייָה.

ָּ קָרוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךּ, וְאֵין אֱלְּוֹהַ מִבּלְּעָרֵידּ, בַּבְּתוּב: זַיִּגְבַּה יָיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵלֹ הַקָּרוֹשׁ נִקְרַשׁ בִּצְרָקָה. בְּרוּךְ אַתָּה, יַיִּ, הַמָּלֵדְ הַקָּרוֹשׁ.

מַלְפֵנוּ בַּאַבוֹרָתֶאָ, וְשִׁמְּדּוֹלִת, וְקַבּיּשְׁתְנוֹת, וְקַבּיִּהְ בְּמִצְוֹתֶידּ, וְקַבּיְּתְּנוּ וְרוֹמֵמְתָּנִוּ מִפָּּלַ הַלְּשׁוֹנוֹת, וְקַבּיְשׁמָנוּ בְּמִצְוֹתֶידּ, וְקַרְבְּתְּנוּ אַהָּיִר בְחַרְתָּנוּ מִפָּּלַ הַעַּמִים, אָהַבְּהָ אוֹתְנוּ וְרָצִיְתְ בְּּנִוּיּ

מחדך and the next two paragraphs are quoted by the renowned Hebrew poet Rabbi Yehudah Halevi of the twelfth century in his philosophical work Kuzari (2:44), where he says that evolution was designed to bring forth

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations. Praise the Lord!"

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

the highest essence of man, namely, prophets and saints. In his opinion, the gradation of man can be observed in this prayer which mentions first כל מעשיך, and finally צדיקים who represent the purest essence of humanity.

¹Psalm 146:10. ²Isaiah 5:16.

לְנָשָּׁ זְבֶּנוּ, יָיָ אֱלֹבְינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבְּת הַזֶּה לִּקְרָים וּלְּבַפְּרָה, וְלָמְחָלֹ־בּוֹ אֶת כָּל עֲוֹנוֹתִינוּ, (בְּאַהֲבָה) מִקְּלְא וּלְבַפָּרָה, וְלָמְחָלֹ־בּוֹ אֶת כָּל עֲוֹנוֹתִינוּ, (בְּאַהֲבָה) מִקְרָא וַהָּבָּוֹרָה, יְיָּ אֱלֹבִינוּ, בְּאַהֲבָה

אֱלֹהֵינוּ נִאלֹהֵי אֲבוֹתִינוּ, יַעֻלֶּה וְיָבֹא, וְנִגְיעַ וְנִרְאֶה, וְנִרְאֶה יְיִשְׁמֵע, וְיִפְּקֹד וְיִזָּבֵר זִכְרוֹנֵנוּ וּפִּקְדוֹנֵנוּ, וְזִבְרוֹן אֲבוֹתֵינוּ, וְזִבְרוֹן אֲבוֹתֵינוּ, וְזִּבְרוֹן פָלֹּ עַמְּדְ בִּית יִשְּׁרָאֵל לְפָנֵיְדּ, לִפְלֵיטָה וּלְּטוֹבָה, לְחֵל וְזְבְרוֹן כָּלֹ עַמְּדְ בֵּית יִשְּרָאֵל לְפָנֵיְדּ, לִפְלֵיטָה וּלְטוֹבָה, זְבְרָנוּ וְיְבָלוֹן כָּלֹ עַמְּדְ בִּית יִשְּׁרָאֵל לְפָנֵיְדּ, לִפְלֵיטָה וּלְטוֹבָה, זְבְרָנוּ יְיָ אֱלֹהִינוּ, בּוֹ לְּטוֹבָה, וּפְּקְּדְנוּ בוֹ לִבְרָכָה, וְהוֹשִׁענוּ בוֹ יְנִים טוֹבִים; וּבִדְבַר יְשׁוּעָה וְרַחַמִים חוּס וְחָגָנוּ, וְרַחִים אֶלֵּינוּ וְהוֹשִׁיעֵנוּ, כִּי אָלֵיף עִינִינוּ, כִּי אֵל מֻלֵּדְ חַנוּון וְרַחוּם אָחָה.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מְחַלֹּ לַעֲנֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַגָּה וּבִיוֹם) הַבָּפָּרִים הַגָּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנְּנֵד עִינֵיךּ, כָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחָה פְּשָׁעֵיךּ לְמַעֲנִי וְחַטֹּאתֵיךּ; שׁוּבָה אָלַי כִּי וְאֵלְּחִיךּ. וְנֵאֱמֵר: כִּי בִיּוֹם הַגָּה יְכַבֵּּר תַטֹּאתֵיךּ; שׁוּבָה אָלַי כִּי וְאַלְּחִיךּ. וְנֵאֱמֵר: כִּי בִיּוֹם הַגָּה יְכַבָּּר עֲלֵיכֶם לְּטַהֵּר אָתְכֶם, מִכֹּל חַטֹּאתֵיכֶם לִּפְנִי יְיָ תִּשְּהָרוּ.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: "It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord."

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it). Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel,

¹Isaiah 43:25; 44:22; Leviticus 16:30.

וּמַעֲבִיר אַשְּׁמוֹתֵינוּ בְּכָל שְׁנָה וְשָׁנָה, מֶלֶּדְ עַל כָּל הָאָרֶץ מִקְדִשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַבִּבְּרִים.

רְצֵה, יְיָ אֱלֹתֵינוּ, בְּעַמְּךּ יִשְׂרָאֵלֹ וְלְּתְפִּלְּתְם שְׁעֵה; וְהְשֵׁר בָּאַהַבְּה תְּקַבֵּל בְּרָצוֹן, וּתְהִי לְּרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל בַּאַהַבָּה תְּקַבֵּל בְּרָצוֹן, וּתְהִי לְּרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל בַּאָהָ.

וְהֶחֶזֵינָה עֵינִינוּ בְּשׁוּבְדּ לְצִיּוֹן בְּרַחֲמִים. בְּרוּדְ אַתָּה, יְיָ, הַמַּחַזִיר שָׁבִינָתוֹ לִצִיּוֹן.

מוֹדִים אֲנְחָנוּ לְּדְּ, שְׁאַתָּה הוּא יִיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְּעוֹלְם נָעֶד. צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ אַתָּה הוּא. לְּדוֹר נְדוֹר נוֹדָה לְּדְּ, וּנְסַפֵּר תְּהַלְּתֶדְּ, עַלֹּ חַיְינוּ הַמְּסוּרִים בְּיֵדְדְּ, וְעַלֹּ נִשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לְּדְּ, וְעַלֹּ נָפֶיךְ שֶׁבְּכָלֹ יוֹם עִמְנוּ, וְעַלֹּ נִפְלְאוֹתֵיְדְּ וְטוֹבוֹתֵיְדְּ שֶׁבְּכָלֹ עַת, עֶרֶב וְלְכֶּקר וְצְהָבְרִים. הַמּוֹב בִּי לֹא כָלוּ רַחֲמֶיְדְּ, וְהַמְּרַחֵם כִּי לֹא תַמּוּ חֲסָבֶידְּ, כִּי מִעוֹלָם קִנִּינוּ לָדְּ.

וְעַלֹּ כֻּלָּם יִתְבָּרַדְּ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שִׁמְדּ, מַלְּבֵנוּ, תָּמִיד לִעוֹלֵם נָעָד.

וַחֲתוֹם לְּחַיִּים מוֹבִים כָּלֹ בְּנֵי בְרִיתֶךָּ.

וְכֹל הַחַיִּים יוֹרְוּךּ פֶּלָה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְדּ הַנְּרוֹל בָּאֲמֶת לְעוֹלְם כִּי טוֹב. הָאֵלֿ, יְשׁוּעָחֵנוּ וְעָזְרָתֵנוּ סֶלְּה, הָאֵלֿ הַטוֹב. בָּרוּף אַתָּה, יִיָּ, הַטּוֹב שִׁמְדּ, וּלְדְּ נָאֶה לְּהוֹרוֹת.

שִׁים שֶׁלּוֹם, טּוֹבָה וּבְרָכָה, חַיִּים חֵן וָחֶסֶּד וְרַחֲמִים, עָלֵינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלׁ עַמֶּדּ. בְּרְבֵנוּ, אָבִינוּ, כָּלְּנוּ כְּאֶחָד, בְּאוֹר פָּגֵידּ. בִּי בָאוֹר פָּגֵידּ נָחָקְ לְּנוּ, יִיְ אֱלֹהֵינוּ, חּוֹרַת חַיִּים וְאַהֲבַת and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

O seal all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and

שלום with prayer for peace, does not refer to the Temple service and the priests; yet it has been connected with the priestly benediction which ends with the word שלום.

ָחֶפֶר, וּצְּדָקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשְׁלוֹם. וְטוֹב יִהְנֶה בְּעֵינֵיף לְבָרְכֵנֵוּ וּלְבָרֵך אֶת כָּלֹ עַמְּךּ יִשְׂרָאֵלֹ בְּכָלֹ עֵת וּבְכָל שַׁעָה בִּשְׁלוֹמֶף.

בְּסֵפֶּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַּרְנָסָה טוֹכָה, וּנְזֵרוֹת טוֹבוֹת,
יְשׁוּעוֹת וְנָחָמוֹת, נָזָבר וְנָחָתֵם לְּפָנֵיף, אֲנַחְנוּ וְכָלֹ עַמְּף בֵּית
יִשְׂרָאֵל, לְּחַיִּים טוֹבִים וּלְּשָׁלוֹם. בָּרוּף אַהָּה, יְיָ, הַמְּבָרֵף אֶת
עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

יִהְיוּ לְּרָצוֹן אִמְרֵי פִּי וְהֶנְיוֹן לִבִּי לְּפְנֵיךּ, יְיָ, צוּרִי וְגוֹאֲלִי.

אָלּהַינוּ נִאלֹהֵי אָבוֹתֵינוּ, חָבֹא לְפָנֵיף הְפְּלֶּתְנוּ, וְאַלֹּ הָפְנֵיף, יְיָ אֱלֹהֵינוּ נָאלֹהֵי אֲבוֹתֵינוּ, צַדִּיקִים אֲנְחְנוּ וְלֹא חָמָאנוּ; אַבָּלֹ אַנְחָנוּ נַאַבֹוֹתֵינוּ חָמָאנוּ. אַבָּלֹ אַנְחָנוּ נַאַבוֹתֵינוּ חָמָאנוּ.

סַרְנוּ מִמִּצְוֹתֶיךּ וּמִמִּשְׁפָּטֶיף הַמּוֹבִים, וְלֹא שֶׁוֵה לֶנוּ. וְאַהָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ, כִּי אֱמֶת עָשִׁיתָ וַאַּנְחְנוּ הִרְשְׁעְנוּ מַה נֹאמֵר לְפָנֵיף יוֹשֵׁב מָרוֹם, וּמֵה נְּסַפֵּר לְפָנֵיף שׁוֹבֵן שְׁחָקִים, הַלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּנְלוֹת אַתָּה יוֹדַעַ.

ַּנְחְדַּלֹ מִעְשֶׁק יָדְינוּ, וּתְקַבְּלֵנוּ בִּתְשׁיבָה שְׁצַמְה לְּפְנֵיך שְׁבִים. זַתְּלַמְּׁדְנוּ יִיָּ אֶלֹדֹוִינוּ לְהִתְּוַדּוֹת לְּפְנֵיך עַלֹּ כְּלֹ עֲוֹנוֹתִינוּ, לְּמַעַן אַתָּים יִיְּמִעָּן בִּינוּ, וּתְקַבְּלֵנוּ בִּתְשׁיבָה שְׁצַמְה לְּפְנֵיך בְּאָשִׁים blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times and at all hours.

May we and all Israel thy people be remembered and sealed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

We have acted treasonably, aggressively and slanderously; We ahve acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou dost reach out thy hand to transgressors; thy right hand is extended to receive repentant sinners. Lord our God, thou hast taught us to confess all our iniquities to thee and cease to do violence, so that thou mayest graciously receive us into thy presence

בספר היים can be rendered: "In the book of life... may we be remembered; may we and all Israel thy people be sealed before thee for a happy life..."

The seeming redundancy of the passage would thus disappear. However, all worshipers are in the habit of joining the words בוכר תחתם אוכר.

אתה נותן יד לפושעים emphasizes the idea that God is always ready to welcome and pardon the sinners who repent. This passage is fully quoted in the ninth century Siddur Rav Amram Gaon.

וּכְנִיחוֹחִים, לְּמַעוֹ דְּבָרֶיף אֲשֶׁר אָמְרְתָּ. אֵין בֵּץ לְּאִשֵׁי חִבְּרֹת, וְאֵין מִסְפָּר לְּנִיחוֹחֵי אַשְׁמְתֵנוּ, וְאַתָּה יוֹדְעַ שֶׁאַחְרִיתְנוּ, וְאֵין מִסְפָּר לְנִיחוֹחֵי אַשְׁמְתֵנוּ, מַה אָנוּ, מָה אָנוּ, מָה חַיְינוּ, מָה חַלְּינוּ, מַה אַרְקנוּ, מַה לְּבְּיִים בְּלִי, מַה בְּבִינִוּ, מַה צִּרְקנוּ, מַה יְשִׁשְׁתֵנוּ, מַה בְּתִנוּ, מַה בְּבִירִם בְּלִי מָה וְּבִּיֹרִים בְּלִי, וְמִלְּתֵנוּ, מַה בְּבְיִים בְּלִי, וְמִלְּתֵנוּ, מַה בְּבִייִם בְּלִי, וְמִלְּתֵנוּ, מַה בְּבְיִים בְּבְּיִים בְּבְּלִי חַשְּׁבֵל, בִּי רֹב מַעְשֵׁיהֶם הְּהוּ, וִימִּי בְּבְּיִם מִן הַבְּבַימְה אָוֹן, בִּי חַבְּבֹל הְבָּל, וֹמוֹתַר הָאָדְם מִן הַבְּהַמְה אָוֹן, בִּי הַבֹּל הְבָּל.

אַתָּה הִבְּדְּלְּתָּ אֱנוֹשׁ מֵרֹאשׁ, וַתַּבִּירָהוּ לַּעֲמוֹד לְּבָּנֵידְּ. בִּי מִי יֹאמַר לְּדָּ מַה תִּפְעַלֿ, וְאָם יִצְּדֵּק מַה יִּמֶן־לְּדָּ. וַתִּתֶּן לָנוּ יִיָ אֱלֹהֵינוּ בְּאַהַבָּה אֶת יוֹם הַכִּפֻּרִים הַזֶּה, הֵץ וּמְחִילָּה וּסְלִּיחָה עַלֹּ כָּלֹ עֲוֹנוֹתִינוּ, לְּמַעַן נֶחְדַּלֹ מֵעְשֶׁק יָדְנוּ, וְנָשׁוּב אַלֶּיף לַּצְשַׂוֹת חָבֵּי רְצוֹנְף בְּבֵּבְב שְׁבֵּם. וְאַתָּה בְּרַחֲכֶּיִף הָרַבִּים רַחָם עָבֵּינוּ, כִּי לֹא תַחְפּוֹץ בְּהַשְּׁחָתַת עוֹלָּם, שֵׁנֵאֱמֵר: דְּרְשׁוּ יָיָ בְּהַמָּצְאוֹ, קָרָאָהוּ בִּהְיוֹתוֹ קָרוֹב. וִגֵאַמַר: יַצַוֹב רָשָׁע דַּרְבּוֹ, וְאִישׁ אָוֶן מַחְשְׁבֹתִיוּ, וְיָשֹׁב אֶלֹ יְיָ וִירַחֲמֵהוּ, וְאֶלֹ אֱלֹהֵינוּ כִּי יַרְבֶּה לַּסְלְּוֹחַ. וְאַתָּה אֱלְּוֹהַ סְלִּיחוֹת, חַנּוּן וְרַחוּם, אֶרֶךְ אַפַּוִם, וְרַב חֶסֶּד וָאֱמֶת, וּמַרְבֶּה לְּהֵישִיב; וִרוֹצֵה אַתָּה בִּּתְשׁוּבַת רְשָׁעִים, וְאֵין אַתָּה חָפֵּץ בְּמִיתָחָם, שֶׁנֵאֱמַר: אֱמֹר אֲלֵּיהֶם, חַי אָנִי, נָאָם אֲדֹנָי יְהֵוֹה, אִם אֶחְפֹּץ בְּמוֹת הָרָשֶׁע, כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה; שִׁוּבוּ שִׁוּבוּ מִדַּרְבֵיבֵם הָרָעִים, וְלָּמָה תָמְוּתוּ בֵּית יִשְּׂרָאֵל. וְנָאֱמַר: הֶחְפֹּץ אֶחְפֹּץ מוֹת רְשָׁע, וְאָם אֲדֹנָי יְהָוֹה, הַלֹּא בְּשׁוּבוֹ מִדְּרָכִיו וְחָיָה. וְגֵאֲמַר: כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת, נָאָם אֲדֹנָי יְהָוֹה, וְהָשִׁיבוּ וִחְיוּ. כִּי אַתְּה through perfect repentance, as thou didst promise. Endless are the offerings required of us, countless our guilt-sacrifices; but thou knowest that our ultimate end is the worm, hence thou hast abundantly provided us with means of pardon.

What are we? What is our life? What is our goodness? What is our virtue? What our help? What is our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath. Man is not far above beast, for all is vanity.

Yet, from the first thou didst single out mortal man and consider him worthy to stand in thy presence. Who can say to thee: "What art thou doing?" Even though man be righteous, what can he give thee? Thou, Lord our God, didst graciously grant us this Day of Atonement, ending in the complete forgiveness of all our iniquities, that we may cease to do wrong, that we may turn to thee and observe thy pleasing laws wholeheartedly.

In thy abundant mercy have thou compassion upon us, for thou dost not desire the destruction of the world, as it is said: "Seek the Lord while he may be found, call to him while he is near. Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly." Thou art a God ready to pardon, gracious and merciful, slow to anger, rich in kindness and abundantly beneficent. Thou art pleased with the repentance of the wicked, and dost not desire their death, as it is said: "Tell them, says the Lord God, as I live, I have no desire for the death of the wicked, but for the wicked to turn from his course and live. O turn from your evil ways; why should you die, O house of Israel? Have I, says the Lord, any desire for the death of the wicked? If he turns from his evil ways, he shall live. I have no desire for anyone to die, says the Lord God; so repent and live."

מה אנו מה חיינו is quoted in the Talmud (Yoma 87b) and is inserted in the daily morning service. The expression אין הבהמה וווים וואדם מן הבהמה ווויד has been interpreted to refer to the physical aspects of man and beast. The letters of the word אור אור אין אור שו וויד שו וויד שו וויד אור שו וויד אור שו וויד אור שו וויד אור שו וויד שו וויד אור שו וויד שו וויד שו וויד שו וויד שו וויד אור שו וויד שוויד שו וויד שו וויד שו וויד שו וויד שו

¹Isaiah 55:7. ²Isaiah 55:6; Ezekiel 33:11; 18:23, 32.

ָּסְלְּחָן לְּיִשְׂרָאֵלֹּ, וּמְחֲלֶּן לְשִׁבְּטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר, וּמִבֵּלִעֲדֵיף אֵין לָגוּ מֶלֶּף מוֹחֵלֹּ וְסוֹלֵחַ אֶּלֶּא אְהָה.

אֱלֹהַי, עַד שֶׁלֹא נוֹצַרְהִי אֵינִי כְדֵאי, וְעַכְשָׁוֹ שֶׁנוֹצַרְהִי בְּאִלֹּוּ לֹא נוֹצַרְתִּי; עָפָּר אֲנִי בְּחַיִּי, קַלֹּ וָחְשֶׁר בְּמִיחָתִי; הֲהִי אֲנִּי וְאָלֹהֵי אֲבוֹתַי, שֶׁלֹּא אָחֱשָא עוֹר; וּמֵה שֶׁחָמָאתִי לְּפְנֵיף, יְיָ אֱלֹּה בַּרְחַמֵּיף הָרַבִּים, אֲבָל לֹא עַלֹּ יִדִי יִסּוּרִים וָחַלָּיִם רָעִים. בָּרָחַמֵּיף הָרַבִּים, אֲבָל לֹא עַלֹּ יִדִי יִסּוּרִים וָחַלָּיִם רָעִים.

After the Amidah add the following meditation:

שָׁלְּחִם עָלֵינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלֹ, וְאָפְתוּ מִדְּבֵּר מִרְמָה, וְלִּמְקֹלֵּלֵּ נְפְשִׁי תִדּוֹם, וְנַפְשִׁי כָּעְפִי וְכַבֹּל תִּהְיָה. פְּתַח לָבִּי בְּתוֹרְתֶּה, מְבֵּרְה וּבְמִצְוֹתֶיְהְ תִּרְדוֹף נַפְשִׁי; וְכַל תַחִשְׁבִים עָלֵי רָעָה, מְהֵרָה יְמִינֶה, עֲשָׁה לְּמַעַן אָרָשְׁׁבְּתָּם. עֲשֵׁה לְּמַעַן שִׁיְרָתֶּה. לְּמַעַן תִּלְבִּיוּ יְבִידִיה, הוֹשִׁיעָה יְמִינְהְ נַעֲנָי. יִהְיוּ לְּכְעֵן אִמְרֵי פִי וְהָּגִּיוֹן לִבִּיּ יְבִידְיה, הוֹשִׁיעָה יְמִינְהְ נַעֲנָי. יִהְיוּ לְּכְצוֹן אִמְרֵי פִי וְהָּגִּיוֹן לִבִּי שְׁלֹבוֹי יִבְינוּ וְעַלֵּי מִּעְשָׁה שְׁלֵבוּי מִבְּעַר מִבְּבּי מִבְּבִין שְׁלֹבוֹי וְנִבְּיִּי וְנְעַבְּי שִּׁרָאֵלֹ, וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפְנֵיךּ, יָיְ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֵׁיבָּנֶה בֵּית הַמָּקְדָשׁ בִּמְהַרָה בְּיָמֵינוּ, וְתֵּן חֻלְּקֵנוּ בְּתוֹרָתֶף. וְשֶׁם נַעֲבְרָדְּ בְּיִרְאָה, בִּימֵי עוֹלֶם וּכְשָׁנִים קַדְמוֹנִיוֹת. וְעַרְבָה לֵּיִי מִנְחַת יָהוֹדָה וִירוּשָׁלָּיָם, בִּימֵי עוֹלֵם וּכִשָּׁנִים קַדְמוֹנִיוֹת.

> אַלֿ נוֹרָא עֲלִּילָה בּשָׁעַת הַנְּעִילַה.

אֵל נוֹרָא עֲלִּילָה הַמְצֵא לָנוּ מְחִילָה

אל נורא עלילה, attributed to Rabbi Moses ibn Ezra (twelfth century), is made up of seven stanzas containing the acrostic משה הוב Each stanza consists of four lines with five syllables to the line. This hymn, chanted in the Sephardic liturgy, pleads for pardon "as the closing hour draws nigh." Rabbi

Thou art the Pardoner of Israel, the Forgiver of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives.

My God, before I was formed I was of no worth, and now that I have been formed it is as if I had not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May it be thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy, cleanse the sins I have committed against thee, but not through severe sufferings.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

God of tremendous deeds, God of tremendous deeds, Do thou grant us pardon At the time of closing.

Moses ibn Ezra, one of the leading poets of the Spanish period, composed more

¹Psalms 60:7; 19:15, ²Malachi 3:4.

קָּדְ עַיִן נוֹשְׂאִים מָתֵי מִסְפָּר קרוּאִים בִּשְעַת הַנְּעִיכָּה. וּמְסַלְּדִים בְּחִילָה מִחֵה פִשְׁעָם וַכַּחֲשָׁם שוֹפָכִים לְדְּ נַבְּשָׁם בִּשְעַת הַנְּעִיכָה. הַמְצִיאָם מְחִילָה וחַלָּצם מִמְּאֵרָה הֱיֵה לְּהֶם לְּסִתְרָה וִחָתִמֵם לְהוֹד וּלְּגִילָה בִּשְׁעַת הַנְּעִיכְּה. וֹבָל לוֹחֵץ וְלוֹחֵם חן אוֹתָם וַרַחֵם בִּשְעַת הַנְּעִילָה. עַשֵּה בָהֶם פְּלִילָה וָחַרֵשׁ אֶת יִמֵיהֶם זַכֹר צִרְקַת אֲבִיהֶם בִּשְעַת הַנְּעִיכָה. בַּקָבָם וּתְחַכָּה וָהָשֵׁב שָׁאַרִית הַצֹּאן קרָא נָא שָׁנַת רָצוֹן בִּשְׁעַת הַנְּעִיכָה. לָאָהָלִיבָה וְאָהָלָה

חַזָרַת הַתְּפִּלְּה לִּשְׁלִּיהַ צִבּוּר

The ark is opened.

בְּרוּדְ אַפָּח, יָיָ אֱלֹחֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרְהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעַלְב, הָאֵלֹ הַנְּרוֹלֹ הַנְּבּוֹר וְהַנּוֹרָא, אֵלֹ עֶלְיוֹן, נּוֹמֵלֹ חֲסָרִים שוֹבִים, וְקוֹנֵה הַכֹּלֹ, וְזוֹבֵר חַסְרֵי אָבוֹת, וּמֵבִיא גוֹאֵלֹ לִבְנֵי בְנֵיהֶם לְּמַעַן שְׁמוֹ בְּאַהֲבָה.

than three hundred piyyutim and prayer-poems known as selihoth, many of which found their way into the Sephardic prayerbooks. He is often referred to as הסלח, meaning: the author of selihoth par excellence.

Those named few in number Raise their eyes unto thee, And worship tremblingly At the time of closing.

They pour their soul to thee, O blot out their misdeeds; Do thou grant them pardon At the time of closing.

Be thou their protection, Shield them from disaster; Seal them to pride and joy At the time of closing.

Be thou gracious to them; On all tyrants and foes Execute thou justice At the time of closing.

Mind their righteous father, And renew thou their days As in the distant past, At the time of closing.

Proclaim a year of grace, And restore the saved flock To the land of Israel, At the time of closing.

AMIDAH CHANTED BY READER

The ark is opened.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

מְּפוֹד חֲבָמִים וּנְבוֹנִים, וּמִכֶּוֹמֶד דְעַת מְבִינִים, אֶפְתְּחָה פִּי בִּתְפַנִּה וּבְתַחֲנוּנִים, לְּחַלּוֹת וּלְּחַנֵּן פְּנֵי מֶלֶדְ מְלֵא רַחֲמִים מוֹחֵל וָפוֹלֵחַ לַעֲוֹנִים.

The ark is closed.

Congregation:

אָב יְדָעַדּ מִנְּעַר, בְּחַנְחוֹ בְעָשֶׂר בַּלֹּ עֲבוֹר בְּרֹאשׁ תַּעַר.

Reader:

נָשׁ לְּחַלּוֹתְדּ בְּנָעַר וְלֹא בְּבַעַר, דְּנָלְיו לְבֹא בְּזֶה חַשְּׁעַר.

Congregation:

אָמוּנִים נְשׁוּ לְּנַצְּחָךְ אָיוֹם, נְצַח כָּלֹ הַיוֹם.

Reader:

אֲבוּר כִּי פָנָה יוֹם, גּוֹנְנְנוּ בְּצֶדֶק יוֹשֵׁב כְּחֹם הַיּוֹם.

זָבְרָנוּ לְּחַיִּים, מֶלֶּדְ חָפֵּץ בַּחַיִּים, וְחָהְמֵנוּ בְּסֵפֶּר הַחַיִּים, לְמַעַנָּךְ אֱלֹהִים חַיִּים.

מֶלֶּדְ עוֹזֵר וּמוֹשְׁעַ וּמָגַן. בָּרוּדְ אַתָּה, יְיָ, מָגֵן אַבְרָהָם. אַתָּה גִבּוֹר לְעוֹלֶם, אֲדֹנָי; מְחַיֵּה מֵתִים אַתָּה, רַב לְּהוֹשִּׁיעַ. מוֹרִיד הַשַּׁלֹ.

מְכַלְּכֵל חַיִּים בְּחֶסֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְלֵיֵם אֱמוּנְתוֹ לִּישֵׁנֵּ עָפָר. מִי כָמְוֹדְּ, בְּעַלֹ נְּבוּרוֹת, וּמִי דְּוֹמֶח לְּדְּ, מֶלֶדְ מִמִית וּמִחַיֵּה וּמַצִּמִיחַ יִשׁוּעָה.

אב ידעך, an alphabetical acrostic reaching only to the letter b, was composed by Rabbi Simeon ben Isaac ben Abun of Mayence, one of the most prolific liturgical poets of the eleventh century. A contemporary of Rabbenu

Invoking the doctrine taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the supreme King who pardons and forgives iniquities.

The ark is closed.

Congregation:

Ever since youth did father Abraham know thee; though thou didst put him to the test ten times, he failed not by a hair-breadth.

Reader:

While young he entreated thee, not unwisely, to let his descendants enter through this gate.

Congregation:

The faithful have come to sing hymns of praise to thee, Revered One, praise proclaimed all the day.

Reader:

Now that the day has declined, shield us through the merits of Abraham who sat waiting for wayfarers in the heat of the day.

Remember us to life, O King who delightest in life; seal our fate in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Gershom Me'or ha-Golah, Rabbi Simeon is said to have used his prodigious political influence in warding off malicious persecutions and unfavorable laws inflicted upon his people.

Congregation:

ַרָע, וְנִפְּנֶה לְּסוּר מִמְּוֹקְשֵׁי רָע. הָנָּקְרָא לָּאָב זֶרַע, וְנִפְּנֶה לְּסוּר מִמְּוֹקְשֵׁי רָע.

Reader:

זָעַק וְחִגּּן וְשִּׁיחָה לֹא נָרַע, חֻפַּן בְּרָכָה בַּאֲשֶׁר זָרָע.

Congregation:

יָה שִׁמְדּ בָּנוּ וִעָרֵב, וְיֶשְׁעֲדּ לֻנוּ תְּכָּוֹרַב.

Reader:

ּנְאֶלֶּחֵנוּ לְּנוּ תְּקָרֵב, הַחֲיֵנוּ בְטַל בְּשָׁח לִבְּנוֹת עָרֶב. מי כָמְוֹדּ, אַב הָרַחֲמִים, זוֹבֵר יְצוּרְיו לְחֵיִים בְּרַחֲמִים. וְנָאֱמָן אַחָּה לְהַחֲיוֹת מֵתִים. בְּרוּדְ אַהָה, יְיָ, מְחַיֵּה הַמֵּתִים.

Congregation:

מֶבַע זִיו תְּאֲרָה, יָה חֲקָקוֹ בְּבֵס יְקָרָה.

Reader:

בְּשֶׁר מָם מְקוֹם מֵה נּוֹרָא, לְּעֵת קִץ חָז וַיִּירָא. יִמְלֹוֹדְ יָיָ לְעוֹלֶם, אֱלֹבִיִדְ צִּיוֹן לְדֹר נָדֹר, הַלְּלֹייָה. יִמְלֹוֹדְ יָיָ לְעוֹלֶם, אֱלֹבִידְ צִיוֹן לְדֹר נָדֹר, הַלְּלֹייָה.

Reader and Congregation:

יוֹם, שְׁמַע נָא, סְלַח נָא הַיּוֹם, עֲבוּר כִּי כְּנָה יוֹם, וּנָהַלֵּלְדָּ נוֹרָא וִאָּיוֹם, קָדוֹש.

וּבְבֵן וּלְדְּ תַעֲצֻה קְדָשָׁה, כִּי אַתָּה אֱלֹבִינוּ מֶלֶדְ מוֹחֵל וְסוֹלֵחַ.

Congregation:

מְהֵרָה תִפְתַּח לְּבוֹאֲרֵי דַת אָמוֹן. מְהֵרָה תִפְתַּח לְרָתִּדְ אֲחוּזִים. שַׁעֲרֵי אַרְמוֹן שַׁעֲרֵי נְנוּזִים

אפערי ארמון, an alphabetical acrostic reaching to ל, is likewise by Rabbi Simeon ben Isaac ben Abun who wrote the preceding poem.

Congregation:

Isaac, named his father's heir, did turn away from the snares of evil.

Reader:

He cried, he pleaded, sparing no prayer; he was enriched by the blessings descending upon all his crops.

Congregation:

O God, let thy name ever be linked with us; speed thou thy deliverance to us.

Reader:

Grant us our freedom speedily; revive us with healing dew, as thou didst revive Isaac who offered prayer toward evening.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Congregation:

The dazzling countenance of Jacob has the Lord engraved on the throne of glory.

Reader:

Faithful Jacob saw the awe-inspiring place in a vision; when he woke up, he was filled with awe because of the vision he had seen. The Lord shall reign forever.

Your God, O Zion, for all generations.

Praise the Lord!

Thou, holy God, art enthroned amidst the praises of Israel.

Reader and Congregation:

Hear us, we implore thee, forgive us this day, now that the day has declined; may we ever praise thee, who art most revered and holy.

Let now our Kedushah ascend to thee, For thou art our God and forgiving King.

Congregation:

Speedily open the Temple gates For those who cherish thy Torah. Speedily open hidden gates For those who cling to thy law. שַׁעַרִי הַיכָל הַנָּחֲמָדִים מְהַרָה תִּפְּתַּח לִּוְעוּדִים.

שַׁעַרִי זְבוּל מַחַנִים מְהָרָה תִפְּתַּח לְּחַכְלִּילִי עִינְים.

שַׁעַבִי טָהָרָה מְהַנְאָן מְהֵרָה תִפְּתַּח לְּלָא אַלְמָן. שַׁעַבִי כָּהֶר הַמִּיאָן מְהֵרָה תִפְּתַּח לְּלָא אַלְמָן.

Reader:

וּבָהֶם תָּצְרֵץ וְתָקְדָּשׁ, כְּסוֹר שִׂיחַ שַּׂרְפֵּי לְּדֶשׁ, הַמַּּקְדִּישִׁים שָׁמִדְּ בַּלְּרֵשׁ.

בְּתֶר יִתְּנוּ לְּדּ, יִיְ אֶלֹתֵינוּ, מַלְאָכִים הַמְוֹנֵי מַעְּלְּה עם עַפְּּוּד יִשְׂרָאֵלֹ לְּבָוּצֵי מַשָּׁה; יְחַר בָּלְּם לְךָשָׁה לְּדּ יְשַׁלֵּשׁוּ, כַּדְּבָּר הָאָמוּר עַלֹ יַד נִבִיאָד:

קָרוֹשׁ, קָרוֹשׁ יִיָ צָבָאוֹת; מָלֹא כָלֹ הָאָרֵץ כִּבוֹדוֹ.

בְּבוֹדוֹ מָלֵא עוֹלֶם; מְשֶׁרְתָיו שׁוֹאֲלִים זֶה לְזֶה אַיֵּה מְקוֹם בְּבוֹדוֹ לְהַעֲרִיצוֹ; לְעָמְתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָרוּךְ כְבוֹד יָיָ מִמְּקוֹמוֹ.

מְמְּקוֹמוֹ הוּא יְבֶּן בְּרַחֲמָיו לְּעֵמוֹ, וְיָחֹן עֵם הַמְיַחַדִים שְׁמוֹ; עֶרֶב וָלְבֶּקר, בְּבָלֹ יוֹם תָּמִיר, בַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים: שְׁמַע יִשְׂרָאֵלֿ, יָיָ אֱלֹהֵינוּ, יִיָ אֵחָר.

הוּא אֱלֹבֵינוּ, הוּא אָבִינוּ, הוּא מַלְבְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יוֹשִׁיעֵנוּ וְיִנְאָלֵנוּ שִׁנִית; וְיַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְּעֵינֵי כְּלֹ חֵי, לֵאמֹר: הֵן נְּאַלְּתִּי אֶחְכֶם אַחֲרִית כְּרֵאשִׁית, לְּהְיוֹת לְּכֶם לֵאלֹהִים–

אָנִי יִיָ אֱלֹהֵיכֶם.

Reader:

אַדִיר אַדִּירְנוּ, יָיָ אֲדֹנְינוּ, מָה אַדִּיר שָׁמִּדְּ בָּכֶל הָאָרֵץ.

Speedily open the Temple gates
Priceless to Israel thy people.
Speedily open heaven's gates
For those whose eyes are red from tears.
Speedily open the clear gates
For the beautiful and the bright.
Speedily open prayer gates
For Israel still unbereft.

Reader:

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary.

A crown of glory, Lord our God, is given thee by the countless angels on high together with thy people Israel assembled beneath. In unison, all of them thrice acclaimed thy holiness, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts; The whole earth is full of his glory."

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place, to revere him?" Angels respond with praise and say:

Blessed be the glory of the Lord from his abode."

From his abode may he turn with compassion to his people; may he be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."

He is our God; he is our Father; he is our King; he is our Deliverer. He will again save and redeem us; he will again in his mercy proclaim to us in the presence of all the living: Behold, I will redeem you in the future as I did in the past, "to be your God; I am the Lord your God."

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the וְהָנָה יְיָ לְּמֶלֶּךְ עַלֹּ כָּלֹ הָאָרֵץ, בַּיּוֹם הַהוּא יִהְנֶה יְיָ אֶחָר וּשְׁמוֹ אֶחָר.

וּבְדַבְרֵי קָדְשְׁדְּ כָּתוּב לֵאמֹר:

יִמְלֹדְ יָיְ לְעוֹלָם, אֱלֹבְוִהְ צִיּוֹן לְדֹר נְדֹר; הַלְּלוּיָה.

Reader:

וֹלָבוִת אָתָּנִי מִפִּינוּ כָא יָמוּשׁ לְּעוֹלֶם וָעֶּבִי פִּי אַלַ מְלֶבְּ נְּבוֹלֵ וְשָׁבְחֲדִּ אֶלְהֵנִי מִפִּינוּ לֵא יָמוּשׁ לְעוֹלֶם וָעֶּבי, כִּי אַלַ מְלֶבְּ נְּבוֹלֵ לְבוֹר וָבוֹר נִנִּיִר נְּנִידְ נְּבְּלֶּבְּי, וּלְּנְצִח וְצְּחִים מְלֶבְשְׁהְדּ נַּמְּבִּישׁ,

קָּרוֹשׁ וְקָרוֹשׁ. פִּי הוּא דְּבַדּוֹ מָרוֹם וְקָרוֹשׁ.

בּלֹבְשָּׁעִבּ לִּבְשָׁהַ, נָאָה לְּלָבִוֹשׁ פָּאָר מִקְבִוֹשְׁידּ. בִּי מַלְבִּישֶׁידּ בְּצַבֶּלְהְ עֲמִיּמֶיף, תְּלְבִּשׁ אָרוֹן עַלֹּ כְּלַ מַעֲשֶׂיף. בִּי מַלְבִּישֶׁידּ חֲמוֹל עַל מַעֲשֶׂיף, וְתִשְּׁמֵח בְּמַעֲשֶׂיף; וְיֹאמְרוּ לְּדִּ חוֹּמֶיף

יִמְשָׁפֶּט, וְצַדְּקֵנוּ בַּמִּשְׁפָּט, הַמֶּנִדְ הָמִשְׁפָט. וּמִשָּׁפָּט, וְצַדְּקֵנוּ בַּמִשְׁפָּט, הַמָּלֻדְ הַמִּשְׁפָט.

עוֹד וָזְבֶּר־לְּנוּ, אַהֲבַת אֵיתָן, אֲדוֹנְנוּ, וּבַבֵּן הַנָּצֵלֵּר וַשְּׁבִּית מְדַיְנְנוּ, וּבִּזְכוּת הַתָּם יוֹצִיא אָיוֹם לְצֶדֵק דִּינְנוּ, כִּי קְּדוֹשׁ הַיּוֹם לַאֲדוֹנְינוּ.

וּבְבֵן יִתְקַדֵּשׁ שִּׁמְדּ, יְיָ אֱלֹדֵונוּ, עַלֹּ יִשְּׂרָאֵלֹּ עַמֶּדּ, וְעַלֹּ יְרוּשָׁלֵּיִם עִירֶדּ, וְעַלֹּ צִּיּוֹן מִשְׁבֵּן בְּבוֹדֶדְּ, וְעַלֹּ מַלְּבוּת בֵּית דְוִר מְשִׁיחֶדּ, וְעַלֹּ מְכוֹנְּדְּ וְהֵיכְּלֶדְּ.

וּלִבוּרָׁטִ בִּּטִינֵּבּ, וְשִׁמְּבָּ נִוֹּרָא עַלַ כָּלַ מַח שֵּׁבָּרָאָטָ.
שְׁלֵם, כְּמִו שֶׁבְּרָאִנוּ, וְיָ אֶּלֵחֵינוּ, שֶׁחַשְׁלְּמָן לְּפְּנֵיִּהּ, עוֹ בְּיִּדְׁהַ הַבְּרוּאִים, וְיִשְׁשׁוּ כָּלָּם אָגִּדְּה אַחַת לַצְּשׁוֹת רְצוֹּנְהְ בְּלֵבְ בְּבְרוּאִים, וְיִשְׁשׁוּ כָּלָּם אָגִּדְּה אַחַת לַצְּשׁוֹת רְצוֹנְהְ בְּלֵבְ בְּלֵבוֹים שִׁבְּרֵאָת, וְיִילָאוּהְ כָּלֹּם מַעְשָׁיִם וְיִשְׁחַחוּוּ לְּפְנֵיף כְּלֹּ וּבְּבֵן מֵּן בַּּחְדְּהָ, יְיָ אֶּלְהֹרֵוּנוּ, עַלֹּ כְּלֹ מַוְשֶׁשֶּׁיך, וְאִימְתִּהְ עַל earth; on that day the Lord shall be One, and his name One.

And in thy holy Scriptures it is written: The Lord shall reign forever, Your God, O Zion, for all generations. Praise the Lord!

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Through all generations acclaim the kingship of God, for he alone is exalted and holy.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

Have mercy upon thy creations, rejoice in thy works. When thou dost clear thy children, let those who trust in thee exclaim: O Lord, be thou sanctified over all thy works! For thou dost bestow thy holiness upon those who hallow thee; praise from the holy is comely to the Holy One.

When there is no one to plead and ward off the accuser, do thou speak for Jacob in the matter of law and justice, and declare us not guilty, O King of Justice.

Lord our God, let now thy holiness be revealed over Israel thy people, over Jerusalem thy city, over Zion thy glorious habitation, over the royal house of David thy anointed, and over thy established sanctuary.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

וּבְבֵן תֵּן כָּבוֹר, יָיָ, לְּעַמֶּןדּ, תְּהִכָּּה לִּירֵאֶידּ וְתִּקְנָה טוֹבָה לְּדוֹרְשֶׁידּ, וּפְתְחוֹן בָּה לַקְינָתְ לָּדְּ, נִאֲרְיכַת גֵּר לְּבֶּן־יִשֵׁי לְעִירֶדּ, וּצְּמִיחַת בֶּבֶן לְּדָוִר עַבְּדֶּדּ, נִאֲרְיכַת גֵּר לְּבֶּן־יִשֵּׁי מְשִׁיחֶדּ, בִּמְהַרָּה בְּנָמֵינוּ.

וּבְבֵן צַדִּיקִים יִרְאוּ וְיִשְּׂמְחוּ, וִישָּׁרִים יַצַּקְּזוּ, וַחֲסִידִים בְּרָנָּה יָגִילֹוּ, וְעוֹלְּחָה תִּקְפָּץ־פִּיהָ, וְכָלֹ הָרִשְּׁעָה כָּלְּהּ בְּעָשְׁן תַּבְּלֶּה, כִּי תַעֲבִיר מֶּמְשֶׁלֶּת זְדוֹן מִן הָאָבֶץ.

וְתִמְלֹדְּ, אַתָּה הוּא יִי אֱלֹבְונוּ, מְהֵרָה לְּבַדֵּדְּ, עַלֹּ כְּלֹ מַעֲשֶׂיף, בְּהַר צִיּוֹן מִשְׁבֵּן בְּבוֹדֶף, וּבִירוּשְׁלַוְם עִיר קְּדְשֶׁךְּ, בַּבְּתוּב בְּדִבְרֵי קִּדְשֶׁךְּ: יִמְלֹדְ יְיָ לְעוֹלֶם, אֱלֹבַוְהְ צִיּוֹן לְדֹר וָדֹר; הַלְּלֹוּיָה.

ֶּלֶרוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךּ, וְאֵין אֱלְּוֹהַ מִבּּלְּעֲרֵיךּ, בַּבְּתוּב: נַיּגְבַּה וְיָ צְּבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְּרוֹשׁ נִקְדֵּשׁ בִּצְּדְקָה. בָּרוּדָ אַתָּה, יָיָ, הַמֶּלֶּךְ הַקָּרוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְּתָּ אוֹתְנוּ וְרָצִיְתָ בְּנוּ, וְרוֹמַמְּתָנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדִּשְׁתְנוּ בְּמִצְוֹתֶיף, וְאַרַבְּתְּנוּ מַלְבֵנוּ לַעֲבוֹדָתֶף, וְשִׁמְּד הַנְּרוֹל וְהַבָּרוֹשׁ עָבֵינוּ קָרָאתָ.

וַתִּמֶּן לְנוּ, יְיָ אֲלֹהֵינוּ, בְּאַהַבָּה אֶת יוֹם (הַשַּבָּת הַזֶּּה לְּקְרָשְׁה וְלְּמְנוּחָה, וְאָת יוֹם) הַבְּפּוּרִים הַזֶּה לִמְחָילָה וְלְסְלֶּיחָה וּלְּבַפָּרָה, וְלִמְחָלֹדבּוֹ אֶת בָּלֹ עֲוֹנוֹתֵינוּ, (בְּאַהַבָּה) מִקְרָא לְּדֵשׁׁ, זֵבֶר לִּיצִיאַת מִצְרָיִם.

וְזִּכְרוֹן כָּלֹּ עַמְּדְ בִּיח יִשְׁרָאֵל לְּפְנֵיף, וְיָבֹא, וְיֵגְיעַ וְיִרְאֶה, וְיִרְאֶה וְזִּכְרוֹן מָשִׁים בָּן־דָּוֹר עַבְּדֶּךְ, וְזִכְרוֹן יְרוּשְׁלַּיִם עִיר קְרְשְׁדָּ וְזִכְרוֹן מָשִׁים בָּן־דָּוֹר עַבְּדֶּךְ, וְזִכְרוֹן יְרוּשְׁלַיִם עִיר קְרְשֶׁךְ, וֹיִבְרוֹן מָשִׁים בִּיח יִשְּׁרָאֵל לְפְנֵיף, לְפְלֵּישׁה וּלְטוֹּבְה, לְחֵן Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May now the righteous see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

Thou art the Lord our God; thou shalt reign speedily over all thy creation, thou alone, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness." Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (this Sabbath day for holiness and rest and) this Day of Atonement, wherein all our iniquities are to be pardoned and forgiven, a holy festival in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day

ובכן צדיקים announces the ultimate victory of righteousness when all evil and tyranny shall vanish.

¹Psalm 146:10. ²Isaiah 5:16.

וּלְּחֶטֶר וּלְּרַחֲמִים, לְחַיִּים וּלְּשֶׁלוֹם, בְּיוֹם הַבְּפּוּרִים הַזָּה. זָבְרְנּוּ,
יִי אֱלֹבִינוּ, בּוֹ לְּטוֹבָה, וִפְּקְרְנוּ בּוֹ לִבְרָכָה, וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים טוֹבִים; וּבִּרְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנְנוּ, וְרַחֵם עְּלֵּינוּ
וְהוֹשִׁיעֵנוּ, בִּי אֵלֶיף עִינְינוּ, בִּי אֵלֹ מֶלֶּדְ חַנּוּוּ וְרַחוּם אֶהָה.

Reader and Congregation:

רָהֶם־נָא, פַּפֶּר־נָא, פְבוֹשׁ שַׁעַר, כִּי פְּנָה יוֹם. הַיּוֹם יִפְּנָה, הַשָּׁמֶשׁ יָבֹא וְיִפְּנָה, נְבְוֹאָה שְׁעָרֵיף. אָנָא אָלֹ נָא, שָׂא נָא, סְלַח נָא, מְחַלֹּ נָא, חֲמְלֹּד־נְא, הַהָּוֹם יִפְנָה, הַשָּׁמֶשׁ יָבֹא וְיִפְנָה, נְבְוֹאָה שְׁעָרֵיף.

אָל מֶלֶּדְ יוֹשֶׁב עַל בָּפָא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוּת, מוֹחֵל עֲנוֹת עַמּוֹ, מַעֲבִיר רִאשׁוֹן רִאשׁוֹן, מַרְבֶּה מְחִילֶּה לְּחַשְּאִם, וּסְלִיחָה לְּפוֹשְׁעִים, עוֹשֶׁה צְּדָקוֹת עִם כָּלֹ בְּשֶׁר וְרְוּחַ; לֹא בְּלְעָתָם הִּנְמוֹלֹ. אָלֹ, הוֹרִיתְ לְנוּ לּוֹמֵר שְׁלֹשׁ עֶשְׂרֵה; זְבְר־לְנוּ בִּינִם בְּרִית שְׁלֹשׁ עֶשְׂרֵה, בְּמוֹ שֶׁהוֹדְעְתְּ לֻעְנִוֹ מִקְרָא בְשֵׁם יִיָּ. שָׁכְּתוֹב: וַיְּרֶד יְיָ בֶּעְנָן, וַיִּתְיַצֵּב עִמוֹ שְׁם, וַיִּקְרָא בְשֵׁם יִיָּ. שָׁכְּתוֹב: וַיִּבֶד יִיְ בָּעְנָוֹ מִיְבָּב עִמוֹ שְׁם, וַיִּקְרָא בְשֵׁם יִיָּ. נִיּתְרַצִּב יִיִּ עַל פָּנְיוֹ וַיִּקְרָא:

וּלְחַפֶּאתֵנוּ וּנְחַלְּתָנוּ. הַלְחַפָּאה, וְנַקּה. וְסְלַחְתְּ לַעֲוֹנְנּוּ הָחָפָאה, וְנַקּה. וְסְלַחְתְּ לַעֲוֹנְנּוּ הָחָפָאתֵנוּ וּנְחַלְתָנוּ.

פָי אַהָּה, אֲדֹנִי, שוֹב וְסַכְּח וְרֵב חֶסֶר דְּכֵל קוֹרְאֶיךּ. סָלַח לָנִוּ אָבִינוּ כִּי חָמָאנוּ, מְחַל לֻנוּ מַלְּבֵנוּ כִּי פְּשֶׁעְנוּ. of Atonement. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us for a good life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Reader and Congregation:

Open for us the gate of prayer, Even at the closing of the gate, Even now that the day has declined. When the day declines into sunset, O let us enter into thy gates. O God, we implore thee, forgive us! Pardon and spare us, grant us mercy; Clear us and suppress iniquity.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own. Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

¹Exodus 34:5-9.

בי עפְּדְּ הַפְּלִיחָה לְבַעֲן תּנְּרֵא. בִּי עִפְּדְּ מְקוֹר חַיִּים, רַבִּים יָיָ, בְּמִשְׁפָּטֶיף חַיְנוּ. אַל תְּבֹא בְּמִשְׁפָּט עִנְּנוּ הַחַקְנוּ הַּוְלָבּוּ נִקְרָא וְחָגְנוּ בַּחְעָנוּ הִי לֹא יִצְדַּק לְפָּנֵיף כָּל חָי.

בְּרַחֵם אָב עַל בָּנִים, בֵּן תְּרַחֵם יְיָ עָלֵינוּ. לַיִי הַיְשׁוּעָה; עַל עַמְּדּ בִּרְכָתֶדְ פֶּלָה. יְיָ צְּבָאוֹת עִמְּנוּ, מִשְּׁנֵב לְנוּ אֱלֹהֵי יַעַלְבּ, סֵלְה. יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּמְחַ בְּדְּ. יְיָ הוֹשִׁיעָה; הַמְּּלֶבְּ יַעַנֵנוּ בִיוֹם קַרָאֵנוּ.

Reader:

סְלַח נָא לַעֲוֹן הָעָם הַזֶּה בְּנֶבֶל חַסְּדֶּה, וְכַאֲשֶׁר נָשֶׂאחָה לֶעָם הַזֶּה מִמִּצְרָיִם וְעַד הַנְּה. וְשָׁם נָאֲמַר:

Congregation:

וַיְּאמֶר יְהוָה סְלַחְתִּי כִּרְבָרֶה.

הַמָּה אֶלֹהַי אָזְנְךּ וּשְׁמָע, פְּקַח עֵינֶיךּ וּרְאֵה שׁמְמֹתִינוּ וְהָעִיר אֲשֶׁר נִּקְרָא שִׁמְּךְ עָלֶיךָ; כִּי לֹא עַל צִרְלְתִינוּ אֲנַדְנִי שִׁמְעָה, אֲדֹנְי סְלְחָה, אֲדֹנִי לְפָנֵיךּ, כִּי עַל רַחָמֶיךּ הָרַבִּים. אֲדֹנִי שְׁמָעָרָה, אֲדֹנְי שִׁמָּה נִקְרָא שַל עִירָךּ וַעַל עַמֵּדָר.

> אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וּמִי יַצְמוֹד חֵטָּא אָם תִּשְׁמוֹר, וַסְּלִיחָה עִמְּךְּ סְלַחְתִּי לֵאמֹר, הַבְּחֲמִים נַּם לְךָּ מִנְּתִוֹּר,

ומי עמד ווטא consisting of eleven stanzas with five words to a line, was in part composed by the tenth century liturgist, Rabbi Solomon ben Judah ha-Bavli, whose name (שלמה הקפו) is given in the acrostic of stanzas 4-5. Begin-

With thee there is forgiveness, that thou mayest be revered. With thee there is the fountain of life; in thy light do we see light. Hear us, O Lord, when we call; be gracious to us and answer us. Thy mercy is abundant, O Lord; revive thou us according to thy justice. Bring us not to trial, for none living can be cleared in thy sight.

Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.

O pardon the sin of this people, according to thy abundant kindness, as thou hast forgiven this people ever since they left Egypt.

The Lord said: "I pardon them as you have asked."2

Incline thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.³

If thou shouldst record sin, who could live on? If thou shouldst execute sentence, who could stand? Forgiveness is thine, it is thine to say *I forgive*. Thine also is the quality of tender compassion.

ning with the sixth stanza מרבים ארכי עפרן there is an alphabetical acrostic from to n. The last stanza yields the name אסר as its acrostic. The entire poem, from k to n, is found in the Ne'ilah service of Mahzor Heidenheim (page 19), where the initial words אדוך כתקח מועד and the concluding stanzas bear the acrostic בריצות Rabbi Joseph ben Isaac of Orleans of the twelfth century was a profound talmudic scholar and biblical exegete, a disciple of Rashi's grandson Rabbenu Jacob Tam, and is famous as one of the French Tosafists.

¹Psalms 103:13; 3:9; 46:12; 84:13; 20:10. ²Numbers 14:19-20. ³Daniel 9:18-19.

דִּכְדּוּדְ דֵּלּוּתֵנּיּ רְאֵה וְאַל תַּכְלֵם, בְּעַת נְתִיב רְצִיּנְהְ חָזֵּק וְהַאֲלֵם, בְּעֹלְ וְהָשׁוֹן רְוּחַ שֵּׁכֶל הַחְצֵׁם. בִּילְדְ עָּכְטוֹן רְוּחַ שֵּׁכֶל וְהַאֲלֵם. אוֹבֵר וְנְדָח שָּׁבִיח נוֹנֵשׁ וּמַּדְהַבָּה, אוֹבֵר וְנִדְּח תַּשְׁבִּית נוֹנֵשׁ וּמַדְהַבְּה, אוֹבֵר וְנִבְּח תַּשְׁבִּית נוֹנֵשׁ וּמַדְהַבְּה,

אַל מֶלֶדְ...

שָׁלּוּם פָּרִים שְּׁפָתֵינוּ תִּבּוֹן אֱמֶת, לֶלְתְּנוּ אַחֲרֶיךּ בְּתֹם וְיְשֶׁר הַאֲמֵת, מֵלִיץ יְשֶׁר קַבֵּל וּמְלְשָׁנִי צַמֵּת, הָחָפֵץ בַּחַיִּים וְלֹא בְּמוֹת הַמֵּת.

הַקּימֵנוּ בְּאוֹר פָּנֵיְדּ וְחֶשְׁבּוֹן יִתְּמַצֶּה, קיּוּם מֵרְדֶת שַׁחַת כְּפֶּר יִפְּצֵא, טֶרֶם נִקְרָא עוֹד דִּבּוּר יֵצֵא, נִדְבוֹת פִּינוּ יִיָּ רְצֵה.

אַל מֶלֶדְ...

מָרָבִּים צְּרָבֵי עַמְּּךּ וְדַעְתָּם קְצָרָה, מַחְסוֹרֶם וּמִשְׁאֲלוֹחָם בֵּל יוּכְלוּ לְסַפְּּרָה, נָא בִּינָה הַנִּינִנוּ שֶׁרֶם נִקְרָא, הָאֵל הַנָּרוֹל הַנְּבּוֹר וְהַנּוֹרָא.

עד דלחנו results (Psalm 90:3), the Midrash employs the expression עד נפש מקבלין, "up to the moment when life is crushed are repentant sinners received." דכדוך דלותנ הידוך דלותני is reminiscent of ראה ווראה (psalm visioners) ווראה (psalm visioners) ווראה is reminiscent of ראה עמירתנו דלים in the Kol Nidré service (page 527).

Look upon our sore distress, do not put us to shame; Fulfill our desire to attain knowledge of thy ways; Endow young and old with a spirit of intelligence; Strengthen, invigorate those who eagerly do thy will.

Graciously accept and shelter all who repent; Let them flourish in thy house and no longer languish; Abolish the oppressors of the unhappy dispersed, That they may ascend and appear with willing spirit.

Receive our sincere prayer as an offering, Relating it to our following thee faithfully; Accept our pleader and destroy our accuser, O thou who hast no desire for anyone to die.

Raise us by thy light upon settling the account; Let ransom be found to save us from the grave; Before we call, let thy promise issue forth; O Lord, accept thou the offerings of our lips.

Many are the needs of thy people, they grow tired; Their wants and wishes they can scarcely express; O give heed to our thought before we utter it, O thou who art the great, mighty and revered God.

מדהכה alludes to Isaiah 14:4 (שבת מוש מבתה מושבית מוש alludes to Isaiah 14:4 (שבת מוש מבתה מדהכה, where הבה is rendered in the sense of a tyrannical government that exacts gold from the oppressed ("On the day that the Lord grants you rest from your agony and misery and the slavery you have had to suffer, you shall take up this satire against the king of Babylon: How the tyrant is hushed; the exactress of gold has ceased").

ימרכי עמך is a phrase borrowed from Berakhoth 29b, where a short prayer in time of danger reads: צרכי עמך מרובין ודעתם קצרה, יהי רצון בארכי עמך ישראל מרובין ודעתם קצרה. יהי רצון ... ולכל גויה וגויה די מחסורה ... שלפניך ... שתתן לכל אחד ואחד כדי פרנסתו

סָפוּ וְגַם בָּלוּ יוֹדָעֵי פְּנִיעָה, סֵדֶר תִּפְלוֹת בְּמַעֲנֵה לְשׁוֹנֶם לְהַבִּיעָה, עֲרָמִים נוֹתַרְנוּ וְרָבְתָה הָרָעָה, עַל בֵּן לֹא הִשַּׂנְנוּ יְשׁוּעָה.

פָּנִים אֵין לֶנוּ פָּנֵיף לְחַלּוֹת, פָּשַׁעְנוּ וּמָרְדְנוּ וְהָאֵנֵינוּ מְסִלּוֹת, אָדָקָה לְדָּ לְבַד נְבַקֵּשׁ בְּמַעַרְבֵי תְהַלּוֹת, הָעוֹמָדִים בְּבֵית יְיָ בַּלֵּילוֹת.

> קרוש רָאָה כִּי פַס מֵלִיץ כְּשׁיּרָה, לַבָּל נִיבִי בְּטַרְבִּית תְּשׁיּרָה, רָנָתִי הַיּוֹם תְּהֵא בְּכִתְרְדְּ קְשׁיּרָה, אַל נֵאָזָר בִּיִּבוּרָה.

שַׁוְעָתִי שָׁעֵּה וּתְפִּלֶּתִי תְּהֵא נְעִימָה, שְׁמֵע פְּנִיעָתִי בִּפְּנִיעַת תַּמָּה, הְחוֹּלְלָלֵנוּ לְחַיִּים וְתֵימִיב לְנוּ הַחֲתִימָה, הָּלֶה אֶרֶץ עַל בְּלִימָה.

אַל מֶלֶדְ...

וְאַתָּה יָיָ מָגֵן בַּעֲדִי. סְלַח וּמְחַל רְעַ מַעְבָּדִי, פָבָה נָא וַאֲסוֹק בְּמוֹבַת מְשַׁחֲרֵיךּ דּוֹדִי וּמְעוֹדְדִי, יַרָּה בְּשׁוֹט וְלַבֵּל תְּשׁוּבָתִי בְּמַעֲמָדִי,

ידעי פוועה refers to men like Rabbi Ḥanina ben Dosa who was famous for effecting cures by his prayer. Rabbi Yoḥanan ben Zakkai relied more on

Consumed and vanished away are those who knew How to utter prayer with fervent eloquence; We are left all drained while evil increases, Hence we have not as yet achieved deliverance.

We lack the courage to plead before thee, We have sinned, rebelled and gone astray; Only the faithful aid do we seek in hymns, O Lord, when in thy house nightly we stand.

Holy One, behold, the fitting pleaders have ceased; Accept my vocal expression as a vast offering; Let my song this day be attached to thy crown, Omnipotent God, who art girded with power.

O favor my plea, be pleased with my prayer; Hear my entreaty as if recited by the innocent; Inscribe us to a life of joyous happiness, O thou, who dost suspend the earth on empty space.

Extend thy hand and receive my repentance now, Graciously forgive my wrongdoing, thou my Beloved; Turn to those who beseech thee and grant them good, O Lord, who dost uphold me and art a shield to me.

Rabbi Ḥanina than on himself when prayers were required for his sick child (Berakhoth 34b). Rabbi Gamaliel sent messengers to Rabbi Ḥanina asking him to pray for his son. Ginzberg (*Legends*, V, 60) writes: "The great reverence for the pious, especially for those of biblical times, has not gone so far as to make them intercessors between God and Israel. In his prayers the Jew knows only his God, and thinks of no intercessors among the angels or the pious."

המה מפגיעה חמה has been interpreted to mean like the prayer of Rachel the wife of Jacob known as איש הם. The reference is to Genesis 30:22 ("God remembered Rachel and hearkened to her").

אָל מֶלֶדְ יוֹשֶׁב עַל כָּפָּא רַחֲמִים, מִתְנַהֵג בַּחֲסִידוּת, מוֹחֵל עֲוֹנוֹת עַמּוֹ, מַעֲבָיר רִאשׁוֹן רִאשׁוֹן, מַרְבָּה מְחִילָה לְחַשָּאִים, וּסְלִיחָה לְפוֹשְׁעִים, עוֹשֶׁה צְּדָקוֹת עִם כָּל בְּשֶׁר וְרְוּחֵ; לֹא בְּלְעָתְם הִּנְמוֹל. אֵל, הוֹרִיתְ לְנוּ לוֹמֵר שְׁלשׁ עֶשְׂרֵה; זְבָר־לְנוּ הַיִּים בְּרִים שְׁלשׁ עֶשְׂרֵה, בְּמוֹ שֶׁהוֹדְעִתְּ לֶעָנִוּ מִקְּרֶה, בְּמוֹ שֶׁהוֹדְעִתְּ לֻעָנִוּ מִקְּרֶה, בְּמוֹ שֶׁהוֹדְעִתְּ לֻעַנִוּ מִקְרָא בְשֵׁם יִיָּ. שָׁלשׁ נִיִּקְרָא בְשֵׁם יִיָּ. בְּמוֹ שָׁבֹר יִיָּ עַל פָּנֵיו נִיִּקְרָא בְשִׁם יִיָּ.

וּלִםְפָאת: וּנִחַלְתָּנוּ. הָסֶר לָאֲלָפִים, נִשֵּׁא עָוֹן וָפֶּשֵׁע וְחַפְּאָה, וְנַקּה. וְסְלַחְתָּ לַאֲוֹנִנּי יָרָ יָיָ, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפָּיִם, וְרַב חֶסֶר וְאֶכֶּוֹת.

פָּי אַהָּני, אַרְנִי, מוֹב וְסַלָּח וְרַב חֶטֶּר לְכָּל קוֹרְאֶיְהָּ. סְלַח לְנִוּ אָבְינוּ בִּי חָטָאנוּ, מְחַל לְנוּ מַלְבֵּנוּ כִּי פְשְׁעְנוּ.

זְכוֹר בְּרִית אַבְרָהָם וַצֵּקֵדַת יִצְחָק, וָהָשֵׁב שְׁבוּת אָהָלֵי יַצַּלְכ, וְהוֹשִׁיעֵנוּ לְכַעַן שְׁמֶּךּ.

נּוֹאָל חָזָק לְמַעַנְּדּ פְּדֵנוּ, רְאֵה כִּי אָזְלַת יָדְנוּ, שׁוּר כִּי אָבְדוּ חַסִידִינוּ, מַפְּנִּיעַ אִין בַּעֵדְנוּ;

יְשׁוּב בְּרַחֲמִים עַל שָאַרִית יִשְּׂרָאֵל, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶּךְּ

עִיר הַקְּבֶשׁ וְהַמְּחוֹזוֹת, הָיוּ לְחֶרְפָּה וּלְבִזּוֹת, וְבֶל מַחֲמַדֶּיהָ מְבוּעוֹת וּנְנּוֹזוֹת, וְאֵין שִׁיוּר רַק הַתּוֹרָת הַוֹּאת;

וָהָשֵׁב שְבוּת אָהֶלֵי יַעַקֹב, וְהוֹשִׁיעֵנוּ לְמַעַן שְּמֶךּ.

וכור ברית אברהם, by Rabbenu Gershom Me'or ha-Golah of the eleventh century, is part of a poem with a full alphabetical acrostic (see Davidson, Thesaurus of Mediaeval Poetry, I, 6). Rabbenu Gershom, founder of the French and German talmudic academics, stands out as the progressive Jewish social legislator of the Middle Ages. He was instrumental in prohibiting polygamy in European countries and provided for more kindly treatment of those who returned to Judaism after compulsory conversion.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own. Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Remember the covenant of Abraham And the self-sacrifice of Isaac; Restore the peaceful homes of Jacob, And deliver us for thy own name's sake.

Mighty redeemer set us free for thyself. See how powerless, how helpless we are; Look, our godly men have ceased to exist, And there is none to intercede for us. Turn in mercy to Israel's remnant, And deliver us for thy own name's sake.

The holy city and its environs
Are exposed to derision and plunder;
All its treasures are buried and hidden,
And nothing remains except this Torah.
Restore the peaceful homes of Jacob,
And deliver us for thy own name's sake.

¹Exodus 34:5-9.

Each stanza is recited first by the Reader and then by the Congregation:

עַם מְיַחַרֶּדּ, שׁוֹמֵעַ הְפִּלֵּת בָּאֵי עָבֶידּ. אֶגָקַת מְסַלְּדֶידּ, תַּעַל לִפְנִי כִפָּא כְבוֹדֶדּ, מַלֵּא מִשְּׁאֲלוֹת

יִשְּׂרָאֵל נוֹשֵׁע בַּיִי הְשׁועַת עוֹלְמִים, גַּם הַיּוֹם יְנְשְׁעוּ מִפְּיְדְּ שׁוֹבֵן מִרוֹמִים, כִּי אַתָּה רַב סְלִיחוֹת וּבַעַל הָרַחַמִים.

יַחְבִּיאֵנוּ צֵל יָדוֹ תַּחַת בַּנְפֵּי הַשְּׁכִינָה, חֹן יָחֹן בִּי יִבְחֹן לֵב עַלִב לְהָכִינָה, קּוּמָה נָא אֱלֹהֵינוּ עָזָה עָזִּי נָא, יְיָ לְשַׁוְעָתֵנוּ הַאַזִינָה.

יַשְׁמִישֵנוּ סָלַחְתִּי יוֹשֵׁב בְּסֵתֶר שֶלְיוֹן, בִּימִין יֶשֵׁע לְהִנְשַׁע עם עָנִי וְאֶבְיוֹן, בְּשַׁוְעֵנוּ אֵלֶיף נוֹרָאוֹת בְּצֶדֶק תַּעֲנֵנוּ, יְיָ הֲוֵה עוֹזֵר לַנוּ.

וּלְחַפְּאתֵנוּ וּנְחַלְתֵּנוּ. הֶסֶר לְאָלְפִּים, נִשֵּׁא עָוֹן נָפֶשֵּׁע וְחַפְּאָה, וְנַקּה. וְסָלַחְתִּ לַעֲוֹנֵנוּ הָחָפָאתֵנוּ וּנְחַלְתֵּנוּ.

אוקת מסלדיך and the succeeding three stanzas are excerpts from various selihoth by four different authors. The first paragraph is from a poem recited on Erev Rosh Hashanah. The last three are taken from the selihoth contained in אוצר החפלות, II, 104, 120, 123.

אנקת מסלדיך is by Rabbi Silano, who lived in Italy during the ninth century and is mentioned in the chronicle written by Aḥimaaz ben Paltiel of the eleventh century.

ישראל נושע is by Rabbi Shephatiah ben Amittai of the ninth century, who composed this poem when he had secured for his native city Oria, Italy, the emperor's permission to practise Judaism in the open.

יה is by Rabbi Isaac ben Samuel of Dampierre, France, one of the Tosafists and a great-grandson of Rashi. His name יצחק is interwoven in the words ידעה, צל, הן, קומה.

is by Rabbi Solomon ben Samuel of the thirteenth century.

שלה מדוח, the thirteen attributes of God referring to the actions emanating from him, are mentioned in Exodus 34:6-7, according to the follow-

Each stanza is recited first by the Reader and then by the Congregation:

May the cry of thy worshipers Ascend to thy throne of glory; Grant the request of the people That ever proclaim thy Oneness, O thou, who hearest all prayer.

Israel, ever saved by the Lord, Shall today be saved by thy word, O thou, who dwellest in heaven; For thou art rich in forgiveness, Thou art Master of all mercy.

Grant us the shelter of thy hand, Beneath the wings of thy Presence; Be gracious when thou dost explore Evil hearts to be set aright; Lord God, give us strength, hear our cry.

Most High, let us hear "I forgive," Let a needy people obtain help; When we in despair cry to thee, Answer us with deliverance; O Lord, be thou our deliverer.

The Lord, the Lord is a merciful and gracious God, Slow to anger and abounding in kindness and truth. He extends kindness to the thousandth generation, Forgives iniquity, transgression and sin, and clears. Pardon thou our iniquity and sin, and make us thy own.

 אָזְכְּרָה אֱלֹהִים וְאֶהֱכְּיֶה, בִּרְאוֹתִי כָּל עִיר עַל תִּלָּה בְּנוּיָה, וְעִיר הָאֱלֹהִים טֻשְׁפֶּלֶת עַד שְׁאוֹל תַּחְתִּיָה, וּבְכָל זֹאת אָנוּ לְיָה וְעֵינֵינוּ לְיָה.

> מָדַת הָרַחֲמִים עֶלֵינוּ הִתְּנַלְנְּלִי, וְלְפָנֵי לִּוֹנֶף תְּחָנֶתנוּ הַפִּילִי, וּבְעַד עַמָּךְ רַחֲמִים שַׁאָּלִי, בּי כָל לֵבָב דַּנָּי וְכָל רֹאשׁ לְחֲלִי.

הַּמְּכְתִּי יְתֵרוֹתֵי בִּשְׁלֹשׁ עָשְׂרֵה תֵבוֹת, יְּבְשַׁעֲרֵי דְמָעוֹת כִּי לֹא נִשְׁלְבֵּוֹת, לָבֵן שָׁפִּרְתִּי שִׁיחַ פְּנֵי בוֹחֵן לִבּוֹת, הָּמַלְכִּוֹת יְמִעוֹת בִּי לֹא נִשְׁלְבֵּוֹת,

> יְהִי רָצוֹן לְפָנֵיְדְ שׁוֹמֵעַ קוֹל בִּכְיוֹת, שֶׁהָשִּׁים דִּמְעוֹתֵינוּ בְּנֹאַדְדְּ לִהְיוֹת, וְתַצִּילֵנוּ מִבָּל נְּזָרוֹת אַבְזָרִיּוֹת, בִּי לִדְּ לִבַּר אֵינֵינוּ תַלוּיוֹת.

> > אַל מֶלֶךְ ...

Reader and Congregation:

ָרָחֵם נָא קְהַל אֲדַת יְשֶׁרוּן, סְלֵח וּמְחַל אֲוֹנֶם, וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ.

credit of the children; 10) נושא עון forgiving iniquity, sins committed with premeditation; 11) איז pardoning transgression, sins committed in a spirit of rebellion; 12) ווטאה forgiving sins committed inadvertently; 13) ווקה acquitting the penitent.

When I remember this, O God, I moan: When I see each town built on its site, While God's own city is down to the grave. And yet, we look hopefully to the Lord.

Divine Mercy, intercede thou for us! Present our supplication before thy Lord; Implore compassion for thy people's sake; For each heart is sick, each head is ailing.

I rely on God's thirteen qualities

And on repentant tears that are not stemmed;

Hence I pour out plaints before God who probes hearts.

In these I trust and in my father's rights.

O thou, who hearest the voice of weeping, May it be thy will to conserve our tears; Deliver us from all cruel decrees, For we hopefully look to thee alone.

Reader and Congregation.

Have mercy upon the whole community of Yeshurun; forgive and pardon their iniquity; help us thou, our saving God.

אוכרה אלהים was composed by Rabbi Amittai ben Shepatiah who lived in Italy in the beginning of the tenth century. His name אמחי forms the acrostic of the four stanzas.

מדח הרחמים, the attribute of mercy, is personified in a Midrash quoted by Ginzberg (Legends, V, 73): When God gets ready to judge the world, Mercy on his right and Justice on his left strive with one another. Justice says: "Judge the world with exact justice, and requite the sinners according to their actions"; but Mercy replies: "If thou, O Lord, heedest sins, who shall be able to exist? . . ." This stanza, which forms part of the author's nameacrostic (המתי) has been "corrected" and in Mahzor Adler it begins with the words אור מדת הרחמים עלינו הולגלי is by far more poetic.

שַׁעֲרֵי שָׁמָיָם פָּתַח, וְאוֹצֶרְךּ הַמּוֹב לְנִוּ תִפְּתַח, תּוֹשִיעַ וְרִיב אַל תִּמְתַח, וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ.

אַל מֶלֶדְ יוֹשֶׁב עַל בָּפָא רַחֲמִים, מִהְנַהֵג בַּחַסִידוּת, מוֹחֵל עֲוֹנוֹת עַפֹּוֹ, מַעֲבִיר רִאשׁוֹן רִאשׁוֹן, מַרְבֶּה מְּחִילָה לְחַשְּאִים, וּסְלִיחָה לְפּוֹשְׁעִים, עוֹשֶׁה צְּדָקוֹת עִם בָּל בְּשֶׁר וָרְוּחַ, לֹא בְּלְעָהָם הִּנְמוֹל. אֵל, הוֹרִיתְ לְנוּ לוֹמֵר שְׁלֹשׁ עֶשְׂרֵה, וְבָר־לְנוּ בִּיִּחִם הְּיִם הְּלִנוּ מִקְרָה בְּשׁׁב יִיָּ, בִּמוֹ שָׁהוֹרְעִתְּ לֶעְנֶּוֹ מִקְּרֶם, בְּמוֹ שָׁהוֹרְעִתְּ לֶעְנֶּוֹ מִקְרֶה בְשׁׁם יִיָּ. שְׁכֹּוֹ שָׁבְּתוֹב: וַיֶּרֶדְ יִיְ בָּעְנָּוֹ, וַיִּהְנַאֵב עַמוֹ שָׁה, וַיִּקְרָא בְשׁם יְיָּ. שָׁבְּתוֹב: וַיֵּבֶר יִיִ בָּעָל פָּנֵיו וַיִּקְרָא: בַּעְבֹּר יִיִ עַל פָּנֵיו נִיִּקְרָא:

יָי יָיָ, אַל רַחוּם וְחַנּוּן, אֶרֶךְּ אַפְּיִם, וְרַב חֲסֶד וָאֲטֶת. נֹצֵר חֶסֶד לָאַלְפִים, נֹשֵא עָוֹן וָבְּשֵׁע וִחַטָּאָה, וַנַקּה.

וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַשָּאתֵנוּ וּנְחַלְתָנוּ.

סְלַח לְנִוּ אָבִינוּ בִּי חָטָאנוּ, מְחַל לְנִוּ מַלְבֵּנִוּ בִּי פְשֶׁעְנוּ.סְלַח לְנִוּ אָבִינוּ בִּי חָטָאנוּ, מְחַל לְנִוּ מַלְבֵּנִוּ בִּי פְשֶׁעְנוּ.

אָל הֵינוּ וַאלהֵי אַבוֹהֵינוּ, סְלַח לָנוּ, מְחַל לָנוּ, בַּבֶּר־לָנוּ.

בִּי אָנוּ עַמֶּדְ, וְאַתָּה אֱלֹתֵינוּ; אָנוּ בָנֵידְ, וְאַתָּה אָבִינוּ.

אָנוּ קְהָלֶדְּ, וְאַתָּה חֶלְקִנוּ.

אָנוּ צֹאנֶךּ, וְאַחָה רוֹעֵנוּ. אָנוּ פִּעֻלְּקֶרּ, וְאַחָה יוֹצְרֵנוּ.

אָנוּ סְגֶּלְתֶּדּ, וְאַתָּה קְרוֹבֵנוּ. אָנוּ סְגֶלְתֶדּ, וְאַתָּה מְאַמִירֵנוּ.

אָנוּ כַּרְכֶּוֶדּ, וְאַתָּה נוֹטְלֵנוּ; אָנוּ נִחַלְתֶדּ, וְאַתָּה גוֹרְלֵנוּ; אָנוּ וַעַבְּדֵידּ, וְאַתָּה וֹּלִנוּ;

> אָנוּ עַמֶּדְ, וְאַתָּה רוֹרְנוּ; אָנוּ עַמֶּדְ, וְאַתָּה מַלְּבֵנוּ;

מיעבר ה' is derived from Rosh Hashanah 17b, where איעבר ה' is intrepreted as follows: "Were it not written in the text [Exodus 34:6] it would be impossible for us to say such a thing; this verse teaches us that God... showed Moses the order of prayer. He said to him: Whenever the

Open thou the gates of heaven; open thy goodly treasure for us; help us, and rebuke us not; help us thou, our saving God.

Almighty King, who art sitting upon the throne of mercy, thou dost act graciously, pardoning the sins of thy people and making them pass away one by one; thou dost often grant pardon to sinners, forgiveness to transgressors, dealing generously with all mortals and not treating them according to their wickedness. O God, who didst instruct us to recite the thirteen divine qualities, remember thou, in our favor, the covenant of the thirteen qualities; as thou didst reveal them to gentle Moses, as it is written: "The Lord came down in the cloud, and Moses placed himself there beside him and proclaimed the name of the Lord. Then the Lord passed by before him, and proclaimed:

The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth; he keeps mercy for thousands of generations, forgiving iniquity and transgression and sin, and clearing those who repent."

O pardon our iniquity and sin, and make us thy very own. Our Father, forgive us, for we have sinned; our King, pardon us, for we have transgressed. Thou, O Lord, art truly kind, forgiving and merciful to all who call upon thee.

Our God and God of our fathers, Forgive us, pardon us, clear us.

We are thy people, and thou art our God;
We are thy children, and thou art our Father.
We are thy servants, and thou art our Lord;
We are thy community, and thou art our Heritage.
We are thy possession, and thou art our Destiny;
We are thy flock, and thou art our Shepherd.
We are thy vineyard, and thou art our Keeper;
We are thy work, and thou art our Creator.
We are thy faithful, and thou art our Beloved;
We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

people of Israel sin, let them carry out this service before me [that is, read from the Torah the passage containing the thirteen attributes], and I will forgive them."

Reader:

אָנוּ עַזִּי פָנִים, וְאַתָּה רַחוּם וְחַנּוּן; אָנוּ קְשֵׁי עְׂרֶךּ וְאַתָּה בְּצֵל אַפַּיִם; אָנוּ מְלֵּאֵי עָוֹן, וְאַתָּה מְלֵא רַחֲמִים; אָנוּ וָמֵינוּ בְּצֵל עוֹבֵר, וָאַתָּה הוּא וּשִׁנוֹתֶידּ לֹא יִתְּמוּ.

אָבַל אַנְחָנוּ וַאַבּוֹתֵינוּ אָבּוֹתֵינוּ, מְּבֹא לְּפָנֵיְדְּ חְּפְלְּתֵנוּ וְאַלֹחֵי אָבַל אַנְחָנוּ וְאַלֹחֵינוּ אָבּוֹתֵינוּ, צַּדִּיקִים אָנְחָנוּ וְלֹא חְטְאנוּ; קָפָּנֵיְדּ, יְיָ אֱלֹחֵנוּ וַאַלֹחֵי אֲבוֹתֵינוּ, צַדִּיקִים אָנְחָנוּ וְלֹא חְטְאנוּ; אֵבל אַנָחָנוּ וַאַלֹחֵינוּ חָטָאנוּ.

Congregation and Reader:

ָּתַשְׁמְנוּ, בְּנְדְנוּ, נְּזְלְנוּ, דְבַּרְנוּ, מְשִׁינוּ עְרֶף; רְשַׁעְנוּ, נְחִרְשַׁעְנוּ, נִאַבְנוּ, מְקַרְנוּ, מְקְרָנוּ, מְקְרְנוּ, מְקְרְנוּ, מְקְרָנוּ, מְקְרְנוּ, מְלְיִבְּנוּ, מִיְיְבְּנוּ, מִיְיְבְּנוּ, מִיְיְבְּנוּ, מִיְיְבְּנוּ, מִיְיְבְּנוּ, מִיְיְבְּנוּ, מְעְיְנוּ, מִיְיְבְּנוּ, מִיְיְבְּנוּ, מִיְיְבְּנוּ, מְעְיְנוּ, מְעְיְנוּ, מְעְיְבְּנוּ, מְיִבְּיִבְּנוּ, מְיִבְּיִבְּנוּ, מְיִבְיִבּוּ, מְשְׁיְנוּ, מְעְיִבּוּ, מְבְּבְנוּ, מְבְבְנוּ, מְבְּבְנוּ, מְבְּבְנוּיּ, מְבְּבְנוּ, מְּבְבְנוּ, מְבְּבְנוּ, מְבְּבְנוּ, מְבְּבְנוּ, מְבְּבְנוּ, מְבְּבוּנוּ, מְבְּבְנוּ, מְבְּבְנוּ, מְבְּבְנוּיּ, מְבְּבְנוּיִים, מְבְּבּנוּתְיִיבּוּ, מְבְּבְנוּיִים, מְבְּבְנוּיִים, בְּבְבוּנוּ, מְבְיִבְיּבְנוּיִים, בְּבְבְנוּיִים, מְבְּבְנוּיִים, מְבְיִבְיּבְיּבְיּיִים, מְבְיּבְיּבְיּבְיּבְיּבְיּבְיִים, בְּבְנוּיִים, מְיִיבּיּבְיִים, בּבְּבְנוּיִים, מְיִיבְיּבְיִים, מְבְּבְיבְיבּיּיִים, בּבּבְיבוּיוּיה, בְּבְבְינוּיהְיִיבּיּים, בּבּבְיבוּיה, מְיִבְיּבְיבּיּבְיבְיבּיוּיהְיבְיבּיוּיהְיבְיּיהְיבְיבְיּיהְיבְיּבְיּיִים, בְּבּבּיבְיבּיוּיה, מְיִיבְיּבְיּבּיוּיה, בּבּבְיבוּיבּיוּיה, בּבְּבְיבוּיה, בּבּבּיבוּיה, בּבּבּיבוּיה, בּבּבּיבוּיה, בּבּבּיבוּיה, בּבּבּיבוּיה, בּבּבּיבוּיה, בּבּיבּייּיה, בּבּיבּייִיבּייה, בּבּבּיבּייה, בּבּיבּייּיה, בּבּבּיבּיה, בּבּיבּיה, בְיבּיבּיה, בּבּיבּיה, בְיבּיבּיה, בּבּיבּיה, ב

סַרְנוּ מִמִּצְוֹתֶיךּ וּמִמִּשְׁפְּטֶיךּ הַמּוֹבִים, וְלֹא שֶׁוָה לֶנוּ. וְאַהָּה צַדִּיק עַלֹּ כָּלֹ הַבָּא עָלֵינוּ, בִּי אֱמֶת עָשְׂיתָ וַאַּנְּהְנוּ הִרְשְׁעְנוּ. מַה נֹאמֵר לְּפָנֵיךּ יוֹשֵׁב מָרוֹם, וּמֵה נְּסַפֵּר לְּפָנֵיךּ שׁוֹבן שְׁחָקִים, הַלֹּא כָּלֹ הַנִּסְתַּרוֹת וִהַנִּגְלוֹת אַתָּה יוֹדַעַ.

לְּמָה וְתוֹלֵעָה, לְּפִיכְּה הִרְבֵּיתְ סְלִּיחָתֵנוּ. מָה אָנוּ, מֵה חַיְּנוּ, וֹמִינְּה הְּתִּנוּ, וְאֵין מִסְפָּר לְּנִיחוֹתִי אַשְּׁמְתֵנוּ; וְאַמָּה לְּפְּנֵיה בְּאָשִׁים וֹלְבִּעָ שְׁבָּרוּ יִּדְעַ שְׁאַחְרִיתִנּ וֹיְ אָלְּתְנוּ יִּדְעָשׁים בְּעְמִיךְ אָמְרְתִּי אֵין מִץ לְּאָשִׁי וּרְבָּרְיתִנּ הְּתְשׁיִבְ אָשְׁים וְלְבָּעָ עְּרִנוּ, וְתְּקַבְּּלְנִי בִּתְשׁיִבְה שְׁלֵמְה לְּפְּנֵיף בְּאָשִׁים וּלְבִּיתוּ לְּפְנֵיף אָשְׁרִתוּ יִּיְ אָשְׁלְתִנוּ יִי אָלְוֹתְנוּ וְתִּלְבְּיִ בְּעְשׁיִּבְ אָשְׁיִם, וְמִינְּהְ בְּשׁוּעִם בְּעִינוּ, לְמִעַן בְּי בְּמְנִינוּ, לְמִעְן בְּי בְּמְשׁיִּבְם הְּתְּנוּ בְּתְשׁיִבְם בְּעִינוּ, בְּמְשׁיִם בְּיִינוּ, בְּמְשִׁיִם בְּיִינוּ, בְּמְשְׁיִם בְּיִינוּ, בְּמְשְׁיִם בְּיִבְּים בְּיִבְּים בְּיִינוּ בְּיִבְּיִם בְּיִּים בְּיִבְּיִם בְּיִים בְּיִים בְּיִבְּים בְּבְּים בְּיִבְּים בְּיִבְּים בְּיִים בְּיִבְּים בְּיִבְּים בְּיִים בְּיִבְּים בְּיִבְּים בְּיִים בְּיִבְּים בְּיִים בְּיִים בְּעִנִים בְּבְּים בְּבְּיִים בְּיִים בְּבְּים בְּיִבְּים בְּבְּים בְּיִבְּים בְּיִבְּים בְּבְּים בְּיִבְּים בְּבְּים בְּיִּים בְּיִבְּים בְּיִים בְּיִּים בְּבְּים בְּיִים בְּיבְּים בְּיִים בְּיִים בְּבְּיִים בְּבְּיִבְּים בְּיִים בְּיִים בְּבְּים בְּבְּיִים בְּבְּים בְּיִבְּים בְּיִים בְּיִּים בְּיִים בְּיִבְים בְּיִבְּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיבְּים בְּיבְּבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיִים בְּיבְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיִים בְּיִים בְּיבְּים בְּיבְּים בְּיִים בְּיִים בְּיִים בְּבִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּבְּיִים בְּיִים בְּיִים בְּיִים ב

consists of twenty-four expressions alphabetically arranged, the round number being reached by the threefold employment of the letter n. The earliest commentators differ as to the meaning of the number 24. Some of

Reader:

We are insolent, but thou art gracious; we are obstinate, but thou art long-suffering; we are sinful, but thou art merciful. Our days are like a passing shadow, but thou art eternal and thy years are endless.

Our God and God of our fathers, may our prayer reach thee; do not ignore our plea. For we are neither insolent nor obstinate to say to thee: "Lord our God and God of our fathers, we are just and have not sinned." Indeed, we and our fathers have sinned.

Congregation and Reader:

We have acted treasonably, aggressively and slanderously; We have acted brazenly, viciously and fraudulently; We have acted willfully, scornfully and obstinately; We have acted perniciously, disdainfully and erratically.

Turning away from thy good precepts and laws has not profited us. Thou art just in all that has come upon us; thou hast dealt truthfully, but we have acted wickedly.

O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.

Thou dost reach out thy hand to transgressors; thy right hand is extended to receive repentant sinners. Lord our God, thou hast taught us to confess all our iniquities to thee and cease to do violence, so that thou mayest graciously receive us into thy presence through perfect repentance, as thou didst promise. Endless are the offerings required of us, countless our guilt-sacrifices; but thou knowest that our ultimate end is the worm, hence thou hast abundantly provided us with means of pardon.

them think that there are 24 sins enumerated in the second chapter of Jeremiah. Others find twenty-four sins mentioned in Ezekiel 22. Still others take it as an allusion to the twenty-four books of the Bible, the Israelites having transgressed all the laws contained therein. The opinion is also quoted that 24 is merely a round number, for which there are some analogies in the Talmud (Malter, Ta'anith, page 28).

מֶה חַסְדְנוּ, מַה צִּרְקנוּ, מַה יְשׁוּעֲתֵנוּ, מַה בֹּחֵנוּ, מַה נְבוּרָתֵנוּ, מַה בֹּחֵנוּ, מַה נִּבוּרָתֵנוּ מַדְּע, וּנְבוֹנִים בְּבְלִּי חַשְּׁבֵּלֹ, כִּי רֹב מַעֲשֵׁיהֶם הְּהוּ, וְמֵלְיִם בִּבְּלִי מַדְּע, וּנְבוֹנִים בְּבְלִי חַשְּׁבֵּלֹ, כִּי רֹב מַעֲשֵׂיהֶם הְּהוּ, וִימֵּי חַבּּלֹל הָבֶלֹי הַבֹּל הָבֶלֹי.

אַתָּה הָבְדַּלְּתָּ אֵנוֹשׁ מֵרֹאשׁ, וַתַּבִּירֵהוּ לַצַעַמוֹד לְּפָנֵיךְ. בִּי מִי יֹאמַר לְדָּ מַה תִּפְעַלֿ, וְאָם יִצְדַּק מַה יִמֶּן־לֶּדָּ. וַתִּמֶּן לְּנִוּ יְיָ אֱלֹבֵינוּ בְּאַהַבָּה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַכִּפָּרִים הַזֶּה, בא וּמְחִילָה וּסְלִּיחָה עַל בָּל עֲוֹנוֹתֵינוּ, לְּמַעַן נֶחְרַל מִעְשֶׁק יָדְנוּ, וְנָשׁוּב אֵבֶּיך בַּעֲשׁוֹת חָבֵּי רְצוֹנְךְ בְּלֵבְב שְׁלֵם. וְאַתְּה בְּרַחֲמֶּיךּ הָרַבִּים רַחָם עָבֵּינוּ, כִּי לֹא תַחְפּוֹץ בִּהַשִּׁחָתַת עוֹלֶם, שָׁנֵאֲמַר: דַּרְשׁוּ יְיָ בְּהַמָּצְאוֹ, קּרָאָהוּ בִּהִיוֹתוֹ קַרוֹב. וְנֵאֲמַר: יַנְעַזֹב רָשָׁע דַּרָבּוֹ, וְאִישׁ אָוָן מַחְשְׁבֹּתָיו, וִיָשֹׁב אֵלֹ יִיָ וִירַחֲמֵּחוּ, וָאֵל אֱלֹהֵינוּ כִּי יַרְבֶּה לְּסְלְוֹחַ. וְאַתָּה אֵלְוֹהַ סִלְּיחוֹת, חַנּוּן וְרַחוּם, אֶרֶךְ אַפַּיִם, וְרַב חֱסֶר וָאֱמֶת, וּמַרְבֶּה לְּהֵיטִיב; וָרוֹצֶה אַתָּה בִּתְשׁוּבַת רְשָׁעִים, וָאֵין אַתָּה חָפֵץ בִּמִיתָתָם, שָׁנָאֶמַר: אֱמֹר אֲלֵיהֶם, חַי אָנִי, נְאָם אֲדֹנְי יֶהֵוֹה, אִם אֶחְפֹּץ בְּמוֹת הָרָשָׁע, כִּי אָם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה; שְׁוּבוּ שְׁוּבוּ מָדַּרְבֵיכֶם הָרָעִים, וְלָּמְּה תָמְוּתוּ בֵּית יִשְּׂרָאֵלֿ. וְנֵאֱמֵר: הֶחָבֹּץ אָחָפֿץ מוֹת רָשָׁע, נְאָם אֲדֹנֶי יְהָוֹה, הֲלֹא בְּשׁוּבוֹ מִּדְּרָכִיו וָחָיָה. וָנֵאֱמַר: כִּי לֹא אָחָפֹּץ בִּמוֹת הַמֵּת, וָאָם אֲדֹנַי יֵהוֹה, וָהָשִׁיבוּ וִחִיוּ. כִּי אַתָּה סָלְּחָן לְּיִשִּׂרָאֵלֿ, וּמָחַלָּן לְּשִׁבְמֵי יִשֶּׁרוּן בְּכָל דּוֹר נְדוֹר, וּמִבַּלְּעָדֶידְ אֵין לְנוּ מֶלֶּדְ מוֹחֵל וִסוֹלֵחַ אֶלָּא אָתָר.

What are we? What is our life? What is our goodness? What is our virtue? What our help? What our strength? What our might? What can we say to thee, Lord our God and God of our fathers? Indeed, all the heroes are as nothing in thy sight, the men of renown as though they never existed, the wise as though they were without knowledge, the intelligent as though they lacked insight; most of their actions are worthless in thy sight, their entire life is a fleeting breath. Man is not far above beast, for all is vanity.

Yet, from the first thou didst single out mortal man and consider him worthy to stand in thy presence. Who can say to thee: "What art thou doing?" Even though man be righteous, what can he give thee? Thou, Lord our God, didst graciously grant us (this Sabbath day and) this Day of Atonement, ending in the complete forgiveness of all our iniquities, that we may cease to do wrong, that we may turn to thee and observe thy pleasing laws wholeheartedly.

In thy abundant mercy, have thou compassion upon us, for thou dost not desire the destruction of the world, as it is said: "Seek the Lord while he may be found, call to him while he is near. Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly." Thou art a God ready to pardon, gracious and merciful, slow to anger, rich in kindness and abundantly beneficent. Thou art pleased with the repentance of the wicked, and dost not desire their death, as it is said: "Tell them, says the Lord God, as I live, I have no desire for the death of the wicked, but for the wicked to turn from his course and live. O turn from your evil ways; why should you die, O house of Israel? Have I, says the Lord, any desire for the death of the wicked? If he turns from his evil ways, he shall live. I have no desire for anyone to die, says the Lord God; so repent and live."

Thou art the Pardoner of Israel, the Forgiver of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives.

¹ Isaiah 55:7. ² Isaiah 55:6; Ezekiel 33:11; 18:23, 32.

אֶלּהַינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מְחַל לַעֲנוֹתֵינוּ בְּיוֹם (הַשַּׁבְּת הַנֶּה וּבְיוֹם) הַבָּבָּרִים הַנָּה. מְחַה וְהַעֲבֵר בְּשְׁעֵינוּ וְחַמֹּאתִינוּ מְנֶּנֶד עֵינֶיךּ, בָּאָמוּר: אָנֹכִי אָנֹכִי הוּא מֹחֶה בְּשְׁעֵיךּ לְּמַעְנוּ וְחַמֹּאתֵיךּ; שׁוּבָה אַלֵּי כִּי נְאַלְּמִיךּ: נְיָהָעָב בְּשִׁנִיךּ, וְנָאֱמַר: כִּי בַּיוֹם הַנֶּה וְכַבָּר חַמֹּאתֵירָם לְּמַהֶר אָתִבַם, מִבֹּל חַמֹּאתֵיכֵם לְּבָּנִי יִי הְּשִׁקְרוּ. עַלֵּיכֵם לְּמַהֶר אָתִבֶם, מִבֹּל חַמֹּאתֵיכֵם לְּבָּנִי יִי הְשִּקְרוּ.

רְצָה, יָיָ אֱלֹהֵינוּ, בְּעַמְּדּ יִשְׂרָאֵלֹּ וְלַּחְפִּלְּחָם שְׁעֵה; וְהְשֵׁב אֶת הָעֲבוֹדָה לִּדְבִיר בִּיתֶד, וְאִשֵׁי יִשְׂרָאֵלֹ וּחְפִּלְּחָם מְהֵרָה בְּאַהַבָּה תְּקַבֵּלֹ בְּרָצוֹן, וּתְהִי לְּרָצוֹן תָּמִיר עֲבוֹדַת יִשְׂרָאֵלֹ עַמֵּדָּ.

וְתֶחֲזֶינָה עֵינִינוּ בְּשׁוּכְךְּ לְּצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַמְּה, יְיָ, הַמַּחַזִיר שָׁבִינָתוֹ לִצִיּוֹן.

יכסר, literally denoting he will atone, here indicates that the priest brings about atonement through his service and confession (Ibn Ezra). Rabbi

Our God and God of our fathers, pardon our iniquities on this (Sabbath day and on this) Day of Atonement; blot out and remove our transgressions and sins from thy sight, as it is said: It is I who blot out your transgressions, for my sake; I will remember your sins no more. I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. On this day shall atonement be made for you to cleanse you; from all your sins shall you be clean before the Lord.

Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance. (In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it.) Purify our heart to serve thee sincerely. Thou art the Forgiver of Israel, the Pardoner of the tribes of Yeshurun in every generation; besides thee we have no King who pardons and forgives. Blessed art thou, O Lord, King, who dost pardon and forgive our iniquities and the iniquities of thy people Israel, and dost remove our ill deeds year by year. Thou art the King over all the earth, who sanctifiest (the Sabbath) Israel and the Day of Atonement.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

Obadiah Sforno (sixteenth century), who always endeavors to discover the ethical teaching implicit in the text of the Torah, writes in this connection: "The atonement effected by the priest's divine service merely signifies an abatement of sin and a preparation toward forgiveness; however, the attainment of complete purification and pardon can come only from God, who alone knows the sincerity of the sinner's confession and repentance" אמנם הכפור הוא הקשור הוא לפני ה' בלבד, ומנין הכפור דוא אמתח בעבודתו יכפר בלבד, ומנין הכים לפני ה' בלבד, והוא הקשור הוא הימורה הוהי לפני ה' בלבד, והו בוידוי וחשובה שהוא לבדו ידע אמתח ה. השהוא לבדו ידע אמתח

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

בּרוּב אַבַ בַּעוֹבָאוִת.) הַּבֵּם, תַבַ הָּאָנִטְוּנוּ מִוְרִים לַּבָּר לְבְּנֵלְנוּ, וּלְּאַבְּרֵׁב בַּבַּלְב לְבְּנֵלְנוּ, וּלְאַבְּוֹנוּ נְלַבּאְחִת הַּבְּרַכוּת וְשִׁלֵּנוּ הַּלַבְּיְמִוּ הַבְּרַכוֹת וְשִׁלֵּנוּ הַבְּאַהְתּ הַבְּרַכוֹת וְשִׁלֵנוּ הַבְּאַהְתּ, בְּבָרֵנוּ בְּבָּבְרִ הַבְּבְרַנוּ וְשִׁלְּבְּיִנוּ בְּשָׁבְּתְנוּ הַבְּבְרַנוּ בְּשָׁרִ, הַבְּבְרַנוּ בְּשָׁרִ, הַבְּבְרַנוּ בַּשְׁרִ, מוֹדִים אָנְחְנוּ לְּדְּ, שְׁאַתָּה הוא יִי אֶלּהֵינוּ וַאלֹהֵי אַבוֹתִינוּ לְשׁוֹלֶם וָעֶד. צוּר חַיִּינוּ, מָגּן יִשְׁעֵנוּ אַתָּה הוּא. לְּדוֹר וְדוֹר תַּיְינוּ הַמְּסוּרִים בְּיָרֶךְ, וְעַלֹּ נְפֶיךְ שָׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ נְפֶיךְ שָׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ נְפֶיךְ שָׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ נְמֶירְ שָׁבְּכָל יוֹם עִמְנוּ, וְעַלֹּ הַמוֹב בִּי לֹא בָלוּ רַחֲמֶיךְ, הַמוֹב בִּי לֹא בָלוּ רַחֲמֶיךְ, וְהַמְרַחֵם בִּי לֹא תַמוּ חַסְּדֵידְּ, וְהַמְרַחֵם בִּי לֹא תַמוּ חַסְּדֵידְּ,

וְעַלּ כָּלָּם יִתְבָּרַדְּ וְיִתְרוֹמֵם וְיִתְנַשֵּׁא שִׁמְדּ, מַלְּבֵנוּ, חָמִיר רְעוֹלָם וָעֶד. Congregation and Reader:

אָבִינוּ מַלְּבָנוּ, זְכוֹר רַחֲמֶיְדּ וּכְבוֹשׁ כַּעַסְדּ, וְכַּזֵּה דְבֶּר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשְׁמֵד וּמַגַּפְּה, וּפָגַע רַע יבל מחלב יבל המשר ובל מנו ברוווים ובל

וְכָל מַחֲלָה, וְכָל תְּקלֶה וְכָל קְטָטָה, וְכָל מִינֵי פָּרְעָנִיּוֹת, וְכָל וְזָרָה רָעָה וְשִׂנְאַת חִנָּם, מֵעָלֵינוּ וּמֵעַל כָּל בְּנֵי בְּרִיתֶךּ.

Congregation and Reader:

וַחֲתוֹם לְחַיִּים מוֹבִים כָּלֹ בְּנֵי בְרִיתֶךְּ.

וְכֹלֹ הַחַיִּים יוֹרְוּךְ פֶּלָה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְּדְ הַנְּרוֹלֹ בָּאֱמֶת, לְעוֹלֶם כִּי טוֹב. רָאֵלֹ, יְשׁוּעָתֵנוּ וְעֶזְרְתֵנוּ סֶלָה, רָאֵלֹ הַטּוֹב. בָּרוּךְ אֲתָה, יְיָ, הַטּוֹב שִׁמְדָּ, וּלְדְּ נָאֶה לְהוֹרוֹת.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise-for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favorsevening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

Congregation and Reader:

Our Father, our King, remember thy compassion and suppress thy anger; end all pestilence and war, famine and plundering, destruction and iniquity, bloodshed and plague, affliction and disease, offense and strife, all varied calamities, every evil decree and groundless hatred, for us and all thy people of the covenant.

Congregation and Reader:

O seal all thy people of the covenant for a happy life.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

אַצֵּׁיב וֹשִׁא יִּ פָּנִּו אַצֵּׁיבּ וְדָׁ הְׁבִּוֹם לְּבְּ הְּעִוֹם הַּבְּ הְּעִּים לְבִּ הְּעִּים הַ בְּבּנִוּ כִּבְּנִים תֹם לְּבוְאֵּבְ, כָּאָׁמוּר: וְלָבֶרְבֹּ וְיִ וְוֹהְּמְלֵּבְּ. וָאֵר וְיָ פְּנִּוּו אַבְּבוֹנוּ וֹאַבֵּי וֹבִי מִשֶּׁה תַּלְבֵּבְּ, הַאָּמוּרִם מִפִּי אַבְּוֹלוּ וְּבְנִּוּוּ אַבְּבוֹנוּ וֹאַבֵּי וְאַבִּיוֹי אָבוֹתִינוּ, בְּּנְבְנִיּ בִּבְּרְכָה הַמְּשִׁבְּשֶׁת בּּעוֹרָה,

שִׁים שְׁצֹּוֹם, מּוֹבָה וּבְרָכָה, חַיִּים חֵן וְחֶכֶר וְרַחֲמִים, עָבֻׁינוּ וְעַלֹּ כָּלֹ יִשְׂרָאֵלֹ עַמֶּןדּ. בְּרְבֵנוּ, אָבִינוּ, כָּלְּנוּ בְּאָחָר, בְּאוֹר מָפֶר, וּצְדָקָה וּבְרָכָה, וְרַחֲמִים, וְחַיִּים וְשְׁצוֹם, וְמוֹב יִהְיֶה בְּעֵינֵיךּ לְּבָרְכֵנוּ וּלְּבָרֵךְ אָת כָּלֹ עַמִּדְ יִחְיָּים וְשְׁצוֹם, וְמוֹב יִהְיֶה שְׁעָה בִּשְׁלּוֹמֵןדּ.

Congregation and Reader:

בְּסֵכֶּר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַּרְנָסָה טוֹבָה, וּגְזֵרוֹת טוֹבוֹת, יְשׁוּעוֹת וְגָּחָמוֹת, נִזָּבֵר וְגַחָתֵם לְּפָגֵיף, אֲנְחָנוּ וְכָל עַמְּדְּ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּדְ אַתְּה, יְיָ, הַמְּבָרֵדְ אֶת עַמוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

The ark is opened.

אָבִינוּ מַלְּבֵנוּ, חָטָאנוּ לְּפָנֵידְּ.

אָבִינוּ מַלְּבֵנוּ, אֵין לָנוּ מֶלֶדְ אֶלְּא אָתָה.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׁה עִמְּנוּ לְּמַעַן שְׁמֶךּ.

אָבִינוּ מַלְּבֵנוּ, חַדִּשׁ עָלֵינוּ שָׁנָה מוֹבָה.

אָבְינוּ מַלְּבֵנוּ, בַּמֵּל מַעָבֵינוּ בָּל וְזֵרוֹת קְשׁוֹת.

אָבִינוּ מַלְּבֵנוּ, בַּמֵל מַחְשְׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מַלְּבֵנוּ, הָפֵר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מַלְּבֵנוּ, כַּלֵּה כָּל צֵר וּמַשְטִין מֵעָלֵינוּ.

אָבִינוּ מַלְּבֵנוּ, סְתוֹם פִּיּוֹת כַּושְּׂטִינֵינוּ וּמְלַבְשְׁרְנֵינוּ.

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace."

O grant peace and a life of happiness and blessedness, a life of grace, kindness and mercy, to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance. Truly, by the light of thy countenance thou hast given us, Lord our God, a Torah of life and lovingkindness, uprightness and blessedness, mercy, life and peace. May it please thee to bless us and all thy people Israel with thy peace at all times. Blessed art thou, O Lord, who blessest thy people Israel with peace.

Congregation and Reader:

May we and all Israel thy people be remembered and sealed before thee in the book of life and blessing, peace and prosperity, good laws, deliverance and consolation; may we have a happy life and peace. Blessed art thou, O Lord, who blessest thy people Israel with peace.

The ark is opened.

Our Father, our King, we have sinned before thee.
Our Father, our King, we have no King except thee.
Our Father, our King, deal with us kindly for the sake of thy name.

Our Father, our King, renew for us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

¹Numbers 6:24-26.

וְעַוֹן וּשְׁמֵּר, מַבְּנֵי בְרָיתֵּף. וְעַוֹן וּשְׁמֵר, מִבְּנֵי בִרִיתֵּף.

אָבִינוּ מַלְּבֵנוּ, מְנַע מַנֵּפָה מִנַּחַלְּתֶּדְ.

אָבִינוּ מַלְּבֵּנוּ, סְלַח וּמְחַל לְּכָל אֲוֹנוֹתֵינוּ.

אָבְינוּ מַלְּבֵנוּ, מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַפֹּאתֵינוּ מִנְּנֶד עִינֵיךּ. אָבִינוּ מַלְּבֵנוּ, מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַפֹּאתֵינוּ מִנְּנֶד עִינֵיךּ.

Responsively

אָבִינוּ מַלְּבֵנוּ, הַחֲזִירֵנוּ בִּרְשׁוּבָה שְׁצֵׁמָה לְּפְנֵידְּ.

אָבִינוּ מַלְּבֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹצֵי עַנֶּוְדְּ.

אָבִינוּ מַלְּבֵּנוּ, קְרַע רְעַ נְּזַר דִּינֵנוּ.

אָבִינוּ מַלְּבֵנוּ, זְבִרֵנוּ בְּזִבְּרוֹן טוֹב לְּפָנֵיף.

אָבִינוּ מַלְּבֵנוּ, חָתְמֵנוּ בְּסֵבֶּר חַיִּים שוֹבִים.

אָבִינוּ מַלְּבֵנוּ, חָחָמֵנוּ בְּסֵפֶּר נְּאֻלְּח וִישׁוּעָה.

אָבִינוּ מַלְּבֵנוּ, חָתְמֵנוּ בְּסֵבֶּר פַּרְנָסָה וְכַלְּבָּלָה. אָבִינוּ מַלְבֵנוּ, חָתְמֵנוּ בִּסֵבֶּר זִבִּיוֹת.

אָבִינוּ מַלְּבֵנוּ, חָחְמֵנוּ בְּמֵפֶּר סְלִּיחָה וּמְחִילָה.

אָבִינוּ מַלְּבֵנוּ, הַצְּמַח לֻנוּ יְשׁוּעָה בְּקְרוֹב.

אָבִינוּ מַלְּבֵנוּ, הָרֵם קֶנֶן יִשְׂרָאֵלֹ עַפֶּןדּ.

אָבִינוּ מַלְּבֵנוּ, הָרֵם בֶּנֶרוּ מְשִׁיחֶדְּ.

אָבִינוּ מַלְּבֵנוּ, מַלֵּא יָדִינוּ מִבּּרְכוֹתֶיף.

אָבְינוּ מַלְּבֵנוּ, מַלֵּא אֲסְמִינוּ שְּׂבְע.

אָבִינוּ מַלְבֵּנוּ, שְׁמַע קוֹבֵנוּ, חוּס וְרַחֵם עָבֵּינוּ.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Responsively

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, seal us in the book of a happy life.

Our Father, our King, seal us in the book of redemption and salvation.

Our Father, our King, seal us in the book of maintenance and sustenance.

Our Father, our King, seal us in the book of merit.

Our Father, our King, seal us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy on us.

אָבְינוּ מַלְּבֵּנוּ, לַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת חְּפּלְּתֵנּי.

אָבִינוּ מַלְּבֵנוּ, פְּתַח שַׁעֲרֵי שְׁמַיִם לַתְפּלְּתֵנוּ.

אָבְינוּ מַלְּבֵנוּ, נָא אַלֹּ חְשִׁיבֵנוּ רֵילָם מִלְּבְנֵיךּ.

אָבִינוּ מַלְּבֵנוּ, זְכוֹר כִּי עָפָר אַנְחְנוּ.

יְעָת רַצוֹן מִלְּפָנֵוּ, הְהָא הַשְּׁעָה הַוֹּאת שְׁעַת רַחֲמִים וְעַת רַצוֹן מִלְּפָנֵוּף.

אָבִינוּ מַלְבֵנוּ, חַמוֹל עָלֻינוּ וְעַל עוֹלֶלֻינוּ וְטַבְּנוּ.

אָבְינוּ מַלְּבֵּנוּ, עֲשֵׁה לְּמַעַן הַרוּגִים עַלֹּ שֵׁם כְּןְשֶׁדְּ.

אָבְינוּ מַלְּבֵנוּ, עֲשֵׁה לְּמַעַן שְבוּחִים עַלֹּ יִחוּדֶךְּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֶׂה לְּמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קרוּשׁ שְׁטֶּהְ. אָבִינוּ מַלְבֵנוּ, נִקוֹם נִקמַת דֵּם עַבָּדֵיףְ הַשָּׁפוּף.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׁה לְּמַעַנִף אָם לֹא לְמַעֲנַוּוּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׁה לְּמַעַנְדְּ וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׁה לְּמַעֵן רַחֲמֶיף הָרַבִּים.

אָבִינוּ מַלְּבֵנוּ, עֲשֵׂה לְּמַעַן שִׁמְדּ הַנְּרוֹל הַנְּבּוֹר וְהַנּוֹרָא שִׁנִּקרָא עָלֵינוּ.

אָבְינוּ מַלְּמֵנוּ, חָנְנוּ וִעֲנְנוּ, כִּי אִין בְּנוּ מַעֲשִׁים; עֲשֵׂה עִמְנוּ אָבְקָח וָחֶסֶר וְהוֹשִׁיעֵנוּ.

The ark is closed.

משך. שם קדשך and the next two verses refer to martyrdom in the cause of religion. $Kiddush\ ha-Shem$ ("sanctification of God's name") has always been the highest standard of Jewish ethics. The Akedah, the attempted self-sacrifice

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a time of grace with thee.

Our Father, our King, have compassion on us, on our children and our infants.

Our Father, our King, act for the sake of those who were slain for thy holy name.

Our Father, our King, act for the sake of those who were slaughtered for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we have no merits; deal charitably and kindly with us and save us.

The ark is closed.

of Isaac, is read on Rosh Hashanah as an example of martyrdom which Isaac offered to all his descendants. In the course of time, the term Kiddush ha-Shem assumed a wide meaning. Every act of humanity and generosity is considered in the Talmud as an act of sanctifying God's name. The deep feeling of responsibility for his people has inspired the Jew to show by noble deeds his allegiance to the God of his fathers.

Reader and Congregation:

יַּשְׁמַע יִשְּׂרָאֵלֿ, יְיָ אֱלֹֹהֵינוּ, יְיָ אֶחָר.

Reader and Congregation (three times):

בָּרוּךְ שֵׁם כִּבוֹד מַלְּבוּתוֹ לְעוֹלְם וָעֵד.

Reader and Congregation (seven times):

יִיָ הוּא הָאֱלֹהִים.

Reader:

יִתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבְּא בְּעְלְּמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּידְ מַלְּכוּתָה, וְיַצְמַח פָּרְקָגַה וִיְקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלְּא וּבִזְמַן קָּרִיב, וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלְּא וּבִזְמַן קָּרִיב,

יָהָא שָׁמֵה רַבָּא מְבָרַךּ לְעָלֵם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרֵדְּ וְיִשְׁתַּבָּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַמֵּא וְיִתְהַדֵּר, וְיִתְעַכֶּּה וְיִתְהַלֵּל שְׁמֵה דְּקִרְשָׁא, בְּרִידְ הוּא, לְּעֵלְּא לְעֵלְּא מִבָּל בִּרְכָתָא וְשִׁירָתָא, תְּשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעַלְמָא, וָאָמִרוּ אֵמֵן.

The Shofar is sounded once.

לַשְׁנָה הַבְּאָה בִּירוּשְׁלָּיִם.

תִּחְקַבַּלֹּ צְלּוֹתְהוֹן וּבָעוּתְהוֹן דְּכָלֹ בֵּית יִשְּׂרָאֵלֹ קָּדְם אֲבוּהוֹן דִּי בִשְׁמַיֵּא, וָאִמָרוּ אָמֵן.

יְהֵא שְׁלֶּמֶא רַבְּא מָן שְׁמַיָּא, וְחַיִּים טוֹבִים, עְלֵּינוּ וְעַלֹ כְּלֹ יִשִּׂרָאֵל, וִאָּמָרוּ אָמֵן.

עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַצַשֶּׂה שְׁלוֹם עֲלֵינוּ וְעַלֹּ כָּלֹ יִשְׂרַאֶּלֹ, וִאָמִרוּ אָמֵן.

שמע ישראל, the declaration of Israel's faith in One God, is recited once; whereas ברוך שם כבוד מלכוחו is recited three times in allusion to the oft-repeated biblical expression The Lord is King, was King, and shall forever be King.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Reader and Congregation (three times):

Blessed be the name of his glorious majesty forever and ever.

Reader and Congregation (seven times):

The Lord is God!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Shofar is sounded once.

NEXT YEAR IN JERUSALEM.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

האלהים '' a was uttered twice by the people gathered to the scene at Mount Carmel to acknowledge the Lord and obey his prophet Elijah (I Kings 18:39). According to the *Tosafoth* (Berakhoth 34a), this line is repeated seven times in allusion to the seven heavens created by the Lord.

הקיעה is sounded to mark the close of the fast day. Abudarham quotes Rav Hai Gaon of the tenth century to the effect that the shofar is sounded as a memorial of the Jubilee which in Temple times used to be announced on the tenth day of *Tishri*. This is repeated each year because the reckoning of the Jubilee year is no longer definitely certain.

עַרִבִית לִמוֹצָאֵי יוֹם בִּפּוּר

וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית; וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וָלֹא יָעִיר בָּל חֲמָתוֹ. יָיָ, הוֹשִׁיעָה; הַמֶּלֶךְ יַעַנְנוּ בְיוֹם קַרְאֵנוּ.

Silent meditation: יָתְבָּרַךְ וִיִשְׁתַבַּח, וִיִּתְפָּאַר וְיִתְרוֹמַם

וָתָנַשֵּׂא שָׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים,

הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁהוּא רָאשׁוֹן וְהוּא

Reader:

בַּרָכוּ אֶת יִיָ הַמְּבֹרָדְּ.

Congregation and Reader:

בָּרוּך וְיָ הַמְּבֹרָך לְעוֹלָם וָעֶד.

אַחֲרוֹן, וּמִבַּלְעָדִיו אֵין אֱלֹהִים. סְׁלּוּ לָרֹכֵב בָּעֲרָבוֹת, בְּיָה שְׁמוֹ, וְעִלְזוּ לְפָנֶיוֹ. וּשְׁמוֹ מְרוֹמָם עַל כָּל בְּרָכָה וּתְהִלָּה. בְּרוּךְ שַׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם נָעֶד. יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

בָּרוּדְ אַתָּה, יָיָ אֱלֹהֵינוּ, כֶּוֶלֶדְ הָעוֹלֶם, אֲשֶׁר בִּרְבָרוֹ מַעֲרִיב עַרָבִים. בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים, וּמַחַלִיף אֶת הַוְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתִיהֶם בָּרָקִיעַ בִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיֵלָה, גּוֹבֵל אוֹר מִפְּנֵי חְשֵׁךְ וְחְשֶׁךְ מִפְּנִי אוֹר, וּמַעֲבִיר יוֹם וּמֵבִיא לָיֵלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיָלָה, יָיָ צְבָאוֹת שָׁמוֹ. Reader אֵל חֵי וְקַיָּם, הָמִיד יִמְלוֹךְּ עָבֵינוּ, ּלְעוֹלֶם וָעֶד. בָּרוּךְ אַתָּה, יְיָ, הַמַּאֲרִיב אֲרָבִים.

אַהַבַת עוֹלֶם בִּית יִשְּׂרָאֵל עַמְּדְּ אָהָבְחָ; תּוֹרָה וּמִצְוֹת, חָקִים וּמִשְׁפָּטִים, אוֹחָנוּ לִמַּדְתָּ; עַל בּוֹ, יְיָ אֱלֹחֵינוּ, בְּשָׁבְבֵּנוּ וּבְקוּמֵנוּ נָשִׁים בְּחֻקֶּידּ, וָנִשְּׁמַח בְּדִבְנֵי תוֹרָתִדּ וּבִמִּצוֹתֵידּ לְעוֹלֶם וָעֶד. כִּי הַם חַיֵּינוּ וְאְבֶדְ יָמֵינוּ, וּבְהֶם נֶהְנֶה יוֹמָם וְלָיְלָה. וְאַהַבְּתְדּ אַל תָּסִיר מִּפֶּונוּ לְעוֹלְמִים. בְּרוּהְ אַתְה, יִי, Reader אוֹהַב עַמּוֹ יִשִּׁרָאֵל.

EVENING SERVICE

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed forever and ever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arrangest the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord. who lovest thy people Israel.

¹ Psalms 78:38; 20:10.

(When praying in private, add: אָל מֶלֶדְ נָאָמֶלֶן

שְׁמַע יִשְׂרָאֵל, יִי אֱלֹהֵינוּ, יִי אֶחָר. בָּרוּף שֵׁם כְּבוֹר מַלְבוּתוֹ לְעוֹלֶם וְעֶר.

יְאָהַבְּתָּ אָת יְיָ אֱלֹהֶדְּ בְּכָל לְבָבְדְּ וּבְכָל נַפְּשְׁדְּ וּבְכָל לְבָבֶדְּ, וְּשְׁנַּנְתָם לְבָנֶיְדּ, וְרַבֵּרְתָּ בְּם בְּשִׁבְתְּדּ בְּבִיתֶדְּ, וּבְלֵּכְתְּ לְבָבֶדְּ, וְשְׁנַּנְתָם לְבָנֶיְדּ, וְדְבּּרְתָּ בְּם בְּשִׁבְתְּדּ בְּבִיתֶדְ, וּבְלֶכְתְּ בַּדֶרָדְ, וּבְשָׁבְרִים הָאֵלֶה, צְשֶׁר אָנֹכִי מְצַוְּדְּ הִיּוֹם, עַל בְּבֶרָדְ, וּבְשָׁבְרִים הָאֵלֶה, וְבְּבִילְ לְטִטְפֹת בֵּין עֵינֶרְדָּ, וּכְתַבְּתָם עַל מְזָוֹת בֵּיתֶדְ וּבְּעָרֶדִּ.

דברים יא, ינ–כא

וְהָנָה אָם שְׁלְּעַ תִּשִּׁמְעוּ אֶל מִצְּוֹתֵּי, אֲשֶׁר אָנֹכִי מְצַנָּה אָתְכֶּם עַל מְזִּוּזֹת בִּיתֵּף, וּבְשָׁעֲרֵי, וּבְשָׁרָה, וְלָאֲרָה, וּבְשָׁרָה, וּבְשָׁרָה, וּבְשָׁרָה, וּבְשָּרָה, וְנָתַתִּי אָתְה בְּבֶּרָה וְנָתַתִּי אָשֶׁר וְנָתַתִּי אָשֶׁר וְלָבַּבְכֶם וְנְעַהָּה, וְלָאֲרָהְוֹ וְלָבֶה אָתְם אָתְם אָתְם וְעָבַרְּהָם מְתַּלְּהָ וְנָתַתִּי אֲשֶׁר וְיִנְתָּהְ לְבַבְּכֶם וְנְעַבְּהְ אֵשְׁר וְיִנְקְּהְשָׁר וְצְבָּבְּה וְשְׁמְתֵּה לֹא יִתְּלֵּה מָשֵׁר וְיִבְּלָה, וְשָׁבְּהָה וְעָבִּרְים מְתָּל הָאָרֶץ הַשְּּבְּה וְעָצֵּרְ יִי בְּבָב, וְשַּׁמְתֵּה וְצִבְּרְהָה מִּלְּה וְנְבִּילְה, וְנְבִּלְּהָ וְעָבְּרְ וְבְּבְּבָם וְנְבִּלְה, וְבְּבְּלְה, וְמְבִּלְה, וְמָבְרָתְּה לֹא יִתְּלֶּה מָשְר וְיִבְּלְה, וְשְׁבְּהָה וְצְבִּרְתָּה לְבִּבְּכָם וְעַבְּרְתָּה לְצִבְּרְתָּה וְנְבִּשְׁרָהְה, וְבְּעָבְר, וְבְּבְּבָם וִנְבְּלְהְיִּה בְּשְׁרְהָּה וְנְבִּיְתָּה וְנְבִּיְתָּה וְנְבִּיתְּה, וְבְּבְּבָם וִבְּלְה, וְבְּבְּבְם וְנְבִּלְהְיִּה בְּבְּרִי אָבְרִיתְּם לְּבִבְּכֶם וְעֵלְיְהְ וְבְּבְּבְם, וְעָבְּרְתִּם מְנִבְיוֹתְים וְלֹא יִדְיָה מְשְׁבְּוֹתְי, וְמְשְׁר וְבְּבְּבְּהְ וְבְּבְּבְּבְּתְּים וְלְא מִיְנִוֹל מְשְׁבְּבְּבְּבְיתְּה וְבִּבְּבְם וְּבְבְּבְּם וְּבְּבְּתְּה וְבִּבְּתְּה וְבִּבְּתְּה וְבִּבְּתְּה וְבִּבְּבְים בְּבִּבְּתְּה וְבִּבְּבָּם וּבְּלְבְּבְּתְּה וְבְּבְּתְּם מְּבְּבְּתְּבְּבְּתְּה וְבִּבְּתְם מְּבְבְּתְּה וְבִּבְּתְּה וְבְּבְּבְּבְּתְּה וְבִּיבְרָתְּיִים וְלְא מְיִוּשְׁת מְיִבְּיִבְּתְּה וְבְּבְּתְּתְּיִים וְלְא מְיִבּוֹת מְיִבְּיִבְּתְּבְּיִים וְלְא מְיִוּחְתְּים בְּבְּבְּתְם בְּבִים בְּעִבְּיִים וְלְשִׁם מִיּשְׁבְּתְּיִים מְלִים מְיִיּשְׁתְּיִים מְלְיִבְּבְּיִיבְּהְיִים וְלְעִבְּיִים מְלְשְׁתְּיִבְּיִים בְּעִבְּיוֹים וְלְבְבְיבְבָּבְיבְיוֹם בְּבְּעִבְּיוֹבְבְיבְים וּבְּבְּבְּבְיבְּבְּבְיבְּבְּיבְיבְּבְיבְּבְּבְיבְּבְּבְּבְּבְּבְיבְּבְּבְּבְּבְּבְי

לְלַשְׁלֵן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל בְּאָרֶקֶה אֲשֶׁר וִשְׁבֵּע יָיָ לַאֲבֹתִיכֶם לְתַת לְהָם, כִּימֵי הַשְּׁמְיָם עַל הָאָרֶץ.

במדבר טו, לז-מא

וַיָּאמֶר יִיָ אֶל משֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׁרָאֵל וָאָמַרְתַּ

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gatesthat your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers. for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of

אֲלֵהֶם, וְעָשׁוּ לָהֶם צִיצִת עַל כַּנְפֵי בְנְדֵיהֶם לְדֹרֹתְם; וְנָתְנוּ עַל צִיצִת הַפְּנְף פְּתִיל תְּכֵלְת. וְהְיָה לָכֶם לְצִיצִת, וּרְאִיהֶם אֹתוֹ נִיְבְּרָהֶם אָתְּוּרוּ אֲחֲרִי וּיְבִּרְהָם אָתְם; וְלִא תְתִּוּרוּ אֲחֲרִי וְיְבָּרְהֶם אֹתְם; וְלִא תְתִּוּרוּ אֲחֲרִי לְבַּרְכֶם וְאַחֲרֵי עִינִיכֶם, אֲשֶׁר אַהֶּם זֹנִים אַחֲרֵיהֶם. לְמְעַן תְּבְּרָה נָאֲחָרִי עִינִיכֶם, אֲשֶׁר אַהֶּם זֹנִים אַחְרֵיהֶם לֵאלֹהֵיכֶם. מְאָרֵי מִצְרִים לְהִיוֹת לְבָּרְנִם לָאלֹהִים; אֲשֶׁר הוֹצְאתִי אֶתְכֶם מֵאָרֵץ מִצְרִים לְהִיוֹת לְבָּרִים לְאַלֹהִים. מִבּאלהִים; אֲנִי הַבּמבר יִיְּ אֱלֹהִיכֶם.

אָמֶת וָאָמוּנָה בְּל זֹאת, וְקַנֶּם עָלֵינוּ כִּי הוּא יִיְ אֱלֹהֵינוּ וְאִין זוּלְתוֹ, וַאַּנְחָנוּ יִשְּׂרָאֵל עַמּוֹ. הַפּּוֹדְנוּ מִיַּד מְלָכִים, מַלְבֵּנוּ הַגּּוֹאֲלֵנוּ מִבַּף בָּל הָעָרִיצִים; הָאֵל הַנְּכְּרָע לְנוּ מִצְּרִינוּ, וְהַמְשֵׁלֵם נְּמוּל לְכָל אִיְבִי נַפְּשֵׁנוּ הַחַיִּים, וְלֹא נְתַן לַמּוֹט וְנִפְלָאוֹת עַד אֵין מִסְפָּר; הַשָּׁם נַפְּשֵׁנוּ בַּחַיִּים, וְלֹא נְתַן לַמּוֹט רַנְּלְאוֹת עַד אֵין מִסְפָּר; הַשָּׁם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא נְתַן לַמּוֹט הְעְשֶׁה לְנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה, אוֹתוֹת וּמוֹפְחִים בְּאַדְמַת בְּנִי חָם; הַמַּבֶּה בְעָבְרָתוֹ בָּל בְּכוֹרֵי מִצְּרֵים, וַיִּינֹצֵא אֶת עַמּוֹ יִשְּׁרָאֵל מִתוֹכְם לְחַרוּת עוֹלְם. הַמַּצְּבִיר בָּנִיוֹ בִּין נִּיְרִי יַם סוּף; אָת רוֹדְפִיהֶם וְאֶת שוֹנְאֵיהֶם בְּתְהוֹמוֹת טִבַּע. וְרָאוּ בָנְיִוֹ נְּבוּרָתוֹ; שָׁבְחוֹ וְהוֹרוּ לִשְׁמוֹ, וֹמֵלְכוֹחוֹ בְּרָצוֹן קִבְּלוֹ עֻלִיהֶם.

משֶׁה וּבְנֵי יִשְּׂרָאֵל לְךְּ עָנוּ שִׁירָה בְּשִׁמְחְׁחַה רַבְּה, וְאָמְרוּ כֻלְם: מִי כָּלְכָה בָּאֵלִם, יְיָ; מִי בָּלְכָה נֵאְדָּר בַּקְּדֶשׁ, נוֹרָא תְּהִלֹּת, עִשֵּׁה פֵּלֵא.

מַלְכוּתְדּ רָאוּ בָגְיִדּ, בּוֹקִעַ יָם לִפְנִי מֹשֶׁה; זֶה אֵלִי עָנוּ יְיָ יִמְלֹדְ לְעֹלֶם וָעֶד.

וְנֵאֲמֵר: כִּי פָּדָה יִיָ אֶת יַצַקֹב, וּנְאָלוֹ מִיֵּד חָזָק מִמְנִּוּ. בְּרוּדְ אַחָה, יָיָ, נָאַל יִשְּׁרָאֵל. Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.1 He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might: they gave praise and thanks to his name, and willingly accepted his sovereignty.

: Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

"Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?"²

Thy children saw thy majesty as thou didst part the sea before Moses. "This is my God!" they shouted, and they said:

"The Lord shall reign forever and ever."3

And it is said: "Indeed, the Lord has delivered Jacob, and rescued him from a stronger power." Blessed art thou, O Lord, who hast redeemed Israel.

¹ Job 9:10; Psalm 66:9. 2 Exodus 15:11. 3 Exodus 15:18. 4 Jeremiah 31:10.

הַשְּׁבִּיבֵנּוּ, יָיָ שְׁלֹחֵינּוּ, לְּשְׁלֹּוֹם; וְהַעֲמִידְנּוּ, מַלְּבֵנּוּ, לְּחַיִּים מוֹבִים וּלְּשָׁלֹוֹם; וּפְּרוֹשׁ עָבֵּינוּ הְּעַבְּה שְׁלֹוֹמֶךּ, וְחַלְּבְנוּ בְּעֵבְנּוּ מְּבִּרְנוּ מְּבָּרְנוּ מְּבָּרְנוּ מְּבָּרְנוּ וְהַבְּעַרְנוּ וְהָבֶּר מִעְּלֵינוּ מִּבְּרָה לְּמַעַן שְׁמֶךְ; וְחָבִּן הְּעָבְ וְיָגוֹן; וְחָבֵּר שְׁטְן וְהָבֵּר וֹנְעָב וְיָגוֹן; וְחָבֵּר שְׁטְן וְהַבְּירֵנוּ מִּצְּחָרְנוּ וּבְּצֵל בְּנָבֶּיךְ הַסְּתִּירְנוּ; בִּי אֵל שׁוֹמְרְנוּ וּבְּעַרְנוּ וּמְצִּחְרֵנוּ אָחָה, בִּי אֵל מְלֶּבְּיךְ חַנִּוּן וְרַחוּם אָתְה. פּי אֵל שִּׁלְּבִר וּנְיוֹיִם אָתְה. מִעַהְה וְעַד עוֹלְם; בּּרוּה אַתָּה, יִיָּ, שׁוֹמֵר עַמּוֹ יִשְׁרָאֵל לֻעַר.

בְּרוּך יִיְ לְּעוֹלְם, אָמֵן וְאָמֵן. בְּרוּך יִיְ מְצִיּוֹן, שֹׁבֵן יִרוּשְׁלְּים;
בְּרוּך יִיְ בְּרוּך יִיְ אֲלֹהִים, אֲלֹהֵי יִשְׂרָאֵל, עשֵׁה נִפְּלְאוֹת לְבַדּוֹ.
וּבְרוּך שֵׁם בְּבוֹדוֹ לְעוֹלֶם, וְיִמְּהֵא בְבוֹדוֹ אֶת כָּלֹ הָאָרֵץ, אָמֵן וְיְשָׁלָם, וְיִמְּהֵא בְבוֹדוֹ אֶת כָּלֹ הָאָרֵץ, אָמֵן יִשְׁלָח, יִיְבִּי שִׁם יִיְ בְּמִצְשְׁיוֹ. יְהִי שׁם יְּיְ אָמֶר, יְהִי בְבוּר שְׁמוֹ בַּעֲבוּר שְׁמוֹ בִּעְבוּר שְׁמוֹ בִּעְבוּר שְׁמִּר יִיְלָם, יִיִּשְׁלָח, יִיְ הִיּא הָאֲלֹהִים, יַיְ הוּא הָאֱלֹהִים, יַיְ הוּא הָאֱלֹהִים, יִיְ הוּא הָאֱלֹהִים, יְיִ הוּא הָאֱלֹהִים, יְיְ הִיּעְלֵּה, יְבְּלְּהְיִם, לְבְּבוֹנוֹ מִן הַנּוֹיִם, לְּהוֹרוֹת לְשֵׁם לְּרְשֶׁךְ, לְּהָשְׁר, יִיְ אֶחָר וּשְׁמֵּבְּחַ הַבְּהוֹית לְשֵׁם לְרְשֶׁךְ, לְבְּהְר, יִיְ אֶחֶר וּשְׁמִּר, יִיְ בִּיוֹם הַהוּא יִהְיָה, יִיְ אָחָר וּשְׁמִרּ, יִיְ אֶחָר וּשְׁמִר, יִיְ לְבְּאֹר יִיְלְבָּבְיוֹ בְּלִים, לְבְּיִלְים, לְבְּיִבְּוֹן לְעִרוּלְם, לְבְּלִוֹם, לְבְּלִים, לְבְּיִלִּים, לְבְּלִוֹן, עִּמְּר וְנִישְׁהְר, יִיְ לְבְּלְּוֹן, שָׁכְּן וְשִׁהְ וְצִיּשְׁתְּן, בְּיִים אֲשֶׁשֶׁר עְשְׁלִין, בְּיוֹשׁם לְבְיִבְּוֹלְי, בְּבִּילוֹם, לְבְּבְּיוֹם בְּבְּיִים, לְבְּיִים, בְּבִּילוֹם, לְבְּבְּיוֹם הְבִּיִים, לְבְּיִבְּיוֹן, עִּמְּר וְנִישְׁהְר, בְּיִים בְּבִּילוֹם, לְבִיתְר, יְנִילְּאוֹן מֵוְרִיתְּן, נְבִּיוֹם בְּשְׁלִיתוֹן, לְבִית בְּבִילוֹם, בְּבִּילוֹם, בְּבִּילוֹם, בְּבִילוֹם, בְּבִילוֹם, בְּבִּילוֹם, בְּבִילוֹם, בְּבִילוֹם, בְּבִילוֹם, בְּבִּילוֹם, בְּבִילוּים, בְּבִּילוֹם, בְּבִילוֹם, בְּשְׁיִים, בְּבּילוֹם, בְיִילוֹן בְּיִילְן בְּבְילוּבְיים, בְּבֹילוּים, בְּילוֹלְם, בְּילוֹם, בְּבִילוֹם בְּילְבִילוֹן בְּבִּילוּים, בְּבְּיוֹלְם, בְּבְּבְיוֹים, בְּשְׁבְּילְם, בְּבְּיִילְם, בְּבְילוֹים, בְּיִבְּילְים, בְּבְּיוֹלְם, בְּבְּיוֹם בְּיוֹבְיוֹם, בְּבִילוֹם בְּבְּיוֹם בְּילוּבְים, בְּבִילְים, בְּבְיוֹם בְּבְיוֹם בְּבְיוֹים, בְּבְּיוּבְיוֹים בְּבְּיוֹם בְּבְיוֹם בְּבְּיוֹם בְּיִילְּבְּים, בְּבְּיבְּים, בְּבְּיוֹם בְּיִילְים, בְּבְּיוֹם בְּיִילְּים, בְּבְּיוֹים

בֶּרוּהְ יָיְ בִּיּוֹם, בְּרוּהְ יָיָ בַּלְּוְלְּה; בְּרוּהְ יִיְ בְּשֶׁׁכְבֵּנוּ, בְּרוּהְ יִיְ בְּקוּמֵנוּ; כִּי בְיָדְהְ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בְּיָדוֹ נֵפָשׁ יִיְ בְּקוּמֵנוּ; כִּי בְיָדְהְ נִבְּשׁׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בְּיָדוֹ נֵפֶשׁ יִיִּ בְּקוֹנִוּ, בִּיוֹם, בְּיוֹם אָנִי, וְרָוּהְ יִיְ בַּלְּוֵלְהוּ אִנְי, וְרִוּהְי; בְּיִּהֹה אוֹתִי, Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to a life of goodness and peace. Spread over us thy shelter of peace and direct us with thy good counsel. Speedily save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our protecting and saving God, thou art the gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Blessed art thou, O Lord, who guardest thy people Israel forever.

Blessed be the Lord forever—Amen, Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wonders. Blessed be his glorious name forever, and may the whole earth be filled with his glory—Amen. Amen. May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. Surely, the Lord will not forsake his people by virtue of his great name, for the Lord has determined to make you into a people of his own. When all the people saw it, they fell on their faces and exclaimed: "The Lord is God! The Lord is God!" The Lord shall reign over all the earth; on that day the Lord shall be One, and his name One. May thy kindness, O Lord, rest on us, as our hope rests in thee. Lord our God, save us; gather us from the nations, that we may give thanks to thy holy name, and triumph in thy praise. All the nations whom thou hast made shall come and bow down before thee, O Lord, and shall honor thy name; for thou art great and doest wonders; thou alone art God. We thy people, the flock of thy pasture, will ever praise thee; throughout all generations we will recount thy praise.1

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, as it is written: "In his hand is the soul of every living thing, and the spirit of every human being." Into thy hand I commit my

¹ Psalms 89:53; 135:21; 72:18-19; 104:31; 113:2; I Samuel 12:22; I Kings 18:39; Zechariah 14:9; Psalms 33:22; 106:47; 86:9-10; 79:13. ² Job 12:10.

יָיָ, אֵלֹ אֲמֶת. אֱלֹהֵינוּ שֶׁבַּשְּׁמֵים, יַחֵר שִׁמְדּ וְבַוֵּם מַלְּכוּתְדּ הָמִיר, וּמְלֹוֹךְ עָלֵינוּ לֻעוֹלָם וָעֶר.

יִרְאוּ עֵינְינוּ וְיִשְׂמַח לָבֵּנוּ, וְתָגלֹּ נַפְּשֵׁנוּ בִּישׁוּעְרְדְּ בָּבְּשֶׂת, בְּיִאוּ עֵינְנוּ וְיִשְׁמַח לָבֵּנוּ, וְיָמֶלֶּךְ יְיִ יִמְלֹּךְ לְּעוֹלֶם נָעֶר. יִיְ מֶלֶּךְ, יִיְ יִמְלֹּךְ לְּעוֹלֶם נָעֶר. בְּרוּךְ אַתָּה, יִיְ, הַמֶּלֶּךְ בְּעוֹלֶם נָעֶר. בְּרוּךְ אַתָּה, יִיְ, הַמֶּלֶּךְ בְּעוֹלֶם בְּבְבוֹרוֹ תִּמְרֹר, כִּי אִין לְנוּ מֶלֶּדְוּ אֶלֶּה. בְּרוּךְ אַתָּה, יִיְ, הַמֶּלֶּדְּרּ בְּבוֹרוֹ תַּמִיר יִמְלֹּרְהְ עָלִינוּ, לְעוֹלֶם וָעֶר, וְעַלֹ בָּלְ מַעֲשְׁיו. בִּבְבוֹרוֹ תַּמִיר יִמְלֹדְהַ עָּלִינוּ, לְעוֹלְם וָעֶר, וְעַלֹ בָּלְ מַעֲשְׁיו.

Reader:

יִתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֻלְּמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּידְ מַלְּכוּתָה, וְיַצְמַח פָּרְקָנֵה וִיְקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלָא וּבִוְמַן קְרִיב, וְאָמָרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמִי עָלְמֵיָא.

יִתְבָּרֵדְּ וְיִשְׁתַּבָּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַמֵּא וְיִתְהַדֵּר, וְיִתְעַכֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִידְ הוּא, לְעֵלְּא מִן כָּל בִּרְכָחָא וְשִׁירָחָא, תֻשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאָמָרוּ אָמֵן.

The Shemoneh Esreh is recited in silent devotion while standing, facing east. אַרנָי, שִּׁפָּחַי הִפְּהָח, וּפִּי יַנִּיִר הְתּלְּחֶה,

בֶּרוּדְ אַתָּה, יָיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַצַלְב, הָאֵלֹ הַנְּרוֹלֹ הַנְּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵלֹ חֲסָדִים טוֹבִים, וְקוֹנֵה הַכַּלֹ, וְזוֹבֵר חַסְרֵי אָבוֹת, וּמֵבִיא גוֹאֵלֹ לִבְנֵי בְנֵיהֶם לְּמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶּדֶ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּדְ אַתָּה, יְיָ, מְגַן אַבְרָהָם. אַתָּה גִּבּוֹר לְעוֹלֶם, אֲדֹנִי; מְחַיֵּה מֵתִים אַתָּה, רַב לְּהוֹשִׁיעַ. spirit; O Lord, faithful God, thou savest me. Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no King except thee. Blessed art thou, O Lord, glorious King, who wilt reign over us and over thy entire creation forever and ever.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.¹

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield. Blessed art thou, Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

¹Psalm 51:17.

מְכַלְּכֵל חַיִּים בְּחֶפֶר, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִּים, וְרוֹפֵא חוֹלִּים, וּמַתִּיר אֲסוּרִים, וּמְלַדֵּם אֲמוּנְתוֹ לִּישׁנֵי עָפָר. מִי כָמְוֹדּ, בַּעַל נְבוּרוֹת, וּמִי דְּוֹמֶה לְּדָּ, מֶלְדֶּדְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

ּוְנֶאֲמָן אַפָּה לְּהַחֲיוֹת מֵתִים. בָּרוּדְּ אַפָּה, יְיָ, מְחַיֵּה הַמֵּתִים. אַפָּה קָרוֹשׁ וְשִׁמְדְּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכָלֹ יוֹם יְהַלְּלְוּדְּ פֶּלְה, כִּי אֵלֹ מֶלֶדְ נָּרוֹלֹ וְקָרוֹשׁ אָפָה. בָּרוּדְ אַפָּה, יְיָ, הָאֵלֹ הַקְּרוֹשׁ.

אַתָּה חוֹגֵן לְּאָדָם דְּעַת, וּמְיַלַמֵּד לֻּאֲנוֹשׁ בִּינָה.

אַתָּה חוֹנְנְתָּנוּ מַדֵּע חוֹרָתֶךּ, וַתְּלַמְּדְנוּ לַעֲשׂוֹת חֻמֵּי רְצוֹנְךּ; וַתַּבְּדֵּל יִיְ אֱלֹבִינוּ, בֵּין לְּכֶשׁ לְחֹלֹ, בֵּין אוֹר לְּחְשֶׁךּ, בֵּין יִשְׂרָאֵל לְעַמִּים, בִּין יוֹם הַשְּׁבִיעי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ מַלְבְנוּ, הָחַל עָלֵינוּ הַיָּמִים הַבְּאִים לִקְרָאתֵנוּ לְשְׁלֹוֹם, חֲשׁוּכִים מָלְבָנוּ, הָחַל עָלֵינוּ הַיָּמִים הַבָּאִים לִּקְרָאתֵנוּ לְשְׁלֹוֹן.

וְחָנֵנוּ מֵאָתְּךּ דֵּעָה, בִּינָה וְהַשְּׁכֵּל. בְּרוּךְ אַתָּה, יְיָ, חוֹגֵן הַדְּעַת.

ְהַשִּׁיבֵנוּ אָבִינוּ לְּתוֹרָתֶּךּ, וְבֶּרְבֵנוּ מַלְּבֵנוּ לַצְּבוֹרְתֶךּ, וְהַחַזִּירָנוּ בִּתְשׁוּבָה שְׁלֵּמָה לְּפָנֵיף. בְּרוּדְ אַתָּה, יִיְ, הָרוֹצֶה בִּתִשׁוּבָה.

סְלַח לֶנוּ אָבְינוּ בִּי חָטָאנוּ, מְחַל לֶנוּ מַלְבֵנוּ בִּי פְּשָׁעְנוּ, בִּי אֵל טוֹב וְסַלֶּח אָתָּה. בָּרוּךְ אַתָּה, יְיָ, חַנּוּן הַמַּרְבָּה לִסְלְחַ.

רָאָה נָא בָעָנִינֵּנּ וְרִיבָה רִיבֵנּוּ, וּנְאָבֵנוּ נְאֻלְּה שְׁלֵּמְה מְהַרָּה לְּמַעַן שְׁמֶךּ, כִּי אַל גּוֹאֵל חָזָק אֶתָה. בְּרוּךְ אַתְּה, יִיְ, גּוֹאֵל יִשְׂרָאֶל. Thou causest dew to fall.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily, for thou art a great and holy King. Blessed art thou, O Lord, holy God.

Thou favorest man with knowledge, and teachest mortals understanding.

Thou hast favored us with a knowledge of thy Torah, and taught us to perform the laws of thy will. Thou hast made a distinction, Lord our God, between the holy and the prone, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Our Father, our King, grant that the approaching days may begin for us in peace; may we be witheld from all sin, cleansed from all iniquity, and devoted to the veneration of thee.

O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou art a good and forgiving God. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us completely and speedily for thy name's sake, for thou art the mighty redeeming God. Blessed art thou, O Lord, Redeemer of Israel. רְפָּאֵנוּ יָיָ וְגַרָפָּא, הוֹשִׁיעֵנוּ וְנִנְשֵׁעָה, כִּי תְהִכְּּחֵנוּ אָתָה; וְהַעֲלֵה רְפוּאָה שְׁלֵּמָה לְּכָל מַכּוֹתֵינוּ, כִּי אַלֹ מֶלֶדְ רוֹפָא נָאֶמָן וֹרַחַמֵּן אָתָה. בַּרוּדְ אַתָּה, יִיָּ, רוֹפָא חוֹלֵי עַמּוֹ יִשְׁרָאֵל.

בְּרֵךְ עָלֵינוּ, יְיָ אֱלֹתֵינוּ, אֶת הַשְּׁנָה הַזֹּאת וְאֶת כָּלֹ מִינֵי תְבוּאָתָה לְטוֹבָה, וְתֵן בְּרָכָה עַלֹ פְּנֵי הָאָדָטָה, וְשַׂבְּעֵנוּ מִטוּבָה, וּבָרֵךְ שְׁנָתֵנוּ בַּשָּׁנִים הַטוֹבוֹת לִבְרָכָה, כִּי אֵלֹ טוֹב וּמֵטִיב אַתָּה וּמְבָרֵךְ הַשְּׁנִים. בָּרוּךְ אַתָּה, יְיָ, מְבָרֵךְ הַשְּׁנִים.

הְּקַע בְּשׁוֹפֶּר נְּדוֹל לְּחֵרוּתֵנוּ, וְשָּׁא נֵס לְּקַבֵּץ נְּלְּיוֹתֵינוּ, וְקַבְּצֵנוּ יָחֵד מְהֵרָה מֵאַרְבַּע בַּנְפוֹת הָאָרֶץ לְּאַרְצֵנוּ. בְּרוּדְ אַחָה, יִיָּ, מִקבֶּץ נְדְחֵי עַמּוֹ יִשְׂרָאֵלֿ.

הָשִּׁיבָה שׁוֹפְּמֵינוּ בְּבָרָאשׁוֹנָה, וְיוֹיְצֵצֵינוּ בְּבַהְּחִקְּה; וְהָסֵר מָמֶנוּ יָגוֹן וַאֲנָחָה; וּמְלּוֹך עָלֵינוּ מְהַרָה, אַתָּה יְיָ לְּבַדְּךְּ, בְּחֶטֶר וּבְרַחֲמִים, וְצַדְּקֵנוּ בְּצֶרֵק וּבְמִשְׁפָּט. בָּרוּדְ אַתְּה, יִיָ, מֵלֶדְ אוֹהֵב צִדְקָה וּמִשְׁפָּט.

וְלַפַּלְשִׁינִים אַל חְהִי תִּקְנָה, וְכָל הָרִשְׁעָה בְּרְנֵע הֹאבֵר, וְכָלֹ אִיבִי עַמְּךְ מְהַרָה יִבְּרֵחוּ; וְהַגִּדִים מְהַרָה תְעַפִּר וּחְשַׁבֵּר וּתְמַנֵּר, וּתְכַלֵּם וְתַשְׁפִּילֵם וְתַכְנִיעֵם בִּמְהֵרָה בְיָמֵינוּ. בְּרוּךְ אַתָּה, יִיָ, שׁוֹבֵר אִיִבִים וּמַכְנִיעַ זִדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקְנֵי עַמְּדּ בֵּית יִשְׂרָאֵל וְעַל הַבְּיקִים וְעַל הַחֲסִידִים, וְעַל וְנָתְל וְעָלֵינוּ, יָהָמוּ נָא רַחֲעָדְּ, יִיְ אֱלֹהֵינוּ; וְתֵן שָּׁבֶר טוֹב לְבֹל הַבּוֹשְׁחִים בְּשִּׁמְדּ רַחֲמֶיְדּ, יִיְ אֱלֹהֵינוּ; וְתֵן שָּׁבֶר טוֹב לְבֹל הַבּוֹשְׁחִים בְּשִּׁמְדּ רַחֲמֶיִף, וְיִי אֲשְׁנוּ. בָּרוּדְּאַתְּה, יְיָ, מִשְׁעָן וּמִבְטְח וְעַל חַסְּדְּדְּ הַנְּרוֹל בָּאָמֶת נִשְׁעָנוּ. בָּרוּדְּאַתְּה, יְיָ, מִשְׁעָן וּמִבְטְח לַצַּיִּיקִים.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our ills and wounds; for thou art the faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all its varied produce for the best; bestow a blessing upon the face of the earth. Satisfy us with its goodness, and bless our year with the prosperity of good years, for thou art the good and beneficent God who dost bless the years. Blessed art thou, O Lord, who blessest the years.

Sound the great shofar for our freedom; lift up the banner to bring our exiles together; assemble us speedily from the four corners of the earth into our land. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us speedily, O Lord, in kindness and mercy; clear us in righteousness and in justice. Blessed art thou, O Lord, King who lovest righteousness and justice.

May the slanderers have no hope; may all wickedness perish instantly; may all our enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a goodly reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust and on thy great kindness we faithfully rely. Blessed art thou, O Lord, who art the stay and trust of the righteous.

וְלִּירוּשְּׁלֵּיֶם עִירְדּ בְּרַחֲמִים חָשׁוּב, וְתִשְׁבּוֹן בְּתוֹכָה בַּאֲשֶׁר דְּבַּרְתָּ; וּבְנֵה אוֹתָה בְּלֶּרוֹב בְּיָמֵינוּ בִּנְיֵן עוֹלֶם; וְכִפֵּא דְוִד עֵבְדְּדְּ מְהֵרָה לְתוֹכָה תָּכִין. בָּרוּדְ אַתָּה, יִיָּ, בּוֹנֵה יְרוּשְׁלָּוֶם.

אָת אֶמַח דָּוִד עַבְדְּדְּ מְהֵרָה תַּצְמִיחַ, וְקַרְנוֹ פָּרוּם בִּישׁוּעָתֶךָּ, בִּי לִּישׁוּעָתְדְּ קּוְינוּ כָּלֹ הַיּוֹם וּמְצַפִּים לִּישׁוּעָה. בָּרוּדְ אַפָּח, יָיָ, מַצִּמִיחַ קָּרֵן יִשׁוּעָה.

בְּרַחֲמִים. בָּרוּךְ אַמָּת קוֹלֵנוּ; יְיָ אֱלֹתֵנוּ, הוּס וְרַחֵם עְלֵּינוּ, וְמִּלְ הְּכָּלְתוּ, כִּי אֵל שׁוֹמֵע הְפָלּתוּ, בִּי אֵל שׁוֹמֵע הְפָלּתוּ הְשָׁמַע חְפַלְּמֵנוּ, כִּי אֵל שׁוֹמֵע הְפָלּוֹת וְשְׁכָּע הְפָלְתוּ, כִּי אֵל שׁוֹמֵע הְפָלּוֹת וְשְׁמַע חְפִּלְּתוּ, כִּי אֵל שׁוֹמֵע הְפָלּוֹת וְשְׁמַע חְפִּלְּתוּ, כִּי אֵל שׁוֹמֵע הְפָלּוֹת בְּלֹבְנוּ, בִּי אֵל שׁוֹמֵע הְפָלּוֹת בְּלֹבְנוּ, שׁמֵע קוֹלֵּע הְפִלְּתוּ, יִי, שׁוֹמֵע הְפִּלְּתוּ, יִי, שׁוֹמֵע הְפִּלְּתוּ.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּהְּ יִשְׂרָאֵלֹּ וְלְּתְפִּלְּתְם שְׁעֵה; וְהָשֵׁב אֶת הָעֲבוֹדָה לְּדְבִיר בִּיתֶּד, וְאָשֵׁי יִשְׂרָאֵלֹּ וּתְפִּלְּתְם מְהֵרָה בָּאַהֲבָה חְקַבֵּלֹ בְּרָצוֹן, וּחְהִי לְּרָצוֹן חָמִיד עֲבוֹדַת יִשְׂרָאֵלֹ עַמֶּהָ.

וְתֶחֲזֶינָה עֵינִינוּ בְּשׁוּכְדְּ לְצִיּוֹן בְּרַחֲמִים. בְּרוּדְ אַהָּה, יְיָ, הַמַּחַזִיר שָׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנֶחָנוּ לָּדְּ, שְׁאַתָּה הוּא יִיְ אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלֶם וָעֶד. צוּר חַיִּינוּ, מְגוַ יִשְׁעֵנוּ אַתְּה הוּא. לְדוֹר וְדוֹר נִשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לָדְּ, וְעַלֹ נִפֶּיךְ שֶׁבְּּכְלֹ יוֹם עִמְנוּ, וְעַלֹ נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָדְּ, וְעַלֹ נִפֶּיךְ שֶׁבְּּכְלֹ יוֹם עִמְנוּ, וְעַלֹ בִּי לֹא כָלוּ רַחֲמֶיךְ, וְהַמְרַחֵם בִּי לֹא תַמוּ חֲסְרֵידְ, בִּי מַנוֹלְם קוֹיְנוּ לָדְּ, Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David thy servant. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hopefully look to thee for deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Merciful Father, hear our voice; Lord our God, spare us, have pity on us, accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed. Be gracious to us, answer us, hearken to our prayer, for thou hearest in mercy the prayer of all thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and favor their prayer; restore the worship to thy innermost sanctuary; speedily accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

וְעַלֹּ כֻּלֶּם יִתְבָּרֵדְ וְיִתְרוֹמֵם וְיִתְנַמֵּא שִׁמְדְּ, מַלְּבֵּנִּי, תְּמִיד יִעוֹלָם נָעֵר.

וְכֹלֹ הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְּלוּ וִיבְרְכוּ אֶת שִׁמְּךְ הַנְּרוֹלֹ בָּאֶמֶת לְעוֹלֶם כִּי טוֹב. הָאֵלֹ, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ כֶּלְה, הָאֵלֹ הַטוֹב. בָּרוּךְ אַתָּה, יָיָ, הַטוֹב שִׁמְךּ, וּלְדְּ נְאֶה לְהוֹדוֹת.

שָׁלּוֹם רָב עַלּ יִשְׂרָאֵלֹ עַמְּדְּ תָּשִּׁים לְּעוֹלֶם, כִּי אַתְּה הוּא מֶלֶּדְ אָרוֹן לְּכָלֹ הַשְּׁלּוֹם, וְטוֹב יִהְיָה בְּעֵינֵיךּ לְּכָרְבֵנוּ וּלְּבָרְדּ אֶת כָּלֹ עַמְּדִּ יִשְׂרָאֵלֹ בְּכָלׁ עֵת וּבְכָלֹ שֶׁעָה בִּשְׁלוֹמֶךְ. בְּרוּדְ אַתָּה, יָיָ, הַמְבָרֵדְ אֶת עַמוֹ יִשְׂרָאֵלֹ בַּשְׁלוֹם.

After the Shemoneh Esreh add the following meditation:

שָׁלְּהִי, נְצֹר לְּשׁוֹנִי מִרָע, וּשְּׂפְתֵי מִדָּבֵר מִרְמָה; וְלִּמְלַלְּיֵדֵי נְפְשִׁי תִדּוֹם, וְנַפְשִׁי בֶּעָפָר לַכֹּל תִּהְיָה. פְּתַח לְבִּי בְּתוֹרָתֶּדְ, מְשֵׁה לְּמְעַן שִׁלְּה, לְמָעַן יִחְלָּצוּוְ הָבִּי בְּתוֹרָתֶד, עֲשֵׁה לְּמְעַן שִׁרְתֶּך, עֲשֵׂה לְמַעַן שִׁרָתֶד, עֲשֵׂה לְמַעַן שִׁרָתֶד, עֲשֵׂה לְמַעַן שִׁרָתֶד, עֲשֵׂה לְמַעַן הִירָתֶד, עֲשֵׂה לְמַעַן הִירָתֶד, עֲשֵׂה לְמַעַן הִירָתֶד, עֲשֵׂה לְמַעַן הִירָתֶד, הִוֹשְׁיעָה יְמִינְדְּ נַעֲנְנִי. יִהְיוּ לְּלָצוֹן אִמְרֵי פִי וְהָגְּיוֹן לְבִּי בְּתוֹלְנִי, הוֹא יַעֲשֶׁה לְפְמַעוֹן הִייְ, צוּיִרי וְגוֹאְלָּי. עְשֶׁה שְׁלּוֹם בִּמְרוֹמִיו, הוֹא יַעֲשֶׂה לְּפְנֵיך, יִי, צוּיִרי וְגוֹאְלָּי. עִשֶּׁה שְׁלוֹם בִּמְרוֹמִיו, הוֹא יַעֲשֶׂה לְּבִּנִין בְּעִבְּיוֹ הִבְּיִם בְּמְרוֹמְיוּ, הוֹא יַעֲשֶׂה

יְהִי רָצוֹן מִלְּפָנֵיף, יְיָ אֱלֹחֵינוּ וֵאלֹחֵי אֲבוֹתֵינוּ, שֵּׁיבְּנָה בֵּית הַמִּקְרָשׁ בִּמְהֵרָה בְּיָמֵינוּ, וְתֵן חֶלְּקְנוּ בְּתוֹרְתֶף. וְשָׁם נַעֲבְרְך בְּיִרְאָה, כִּימֵי עוֹלֶם וּרְשָׁנִים קַרְמוֹנִיוֹת. וְעַרְבָה לַיִּי מִנְחַת יָהוּדָה וִירוּשָׁלָּיִם, כִּימֵי עוֹלֶם וּרְשָׁנִים קַרְמוֹנִיוֹת. For all these acts, may thy name, our King, be blessed, extolled and exalted forever and ever.

All the living shall ever thank thee; they shall forever praise and bless thy great and good name sincerely. Good God, thou art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of peace. May it please thee to bless us and to bless all thy people Israel with thy peace at all times and at all hours. Blessed art thou, who blessest thy people Israel with peace.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years. Reader:

יִתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֻלְּמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּידִּ מַלְּכוּתֵה, וְיַצְמַח פָּרְקָנֵה וִיקְרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲנְלָא וּבִוְמַן קְרִיב, וָאָמִרוּ אָמֵן.

יָהֵא שְׁמֵה רַבָּא מְבָרַהְ לְּעָלֵם וּלְעָלְמֵי עָלְּמַיָּא.

יִתְּבָּרֵךְ וְיִשְׁתַבַּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדֵּר, וְיִתְעַבֶּּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִיךְ הוּא, לְּעֵלְּא מִן כְּל בִּרְכָּחָא וְשִׁירָחָא, תִּשְׁבְּחָתָא וְנָחֲמָתָא, דַּאֲמִירָן בְּעָלְמָא, נִאָמָרוּ אָמֵן.

תַּתְקַבַּל צְלּוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל בְּקְרַם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וָאָמָרוּ אָמֵן.

יְהֵא שְׁלְּמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵּינוּ וְעַלֹּ כֶּל יִשְׂרָאֵלֹ, וְאִמָּרוּ אָמֵן.

עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עְלֵינוּ וְעַלֹּ כְּלֹ יִשֶּׂרָאֵלֹּ, וִאִמִרוּ אָמֵוְ.

עָלֵינוּ לְּשַׁבֶּחַ לַּאָּרוֹן הַבּּלֹּ, לְּחֵת נְּדְלָּה לְּיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשֶׁנוּ כְּעָשְׁבְּחוֹ הַבָּלֹּ, לְּחֵת נְּדְלָּה לְּיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשֶׁנוּ בְּעָשְׁבְּחוֹת הָאָרְעָה; שֶׁלֹּא שָׁמְנוּ בְּעָשְׁבְּחוֹת הָאָרְעִה נְּשֶׁבְּים וֹמִוֹנְם. וַאֲנְחְנוּ בּוֹרְעִים וּמֹוֹנְם. וַאֲנְחְנוּ בּוֹרְעִים וּמֹוֹנְם וֹמוֹנְם וֹמוֹנְם. וַאֲנְחְנוּ בּוֹשְׁבְיוֹם וּמִּשְׁבִּים וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקְרוֹ בַּשְׁמִוֹם מִפְּעֵלוֹ בְּשָׁמְוֹם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקְרוֹ בַּשְׁמְוֹם מִפְּעַלוֹ בְּשְׁמִוֹם מִפְּעַלוֹ וְעַלֹּ מַבְּחָה מִּבְּבְה, בִּי יִיְ הוּא הָאֱלֹהִים בַּשְּׁמְוִם מִפְּעַלוֹ וְעַלֹּ מַתְּחַת, אֵין עוֹד.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may be create peace for us and for all Israel; and say, Amen.

ALENII

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."

וְעַל כֵּן נְּכַנֶּה לְּה, יִיְ אֱלֹבֵינוּ, לְרָאוֹת מְהַרָה בְּתִּפְּאֶרֶת עֻזֵּה,
לְּהַבְּּכִיר נְּלּוּלִים מִן הָאָרֵץ, וְהָאֶלִּילִים כָּרוֹת יִבְּרַתוּן; לְּחַבּּן
לְּהַבְּיר נְּלּוּלִים מִן הָאָרֵץ, וְהָאֶלִילִים כָּרוֹת יִבְּרַתוּן; לְּחַבּּן
אַלֵּיך בְּשֹׁלְרוּ, שַּבִּי, וְכָל בְּנֵי בְשָׁר יִקְּרָאוּ בִשְׁמֶך, לְּהַבּּוֹת
תִּלְכוֹת שָׁלְּד בְּלְּרוֹת שַׁלְּד יְבָל רִשְׁנוּ, וְיַבְּלְּלוֹת שְּלְּד הָאָר, וְבָל רְשִׁנוּ, וְיַבְּבְּלוּ כָּלְּם אֶת על מַלְּכוּתְּהְ,
וְיִפְּלוֹת בְּל בְּוֹת שְׁלְּהַ יִּבְּיר יְתַנוּ, וִיִבְּבְּלוּ כָּלְּם אֶת על מַלְּכוּתְּהְ,
וְיִבְּלְחוֹל בְּיִב בְּתוֹר בְּתְוֹרְתָּה יִיְ אֶחָר וֹשְׁמוֹ בְּבְּרוֹר בְּתְּלוּך עַל בְּלְבוֹת שְׁלְּה הִיא.
וְלְעוֹלְמֵי עַד תִּמְלֹּוֹה בְּכְבוֹר, בַּבְּתוֹּר בְּתוֹר בְּתוֹר בְּתוֹלְתְּה; וְיִנְיִם הְאַנוֹי בְּבְבוֹר, בַּבְּתוֹר בְּתוֹר בְּתוֹר בְּתוֹר בְּתוֹר בְּתוֹל בְּלְוֹת בְּתוֹר וְשְׁמוֹ אָחָר.
בִּיוֹם הַהוּא יִהְנָה יְיָ אֶחָר וּשְׁמוֹ אֶחָר.

MOURNERS' KADDISH

יִתְגַדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא בְּעֻלְּמָא דִי בְרָא כִּרְעוּתֵה; וְיַמְלִּידְ מַלְּכוּתָה, וְיַצְמַח פָּרְקָנֵה וִיְקָרֵב מְשִׁיחֵה, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּיח יִשְּׁרָאֵל, בַּעֲנְלָא וְבִזְמַן קָּרִיב, וְאָמְרוּ אָמֵן.

יָהָא שְׁמֵה רַבָּא מְבָרַך לְעָלֵם וּלְעָלְמִי עָלְמֵיָא.

יִתְבָּרַף וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדֵּר, וְיִתְעַכֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִיף הוּא, לְּעֵלְּא מִן כְּל נְיִתְעַכֶּה וְיִתְהַלֵּל שְׁמֵה דְּקִרְשָׁא, בְּרִיף הוּא, לְעֵלְּא מִן כְּל וִאָּמָרוּ אָמֵן.

יְהָא שְׁלְּמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַלּ כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרומָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַלֹּ כְּלֹּ יַשְׂרָאֵלֹּ, וִאָמָרוּ אָמֵן. We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever." And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom, hastening his salvation and the coming of his Messiah, in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and a good life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

¹Exodus 15:18. ²Zechariah 14:9.

הַבְּדָלָה

Recited on Saturday night over a cup of wine and fragrant spices

(הַנֵּה אֵל יְשׁוּעָתִי, אֶבְשַׁח וְלֹא אֶפְּחָד, כִּי עָזִי וְזִּמְרָת יָה יְיָ,
נְיָהִי לִי לִישׁוּעָה. וּשְׁאַבְּחֶם מַוְם בְּשְׁשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. לַיִּי
הַיְשׁוּעָה; עַל עַמְּוֹךְ בִּרְכָתֶףְ פֶּלָה. יְיָ צְּבְאוֹת עִמְּנוּ, מִשְׁנֵּב לְנוּ
אֱלֹהֵי יַצְלְב, סֶלְה. יְיָ צְּבְאוֹת, אַשְׁרֵי אָדָם בֹמֵחַ בְּּךְ. יְיָ,
הְשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם לָּרְאֵנוּ. לַיְּהוּדִים הַיְּתָה אוֹרָה
וְשִׁמְּחָה, וְשְׁשׁוֹן וִיּקָר. בֵּן תִּהְיֶה לְנוּ. כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבְשֵׁם יְיָ
מִּקרא.)

Except on Saturday night, the Havdalah begins here:

סָבְרֵי מֶרָנָן וְרַבּוֹתֵי.

בָּרוּהַ אַתָּה, יָיָ אֱלֹחֵינוּ, מֶלֶהְ הָעוֹלֶם, בּוֹרֵא פְּרִי הַנְּפֶּן.
(בְּרוּהַ אַתָּה, יְיָ אֱלֹחֵינוּ, מֶלֶהְ הָעוֹלֶם, בּוֹרֵא מִינֵי בְשָׁמִים.)
בְּרוּהַ אַתָּה, יְיָ אֱלֹחֵינוּ, מֶלֶהְ הָעוֹלֶם, בּוֹרֵא מִינֵי הָאָשׁ.
בְּרוּהַ אַתָּה, יְיָ אֱלֹחֵינוּ, מֶלֶהְ הָעוֹלֶם, הַמַּבְהִיל בֵּין לְּרֶשׁ
לְחֹל, בֵּין אוֹר לְחְשֶׁה, בִּין יִשְּׁרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְחֹל, בִין אוֹר לְחְשֶׁה. בְּרוּהְ אַתָּה, יִיִּ, הַמַּבְהִיל בֵּין לְּרֶשׁ לְחֹל.

הבדלה, marking the end of the Sabbath, is attributed to the men of the Great Assembly (Berakhoth 33a). The introductory passage אָרָה אָרָה, consisting of biblical verses, is of later origin. According to Maimonides, the symbolic use of fragrant spices during the recital of the Havdalah is to cheer the soul which is saddened at the departure of the Sabbath. When a festival follows immediately after the Sabbath the spices are omitted, because the soul then rejoices with the incoming holiday. The wine for the Havdalah is allowed to flow over as a symbol of the overflowing blessing expected in the coming week. It is customary to cup the hands around the candle and to gaze at the finger-nails. The reflection of the light on the finger-nails causes the shadow to

HAVDALAH

Recited on Saturday night over a cup of wine and fragrant spices

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the Lord to bring help; my God, thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the Lord.

Except on Saturday night, the Havdalah begins here:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

(Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

Blessed art thou, Lord our God, King of the universe, who createst the lights of fire.)

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who hast made a distinction between the sacred and the profane.

appear on the palm of the hand, thus indicating the distinction "between light and darkness" mentioned in the Havdalah. A twisted candle of several wicks is used since the phrase אמרי האש "lights of fire") is in the plural. The custom of dipping the finger in the wine and passing it over the eyes alludes to Psalm 19:9 where God's commands are described as "enlightening the eyes."

¹Isaiah 12:2-3; Psalms 3:9; 46:12; 84:13; 20:10; Esther 8:16; Psalm 116:13.

THE ESSENCE OF JUDAISM

What is the essence of Judaism? Is it not love of God and love of man intertwined? If men neglect the things of the spirit and have no love for their brother in their hearts, is it not because we have failed to stress the basic principles of our faith? Our whole educational system must undergo a complete transformation. It is only by perfecting the methods of our religious instruction, and by elevating the spirit of our public worship, that we can hope to attain into greater spirituality. The perfection of man is the chief aim of all existence. Every man, though subject to backsliding, becomes, when truly repentant, a veritable Moses, mounting the height where dwells the eternal God¹

Judaism imposes no severe restrictions on the flesh. We are not asked to walk barefoot on snow and sleet, to wear coarse garments next to the skin, to torture the body for the good of the soul. In Judaism the duties of religion are calculated to bring joy rather than pain. Even the Day of Atonement, on which we are enjoined to afflict ourselves, is ushered in with a festive meal.

Moderation in all things is with us an essential religious precept. The possession of too much money is superfluous and injurious. Great wealth has often been instrumental in alienating the Jew from his God and his people. Human happiness flows rather from a contented disposition than from the abundance of material possessions.

The aim of our religious discipline is to sublimate the pleasures of the senses, to strip them of their grossness and extravagance. Judaism does not spurn the material things of life; it only insists that they be made to serve the soul as well as the body. Judaism seeks to invest the smallest physical detail with purposefulness and sanctity.

^{&#}x27;Olleloth Ephrayim by Rabbi Ephraim Luntshitz, who was born in Poland about the middle of the sixteenth century. He died in 1609, shortly after he had been relieved of his duties as chief rabbi of Prague.

We have always regarded the Torah as the heritage of the entire people. Lack of time does not exempt us from study. Even one quarter of an hour devoted daily to the study of some ethical work will bring spiritual refreshment. The daily reading of a page or two from some inspiring book should present no difficulty to anyone, since some of these books are available in the vernacular.

Let us never forget that the nations who oppressed Israel have suffered extinction. Let us ever remember that we have an important role to play in the spiritual regeneration of the world. When a people never tires of affirming the truth for which it stands, an enlightened world cannot but feel impelled to probe the nature of that truth, and ultimately to vow allegiance to it. We must continue to face the world as a separate and indivisible group. Joined one to the other, we gain fullness of stature and become complete personalities.¹

Israel is like a single body, sensitive to the pain felt by any of its parts. One sinful Jew does harm to the entire body of his people. When a group of men are sailing in a boat, none of them has a right to bore a hole even under his own seat, for it might result in the sinking of all his companions.

Judaism emphasizes the duties, rights and privileges of every individual. All are equal before the majesty of justice: the weak and the strong, the poor and the rich, the native and the stranger. The decision of the judge must be rendered with utmost impartiality. The Sefer Torah is considered the most sacred possession of the Jew. Now, if the parchment is sanctified by what is written on it, how much more sanctified does a man become when his lifeblood absorbs the living words of the Torah. Knowledge of the Torah is the noblest human ideal. There is no joy greater, no contentment deeper than that gained by an understanding of the principles of the Torah.²

¹Yaaroth Dvash by Rabbi Jonathan Eybeshitz (1690-1764), who was one of the wisest and most learned rabbis of his time, and extremely popular as a preacher. He became chief rabbi of three German communities in 1750.

²Hafetz Hayyim by Rabbi Israel Meir of Radun, Poland, who is best known as Hafetz Hayyim which is the title of one of his books. He was one of the principal interpreters of the religious and moral genius of Israel for many decades ending in 1932

YOM KIPPUR

1957	5718	Saturday	October 5
1958	5719	Wednesday	September 24
1959	5720	Monday	October 12
1960	5721	Saturday	October 1
1961	5722	Wednesday	September 20
1962	5723	Monday	October 8
1963	5724	Saturday	September 28
1964	5725	Wednesday	September 16
1965	5726	Wednesday	October 6
1966	5727	Saturday	September 24
1967	5728	Saturday	October 14
1968	5729	Wednesday	October 2
1969	5730	Monday	September 22
1970	5731	Saturday	October 10
1971	5732	Wednesday	September 29
1972	5733	Monday	September 18
1973	5734	Saturday	October 6
1974	5735	Thursday	September 26
1975	5736	Monday	September 15
1976	5737	Monday	October 4
1977	5738	Thursday	September 22
1978	5739	Wednesday	October 11
1979	5740	Monday	October 1
1980	5741	Saturday	September 20
1981	5742	Thursday	October 8
1982	5743	Monday	September 27
1983	5744	Saturday	September 17
1984	5745	Saturday	October 6
1985	5746	Wednesday	September 25
1986	5747	Monday	October 13
1987	5748	Saturday	October 3
1988	5749	Wednesday	September 21
1989	5750	Monday	October 9
1990	5751	Saturday	September 29
1991	5752	Wednesday	September 18
1992	5753	Wednesday	October 7
1993	5754	Saturday	September 25
1993	5/54	Saturday	September 25